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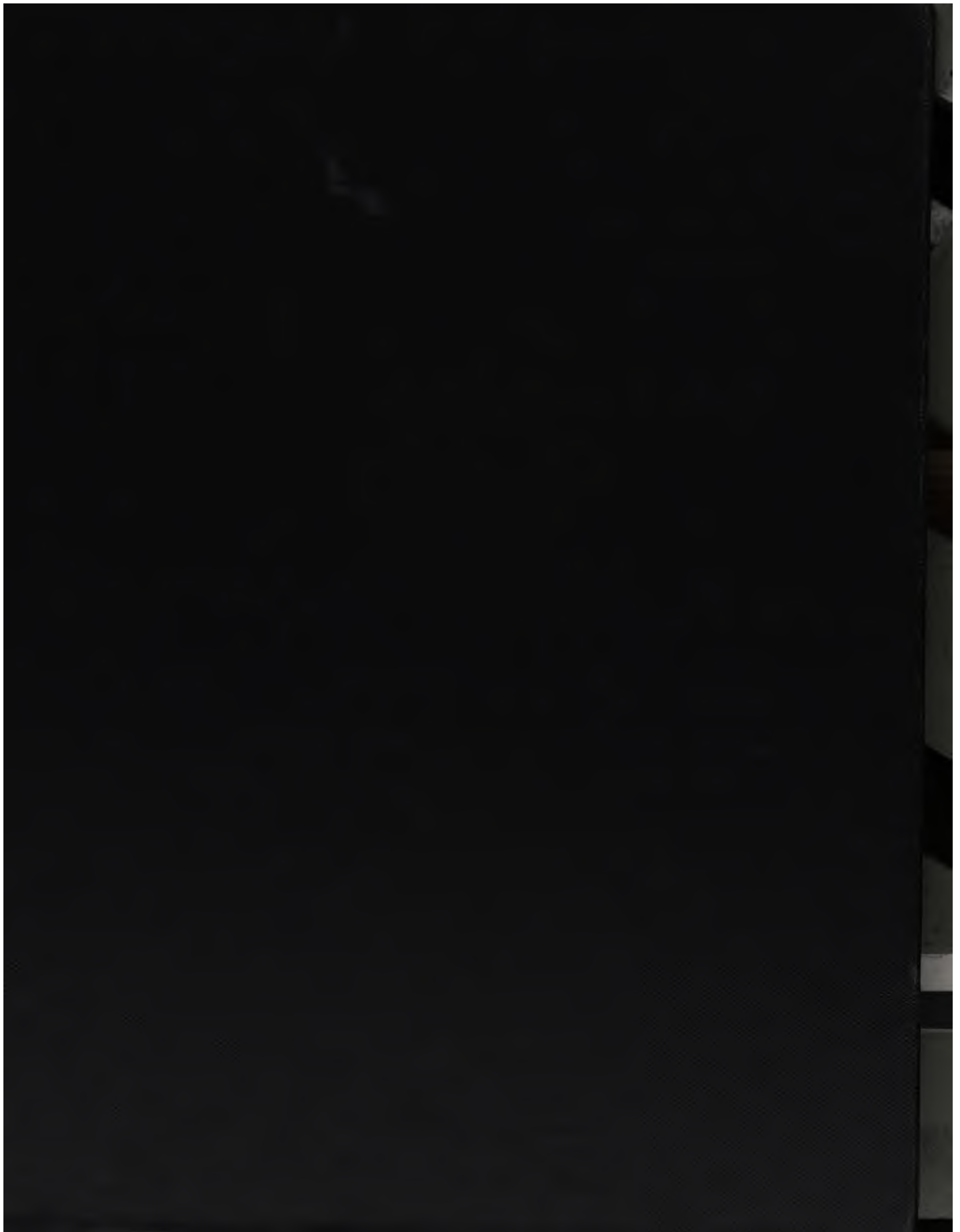
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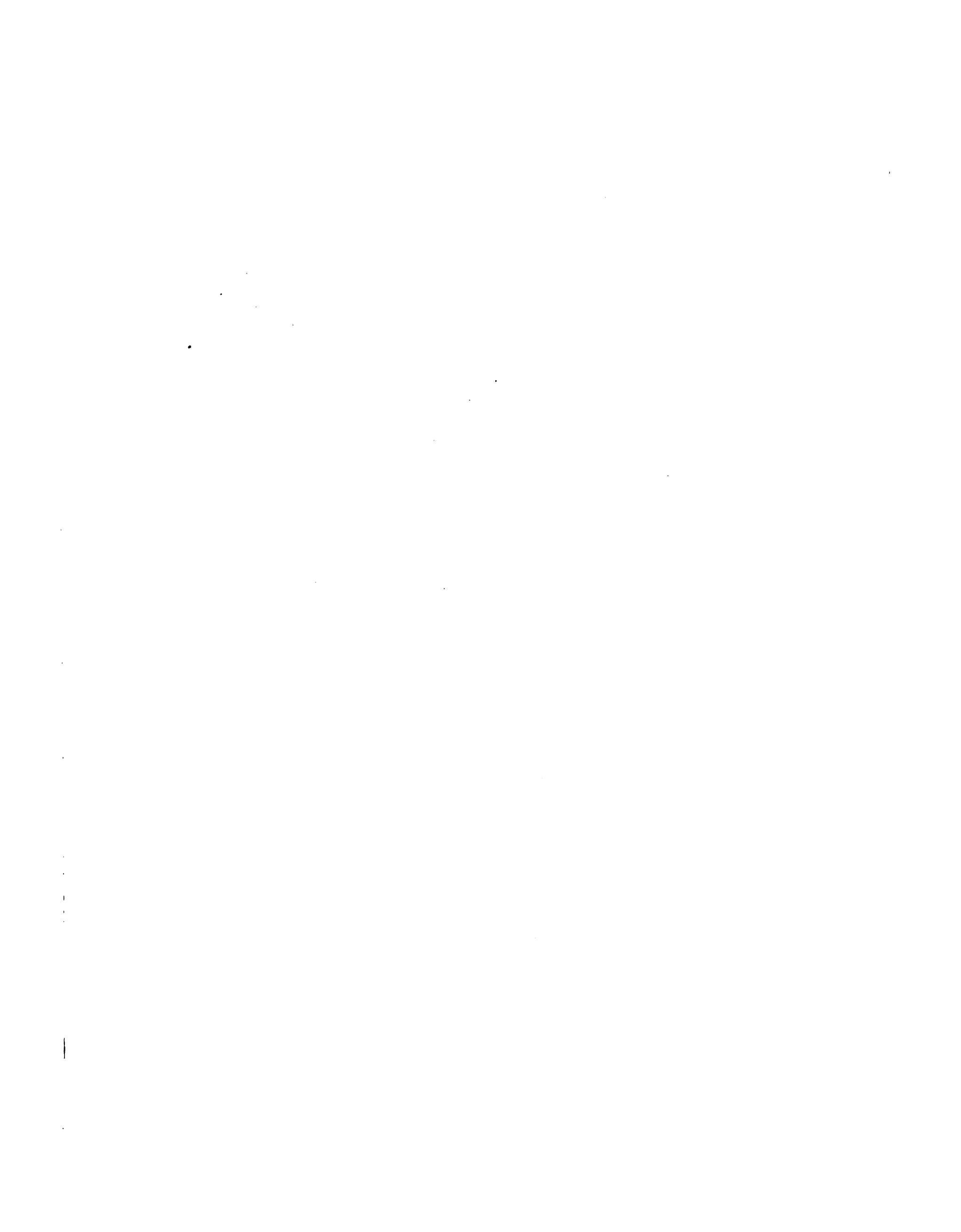
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AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
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COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K.G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT :

BY EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS :

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS :

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 8.

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AND SUPPLEMENT.

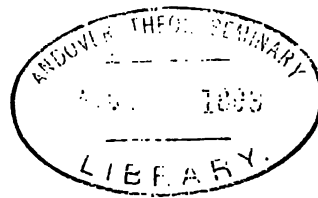
EDITED BY STANLEY LANE-POOLE.

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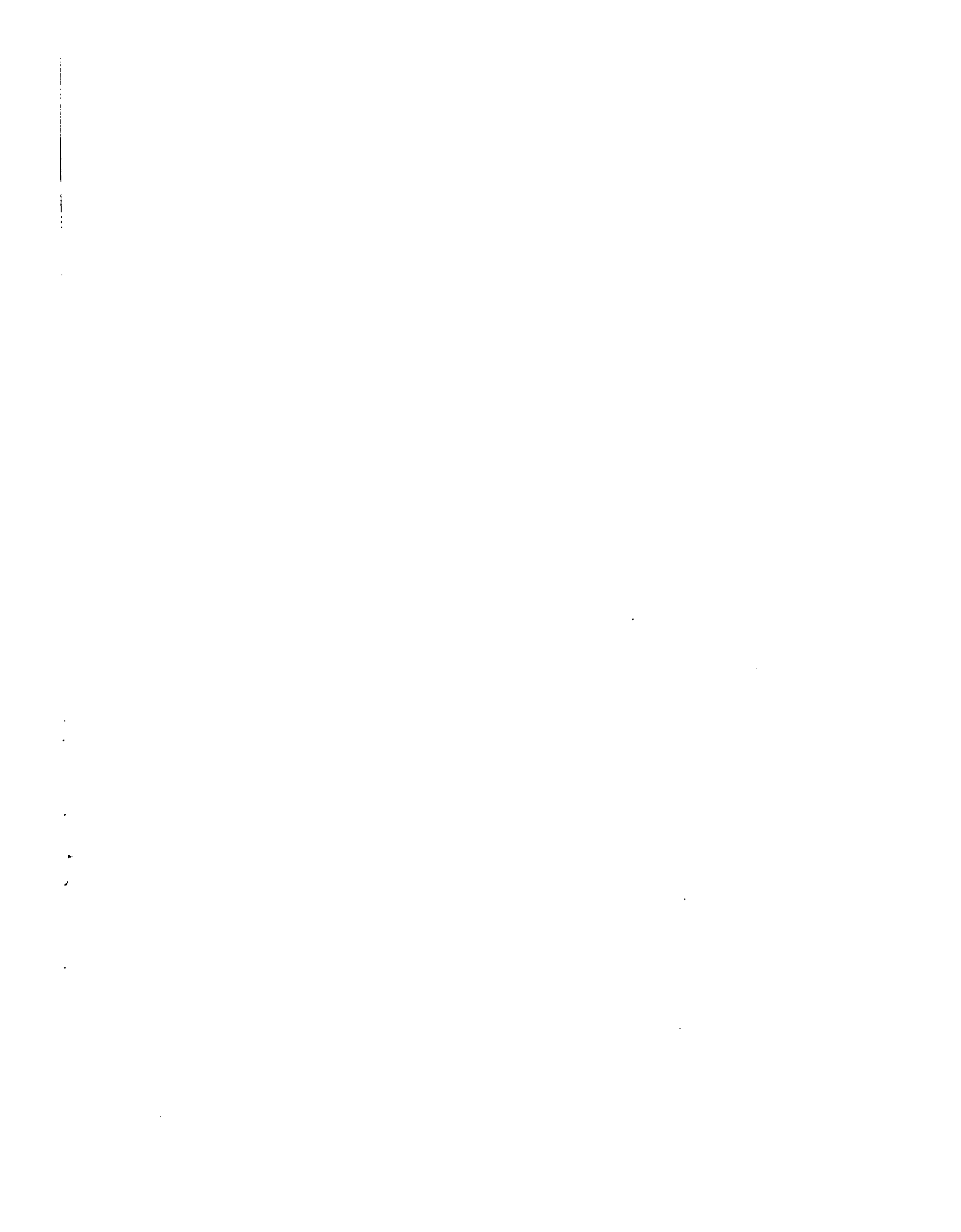
THE present Part completes the publication of the MS. materials which Mr. Lane left for the continuation of his Lexicon. The incompleteness of these materials has already been explained in the Preface to Part V. My original intention was to compile the missing articles from Mr. Lane's MS. copy of the *Táj-el-'Aroos*, with the addition of such notes as he had himself prepared during the progress of the work. This intention, however, was modified when the publication of the *Táj-el-'Aroos* at Boolák deprived Mr. Lane's MS. copy of its peculiar importance. The text can now be consulted by any scholar for himself, and to offer a bare translation of it, in a Lexicon intended mainly for the use of scholars, would be superfluous. The great value of Mr. Lane's work lies not so much in his translations from standard works of Arabic lexicography, as in the comments and explanations which he was able to add from his own profound knowledge of the language and its literature. Any scholar can translate the *Táj-el-'Aroos*: but none could have elucidated the obscurities of the native lexicographers with the precision and illumination which characterize Mr. Lane's commentary. The translation from the *Táj-el-'Aroos* has therefore been abandoned, and the Supplement appended to the present Part, instead of containing all the articles omitted from Parts V.—VIII., includes only such *notes* as Mr. Lane had made from time to time with a view to the eventual writing of these articles. These notes are not to be accepted as the final decision of their writer, far less as finished or even approximately complete articles. They have not enjoyed the benefit of his revision, and many of them are clearly the record of contemporary speech, which he would doubtless have excluded from a Lexicon of the classical language. Nevertheless, Mr. Lane's habitual accuracy and caution are sufficient guarantees that these notes were not made without careful deliberation. They contain many significations which are not to be found in the ordinary dictionaries; and the numerous cross-references, which I have verified, will prove of service, and to some extent supply the want of more complete explanations, especially for the commonest meanings of words. The notes refer chiefly to the less common meanings, and those most familiar to the student will often be found missing.

With regard to the "Book II." which Mr. Lane contemplated, and which was to contain rare words and explanations, I am obliged to admit that the materials are wanting. Some few articles are partly prepared, but are not sufficient to warrant any prospect of this part of the work being completed. It is the less needed since the publication of the late Professor Dozy's valuable *Supplément*.

Fifty years have passed since Mr. Lane undertook to write this Lexicon, and thirty since the first Part appeared. If there has been considerable delay in the production of the recent Parts, I must plead that the collation, revision, and verification of about two thousand columns of this work represent no little labour; and this duty has had to be done in the midst of other and no less pressing occupations.

S. LANE-POOLE.

1st January, 1893.



ن

The twenty-fifth letter of the alphabet; called **ذَلِقِيَّة** [or **liquids**]; and is a letter of augmentation. — ن with tesheed, and preceded by a fat-hah, is sometimes redundantly affixed to a word at the end of a verse: see an ex. voce **تَوَّوْن**. — ن, the sign of the dual, with damm, in one dial., instead of kesr, see **خَشِيف**. — See also **صَاد**. — As a numeral, it denotes *fifty*.

نَا

R. Q. 1. **نَانَاهُ** He fed him, or nourished him, well. (K.) — He restrained him, or turned him back, (El-Umawee, S, K,) from a thing that he desired to do. (El-Umawee, S.) — **نَانَا فِي الرَّأْيِ**, inf. n. **نَانَاةٌ** and **مُنَانَاةٌ**; [the latter an unusual form of inf. n.;] and **تَنَانَا**; He was weak, (M, K,) or confused; (S;) and not firm or sound, (S, M, K,) in his judgment, or opinion. (S, M, K.) — **نَانَا فِي الْأَمْرِ** He was weak in the affair. (S.) — **نَانَا عَنْهُ**, and **تَنَانَا**; He was unable to do it. (K.) — **نَانَا**, inf. n. **نَانَاةٌ**; (AA;) and **تَنَانَا**; (S;) He was weak, feeble, or remiss. (AA, S, TA.)

R. Q. 2: see R. Q. 1 in three places.

نَانَا and **تَنَانَا**; (S, K) and **نُونُو** and **مُنَانَا** Weak; cowardly. (S, K.) — **نَانَا** One who frequently turns about, or rolls, the pupil, or black part, of his eye. (K.)

نَانَاةٌ: see the verb. — Weakness. (AA, S.) — **طَوَّبَى لِمَنْ مَاتَ فِي النَّانَاةِ** [Good betide him who hath died in (the time of) weakness!] i. e., in the first of El-Islam, before it acquired strength, (S,) and its adherents and assistants multiplied. (TA.)

نَانَاةٌ, **نُونُو**, and **مُنَانَاةٌ**: see **نَانَاةٌ**.

نَات

1. **نَاتٌ**, aor. -, (S, K,) contr. to analogy, like **يَرْجِعُ**, (TA,) and -, (K,) agreeably with analogy, (TA,) inf. n. **نَاتِيَةٌ**, (S, K,) of the measure **فَعِيلٌ**,

because it signifies a sound, like **أَنِينٌ**, (TA,) and **نَاتٌ**, (K,) contr. to analogy, because the verb is intrans., (TA,) He (a man, S) moaned; or breathed violently, or with moaning; or uttered his voice or breath with moaning; syn. **أَنَّ**, (S, TA) and **نَهَتٌ**: (S, K:) or it signifies he uttered a louder sound than such as is termed **أَنِينٌ**. (K.) — **نَاتٌ** He envied him; (K;) [as also **نَادَهُ**]. — **نَاتٌ**, inf. n. **نَاتٌ**, He walked, or went, at a slow pace. (L.)

النَّاتُّ (S:) **نَهَاتٌ** i. q. **نَاتٌ** (K.)

نَاج

1. **نَاجٌ**, aor. -, inf. n. **نُوجٌ**, He went, went away, departed, or set forth journeying, through the land, or earth. (S, K.) — **نَاجَ الْخَبْرُ** The news, tidings, or information, went, or went away, through the land. (T.) — **نَاجَتِ الرِّيحُ**, aor. -, inf. n. **نَجِيحٌ**, The wind became in a state of commotion: blew with a swift course, and with a sound. (S, K.) — **نَاجَتِ الرِّيحُ الْمَوْضِعَ** The wind passed swiftly over the place. (TA.) — **نَاجَتِ الْإِبِلُ فِي سَيْرِهَا** [like **عَنِي** [pass. in form but neut. in signification] TA) The people experienced, or suffered, a swift and sounding wind. (S, K.) [See an ex. voce **مَنَاجٍ**.] — **نَاجَتِ الرِّيحُ الرَّائِحَةَ** [app., **عَجَّتْ**, i. q. **نَاجَتِ الرَّائِحَةَ**] The odour diffused itself strongly or powerfully. (TA.) — **نَاجَ**, (aor. -, inf. n. **نَاجٌ**, TA,) It (an owl) uttered a moaning cry; or hooted; syn. **نَامَ**: (K:) and in like manner a man. (TA.) — **نَاجَ**, (aor. - and -, inf. n. **نَاجٌ** and **نُوجٌ**, TA,) He (a bull) lowed. (K.) — **نَاجَ إِلَى اللَّهِ**, (aor. -, TA,) He humbled, or abased, himself, with earnestness, in supplication, to God. (S, K.) — **نَجِيحٌ** He ate weakly, or feebly. (K.)

رِيحٌ نُوجٌ Wind in a state of commotion: (S, K:) swift in its course, and making a sound: pl. **نُوجٌ**. (TA.)

نَاجٌ Quick; swift. (TA.) — **النَّاجُ** The lion: (K:) so called because of his quick leaping, or springing. (TA.) — **نَاجٌ** A bull that lows much. (TA.) — A man having a high voice. (TA.)

نَاجَاتٌ [Birds of the kind called] **هَامٌ** uttering cries. (S, L, K.) [In the CK, for **هَامٌ** is put **هَوَامٌ**. See an ex. voce **مَنَاجٍ**.] — Also, Winds blowing violently: (TA:) pl. **نُوجٌ**. (A.)

أُدْعُ رَبَّكَ بِأَنَاجٍ مَا تَقْدِرُ عَلَيْهِ Supplicate thy Lord with the utmost humility, or abasement, and earnestness, of which thou art capable. (TA, from a trad.)

مَنَاجٍ [A place where a wind blows with a swift course and with a sound]. Ex.

• **وَتَنَاجُ الرُّكْبَانُ كُلُّ مَنَاجٍ**
• **بِهِ نَجِيحٌ كُلِّ رِيحٍ سَمِيحٍ**

(S.) — [A place where birds of the kind called **هَامٌ** utter their cries]. Ex.

• **وَاتَّخَذَتْهُ النَّاجَاتُ مَنَاجَا**
(TA [but quoted in the S as an ex. of **مَنَاجٍ** in the former sense].)

مَعْطُوفٌ i. q. **حَدِيثٌ مَنُوجٌ** [app. A distorted story]: (K:) so explained by ISk, as occurring in the following verse:

• **قَدْ عَلِمَ الْأَحْمَاءُ وَالْأَزْوَاجُ**
• **أَنْ لَيْسَ عَنْهُنَّ حَدِيثٌ مَنُوجٌ**

(TA.)

نَاد

1. **نَادٌ**, (aor. -, A, inf. n. **نَادٌ**, L,) A calamity befell him: (K:) or pressed heavily upon him, and distressed him. (A.) — See **نَاتٌ**.

نَادَى and **نَادَى** (S, L, K) and **نُودٌ** (L, K) A calamity: (S, L, K:) pl. of the second, **نَادٌ**.

(L.) — **نَادِيَةٌ** نَادٍ, and **نَادِيٌّ** نَادِيٍّ, and **نَادِيٌّ** نَادِيٍّ, (A, L,) *A calamity that presses heavily, and distresses.* (A.)

نَادِيٌّ: see **نَادِيٌّ**.

نَادِيٌّ: see **نَادِيٌّ**.

نَاشٌ

1. **نَاشَةٌ**, aor. ٤, (S,) inf. n. **نَاشٌ**, (S, A, K,) *He postponed, delayed, or retarded, it, syn. أَخَّرَهُ*; (S, M, A, * K, *) namely, an affair. (S, M.) — *He made it (a thing) to be distant, or remote; put it at a distance; put it, or sent it, away, or far away.* (TA.) — **نَاشٌ** also signifies *The taking, or reaching, [a thing,] absolutely, or with the hand, or with the extended hand*; (A, K;) and so **نَاشٌ**, (Mḡb,) and **نَاشٌ**, (Mḡb, K,) and **نَاشٌ**, (IDrd, TA:) or **نَاشٌ**, with ٤, signifies *the taking from a distant place*; and without ٤, *the taking from a near place.* (Th, TA.) You say, **نَاشْتُ**, inf. n. **نَاشٌ**, *I took it, or reached it, absolutely, or with my hand, or with my extended hand.* (TA.) And it is said in the Kṛ, [xxxiv. 51.] **وَأَتَى لِهَرِّ النَّاشِ**, and **النَّاشِ**, with and without ٤, accord. to different readers: (TA:) with ٤, the word is from **النَّاشِ**, the ٤ being changed to ٤ because of the dammeh; [so that the meaning is, *But how shall the attaining of belief be possible to them?*] (Zj, Bḡ;*) or from **نَاشٌ** as signifying **تَأَخَّرْتُ** [see 6 below]; so that the meaning is *the reaching [or attaining] from afar*: (Bḡ:) or from **نَاشٌ**, meaning, “*motion in a state of slowness or tardiness*.” (Zj:) or it is from **نَاشٌ**, (Bḡ,) inf. n. **نَاشٌ**, (IB, TA,) signifying *I sought, or sought for or after, the thing*: (IB, Bḡ:) [so that the above phrase in the Kṛ. may be rendered *But how shall the seeking of belief be possible to them?*] — It also signifies, (namely **نَاشٌ**.) *The taking [a thing]: and seizing violently*: (A, K:) or *taking in a violent seizure*: you say, **نَاشَهُ**, inf. n. **نَاشٌ**, *he took him, or it, in a violent seizure.* (TA.)

6. **نَاشٌ** *He, or it, became, or remained, behind; became delayed, or retarded; it became postponed*; syn. **تَأَخَّرَ**. (S;) and so **نَاشٌ**, said of a man; (Bḡ, xxxiv. 51;) and **نَاشٌ**, (S, TA,) said of an affair. (S.) — *He, or it, became distant, or remote; or he went, removed, retired, or withdrew himself, to a distance, or far away*; (S, TA;) as also **نَاشٌ**. (TA.) — See also 1, in three places.

8: see 6, in two places.

نَاشٌ *Strong; overcoming; or prevailing*; (K;) *possessing might or strength, courage, valour, or prowess.* (TA.) You say also, **قَدَرَ نَاشٌ** *An overcoming decree*; as also **نَاشٌ**. (TA.) See also art. **نَاشٌ**.

فَعَلَهُ نَاشًا *He did it lastly, or latterly, or last of all.* (S, A, K.) And **جَاءَ نَاشًا** *He came lastly, or latterly, or last of all*: (A:) or *slowly, tardily, or late.* (TA.) And **لَحِقْنَا نَاشًا مِنَ النَّهَارِ** *He overtook us after the day had declined*; (Ibn-'Abbád, K;) i.e., he held back from us, and then followed us in haste, fearing escape. (TA.) — **نَاشٌ** also signifies *Motion in a state of slowness or tardiness.* (Zj.) — Th also explains **نَاشٌ** as signifying *Distant or remote.* (TA.)

[**نَاشٌ**, &c.

See Supplement.]

نَبٌ

1. **نَبٌ**, aor. ٤, inf. n. **نَبِيْبٌ** (S, K) and **نَبٌ** and **نَبَابٌ**; and **نَبِيْبٌ**; *He (a goat) uttered a sound, or cry, [or rattled,] and was excited by desire of the female*: (S:) or *uttered a sound, or cry, [or rattled,] when excited by desire of the female*, (K,) or at rutting-time. (TA.) **لَا تَبِئُوا عِنْدِي نَبِيْبٌ** *Do not cry out [in my presence like as he-goats rattle at rutting-time].* Said by 'Omar to some persons who had come to make a complaint to him. (TA.) — [Hence,] **نَبٌ** + *He desired sexual intercourse.* (TA.) — **نَبٌ عَتُوْدُهُ** + *He was proud, or behaved proudly, and magnified himself.* (K.)

2. **نَبِيْبٌ**, inf. n. **نَبِيْبٌ**, *It (a plant) produced a knotted stem.* (K.) — **إِنِّي أَرَى الشَّرْبَنَبِيْبَ** + *Verily I see evil, or the evil, to have grown, like a plant producing knotted stems.* (TA.)

4. **أَنْبِيْبُهُ طَوْلُ الْعُزْبِيْبَةِ** + *Length of celibacy made him to be desirous of sexual intercourse.* (TA.) — **أَنْبِيْبٌ**, inf. n. **أَنْبَابٌ**, if not a mistake for **أَنْبِيْبٌ**, inf. n. **أَنْبَابٌ**, meaning “*he became pubescent,*” probably signifies *He was excited, and uttered libidinous sounds, with the desire of sexual intercourse.* (TA.) See R. Q. 1.

5. **نَبِيْبٌ** *It (water) was made to flow; or was set a flowing.* (K.)

R. Q. 1: see 1. — **نَبِيْبٌ** + *He (a man, TA) talked nonsense, (and uttered libidinous sounds, TA,) in concubitu*: (K:) implying his acting like a he-goat at rutting-time. (TA.) — *He prolonged his work, to do it well.* (K.)

نَبِيْبَةٌ *A disagreeable, or abominable, smell.* (K.) Probably a mistake for **بَيْبَةٌ**; and therefore not mentioned by the leading lexicographers. (TA.)

نَبِيْبَةٌ *A table (مَائِدَةٌ) made of palm-leaves.* (K, voce **نَبِيْبَةٌ**, q.v.)

أَنْبُوْبَةٌ and **أَنْبُوْبٌ**: see **أَنْبُوْبٌ** or **أَنْبُوْبٌ**.

أَنْبُوْبٌ see **أَنْبُوْبَةٌ**. — **أَنْبُوْبٌ قَرْنٌ** + *That part of a horn that is above the knotty portion, to the extremity*: [i.e., *the smooth part*]. (TA.) — **أَنْبُوْبٌ** + *The spout, or tube, of a jug.* (TA.) — + *A pipe of a tank, or cistern, through which the water flows*: either from **تَنْبَبٌ**, or from **أَنْبُوْبٌ** as signifying “*an internodal portion*” of a reed, or cane. (TA.) — **أَنْبَابِيْبُ الرِّئَةِ** + *The [bronchi, or] air-passages of the lungs.* (K.) **أَنْبَبٌ** or **أَنْبَبٌ** is said to signify the same, in an instance mentioned by IAḡr, in which a poet speaks of the substance resembling lights which a camel in heat protrudes from his mouth, and which is called **غَيْلَةٌ**, as coming forth **بَيْنَ الْأَنْبَبِ**: in which case, the word, if **أَنْبَبٌ**, may be a pl., regularly **أَنْبَبٌ**, of which the sing. is **نَبٌ**; or, if with dammeh to the hemzeh, it may be a contraction of **أَنْبُوْبٌ**, used as a coll. gen. n., in a pl. sense. (TA.) — **أَنْبُوْبٌ** *A way, or road.* (K.) [Ex.] **إِزْمِرُ الْأَنْبُوْبِ** *Keep to the way, or road.* (Aḡ.) — **أَنْبُوْبٌ جَبَلِيٌّ** + *A track, or streak, (طَرِيقَةٌ) in a mountain, (K,) appearing distinctly therein*: of the dial. of Hudh-eyl: (TA:) Ex. **ذَهَبَ فِي كُلِّ أَنْبُوْبٍ** [He went along every track of the mountain, or mountains]. (TA.) [As a coll. gen. n., used in the pl. sense: ex.] Málík Ibn-Khalid El-Khuzú'ee says,

* فِي رَأْسِ شَاهِقَةٍ أَنْبُوْبًا خَضْرُ *

[On the top of a lofty mountain, the streaks of which are green]. (TA.) — **أَنْبُوْبٌ** + *A row of trees* (K) &c. (TA.) [See **أَنْبُوْبٌ**.] — **أَنْبُوْبٌ** *An elevated tract of land*: (K:) *one that is fine (رفيق) and elevated*: pl. **أَنْبَابِيْبٌ**. (TA.)

أَنْبُوْبَةٌ *An internodal portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots*: (Lth, S:) i.q. **كَعْبٌ**, [which signifies as above, and also a joint, or knot,] with reference to a reed, or cane, or a spear-shaft: (K:) as also **أَنْبُوْبٌ** (Lth, K) and **أَنْبَبٌ**, which latter is probably a contraction: (K:) [see below:] or the pl. of **أَنْبُوْبَةٌ** is **أَنْبَابِيْبٌ** and **أَنْبَابِيْبٌ**: (S:) [or **أَنْبُوْبٌ** is a coll. gen. n., of which the n. un. is **أَنْبُوْبَةٌ**, and the pl. **أَنْبَابِيْبٌ**: see also art. **أَنْبَبٌ**.] — [Hence,] **اجْعَلِ الْأَمْرَ أَنْبُوْبَةً وَاحِدَةً** *Make thou the affair, or case, [uniform, or] one uniform thing.* (Fr. in TA in art. **أَنْبَابِيْبٌ**.) — [Also, *A sheath of a plant.* See **أَمْصُوْحَةٌ**. — And *Any kind of tube.* See **قَصَبٌ**.]

نَبَاٌ

1. **نَبَاٌ**, (K,) inf. n. **نَبِيْبٌ**, (TA,) *He uttered a low voice, or sound*: or *he (a dog) cried, or barked.* (K.) [See **نَبِيْبٌ**.] — **نَبَاٌ**, aor. ٤, inf. n. **نَبِيْبٌ** and **نَبِيْبٌ** *He was exalted, or elevated.* — **نَبَاٌ عَلَيْهِمْ**, (S,) *He assaulted them*; (K,) inf. n. **نَبِيْبٌ** and **نَبِيْبٌ**.

4. انبته (S, K,) inf. n. انْبَاتٌ [for which نَبَاتٌ occurs, as shown below], (TA,) He (God) caused it, or made it, (a plant) to grow, vegetate, or germinate. (S, K.) — انبت, inf. n. انْبَاتٌ; for which inf. n. نَبَاتٌ occurs in the K̄ur, iii. 32; and lxxi. 16; †He (God) caused a child to grow. (TA.) — See 1. — انبت His (a boy's) hair of the pubes grew forth; (S, K;) he having nearly attained the age of puberty. (TA.) He (a boy) became hairy: and in like manner a girl. (Mṣb.)

5: see 1.

10. استنبته [He endeavoured to make it grow, or vegetate, or germinate]. (TA, art. بلس.) استنبته بالبذر [He grew it, or raised it, by means of seed], and بالنوى [by means of date-stones], and بالغرس [by means of planting]. (Mgh, art. حرث.)

نَبَاتٌ and نَبَاتٌ [properly coll. gen. ns.] are syn., (S, K,) [signifying A plant, a herb: and plants, herbs, or herbage:] whatever God causes to grow, vegetate, or germinate, in the earth: (Lth:) the latter is an inf. n. used as a subst.: (Lth:) or it is a subst. which is used in the place of an inf. n. of انْبَتَ: (Fr:) n. un. of the former نَبْتَةٌ; (AHn;) [and of the latter نَبَاتَةٌ of which the pl. نَبَاتَاتٌ is mentioned in the K̄ in this art., and frequently occurs in other works]. — أَهْلٌ نَبَاتٌ A people of the highest rank, or nobility, and a people whose property has grown to the most flourishing state by means of their own exertions. (L, from a trad.)

نَبْتَةٌ The manner, form, state, or condition, in which a thing grows, or germinates. (L.) — انْبَتَ إِنَّهُ لَحَسَنُ النَّبْتَةِ Verily he, or it, is of a goodly manner, &c., of growth. (L.)

نَبَاتٌ: see نَبْتٌ. — سَكَّرَ نَبَاتٌ [Sugar-candy; so called in the present day;] an admirable kind of sugar, of which are made pieces resembling crystal, intensely white and lustrous: app. Persian, and post-classical. (MF.)

نَبِيْتُ Vile, and contemptible, or despicable: (Lh, K:) said of a man, and of a thing. (TA.) In some copies of the K̄, and in the L, instead of حَقِيرٌ, we read فَقِيرٌ, [accord. to which, the meaning is vile, and poor]. (TA.)

نَبِيْتَةٌ sing. of نَبَاتَاتٌ, which latter signifies the ridges that are raised along the edges of rivulets such as are called فَلْجَانٌ (in the CK, فَلْجَانٌ) to retain the water: النَبَاتَاتُ being expl. by أَعْضَادُ الْفَلْجَانِ: so in the L, &c.: in several copies of the K̄ we read, in the place of اَعْضَادُ: but this is a mistake. (TA.)

نَابَتْ كَلَّ شَيْءٌ What is fresh, or new, of anything, when it is growing forth small. (TA.)

نَبَتْتْ لَهْمٌ نَابِتَةٌ There grew up unto them young offspring, (S, K,) that became conjoined to the old, and increased their number. (TA.) Dim. نَوْبِيْتَةٌ. (L.) — إِنَّ بَنِي فُلَانٍ لَنَابِتَةٌ شَرٌّ [Verily the sons of such a one are an evil offspring]. (S.) — مَا أَحْسَنَ نَابِتَةَ بَنِي فُلَانٍ How good is the manner, condition, or state, in which grow (أَمْوَالٌ, see 1,) the camels &c., and children of the sons of such a one! — نَوَابِتٌ (TA) and نَوَابِيتٌ [pl. of the former] (S, K) Inexperienced young men. (S, K.) You say, هَذَا النَوَابِيتُ, and النَوَابِيتُ, This is the saying of inexperienced young men. (TA.) — النَوَابِيتُ The name of a certain sect who introduced strange innovations in El-Islām. (A, TA.) El-Jāhidh couples them with the رَافِضَةُ. (MF.)

مَنْبِتٌ: see مَنبِتٌ.

مَنْبِتٌ †Origin, or race, [from which a man springs;] syn. أَصْلٌ. (L.) So in the phrase إِنَّهُ لَفِي مَنْبِتٍ صَدِيقٍ †Verily he belongs to an excellent race; is of an excellent origin]: and so in the phrase فِي أَكْرَمِ الْمَنَابِتِ [of the most generous of origins, or races.] (TA.) — مَنْبِتٌ A place in which plants, or herbs, grow: (S, K:) dev. from the constant course of speech: analogically it should be مَنْبِتٌ: (K:) as the aor. of the verb from which it is derived is not يَنْبِتُ, with kesreh: but there are other examples like it; as مَسْجِدٌ and مَطْلَعٌ &c.: مَنْبِتٌ, however, also sometimes occurs. (TA.) [Pl. مَنَابِتٌ.]

أَرْضٌ مَنَابِتٌ [Land abounding with plants, or herbage]. (K, voce رَحْبَةٌ, &c.)

مَنْبُوتٌ (contr. to analogy, S, [for مَنْبِتٌ,]) A plant caused to grow, or germinate. (S, K.)

مُتَنْبِتٌ Firmly rooted; syn. مُتَأَصِّلٌ. (TA.)

تَنْبِيْتُ and تَنْبِيْتُ (K,) the latter so written, not as being so originally, but for the sake of agreement in sound [with respect to the first and second vowels], (AHn,) a subst., signifying What grows, or germinates, of slender (i.e. small, TA,) trees, [or shrubs,] and large: (K:) ex.,

* بَدَاءَ لَمْ يَنْبِتْ بِهَا تَنْبِيْتُ *
[A desert in which there grew not aught of shrubs or of large trees]: (TA:) young shoots of palm-trees: (IK̄tt:) the prickles and branches that are cut off from a palm-tree, to lighten it. (AHn, as from 'Eesa Ibn-'Omar.) — Pieces of the hump of a camel. (L.)

تَنْبِيْتُ: see تَنْبِيْتُ.

يَنْبُوتٌ [coll. gen. n.] A certain species of trees: (S:) poppy-plants; syn. شَجَرُ الخَشَاشِ: and other trees of a large kind: or the trees called

خَرْوَبٌ [see below]: (K:) or a kind of thorny trees, having branches and leaves, with a fruit of the kind called جَرَوٌ, i.e., round; called in 'Omār غَاف: n. un. with ة: AHn says that there are two species of يَنْبُوتٌ; one of these is a kind of thorny and short trees, also called خَرْوَبٌ [q. v.] having a fruit resembling a bubble, in which are red grains, having an astringent effect upon the bowels, used as a medicine; the other species is a large species of trees: ISd says, An Arab of the desert, of the tribe of Rabea, described to me the يَنْبُوتَةَ as [a tree] resembling a large apple-tree, the leaves of which are smaller than those of the apple, having a fruit smaller than the زُغُرُورُ, intensely black and intensely sweet, with grains, or stones, which are put into scales, or balances: [evidently meaning the carob, or locust-tree, (see خَرْوَبُ,) whence our term "carob," applied to a small weight, the twenty-fourth part of a grain]. (L [See غَافٌ and فَرْفُورٌ].)

نبت

1. نَبَتْ, aor. نَبَتْ, inf. n. نَبْتٌ; (and اتبثت, K; i. q. نَبَشَ; (AZ, S, K;) i. e., He dug with the hand. (AZ, S.) — نَبَتْ, aor. نَبَتْ, inf. n. نَبْتٌ, He took forth, or dug out, dust, or earth, from a well or a river. (L.) — نَبْتُوا عَنِ الْأَمْرِ †They searched, or sought, for, or after, the thing; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it. (TA.) — نَبَيْتٌ, [aor. نَبَيْتٌ,] inf. n. نَبَيْتٌ, †He was angry. (K.)

6. تَنَابَتْوا عَنِ الْأَسْرَارِ †They searched into each other's secrets. (A.)

8. اتبثت: see 1. — He took; received into his hand. (K.) — He tucked up the skirts of his shirt, or the like, when sitting on the ground. (K.) — It (رَبًا) or the like) increased in size (سَوِيَ) in the water: (K:) as also اتبذ. (TA.)

10. استنبث أخاه عن سره †He examined his brother respecting his secret. (A.)

نَبْتٌ A trace, vestige, or mark: (K:) a trace, or mark, of digging: (A:) pl. انْبَاتٌ. (TA.) — مَا رَأَيْتُ لَهُ عَيْنًا وَلَا نَبْتًا I saw not the man himself, or the thing itself, nor any trace of him, or it. (L.) — See نَبِيْتُ.

نَبِيْتُ The dust that an animal digs up with its feet in running. (IAṣr.) — نَبِيْتَةٌ (S, K) and نَبِيْتُ and نَبْتٌ (L) The dust, or earth, that is taken forth, or dug out, from a well or a river: (S, L, K:) pl. of the first, نَبَاتَاتٌ. (A.) — نَبِيْتُ and نَبِيْتُ Earth, or dust, taken forth, or dug out, from a well or a river. (L.) — نَبِيْتُ سَبْجٌ

Flesh-meat buried by a beast of prey against the time of want. (IAth, from a trad.) = نَبَيْثٌ *A species of sea-fish; accord. to IAq; but it is also said, on his authority, that it is called نَبَيْثٌ; therefore it seems that one of these two words is a mistake for the other, or that they are two dial. forms. See also نَبَيْثٌ, in art. بنت.* (TA.) = نَبَيْثٌ *Very bad, evil, wicked, or corrupt:* (K:) applied to a man: (TA:) the latter word is an imitation sequent to the former. (S, and some copies of the K.) = أَيْدَى نَبَيْثَةَ الْقَوْمِ, and نَبَيْثُهُم, † [He revealed the elicited secret of the people, and their elicited secrets]. (A.) — بَيْنَهُمْ وَبَيْنَهُمْ † [Between them are enmity and secrets elicited]. (A.)

نَبَيْثٌ: see نَبَيْثٌ.

أَنْبُوتَةٌ *A certain game (played by children, TA,) in which something is buried in a hole dug in the ground, and he who takes it forth wins the game.* (K.)

نَبَيْثٌ: see نَبَيْثٌ.

ظَهَرَتْ مَنَايَهُمْ وَتَرَّ تَخَفَ حَبَائِثِهِمْ † [The occasions for the scrutiny of their conduct appeared, and their evil qualities were not hidden]. (A.)

نبح

1. نَبَحَ, aor. نَبَحَ, inf. n. نَبِيحٌ, *He uttered a loud, or vehement voice, or cry.* (TA.) — نَبَحَ, inf. n. نَبِيحٌ, *Pepedit, certo modo:* (TA:) inf. n. نَبِيحٌ, *crepitem ventris emit; pepedit.* (S, K.) — نَبَحَ, inf. n. نَبِيحٌ and نَبِيحٌ, *He (a dog) barked;* i. q. نَبَحَ. (S, K.) = نَبَحَ *He mixed up, or beat up, fresh milk, with a نَبَاحَةٌ, until it became froth, in which state it is eaten with dates, taken up with three fingers. Only the Benoo-Asad did this.* (IKh.) — نَبَحَ *He mixed up سَوِيْقٌ &c.* (TA.)

نَبِيحٌ and مَبْبُوحٌ *Milk mixed up, or beaten up, in the manner explained voce نَبَحَ.* (IKh.) — نَبِيحٌ and نَابِجَةٌ *A kind of food of the Arabs in the time of paganism, (in seasons of dearth, or famine, TA,) made by mixing up, and beating up, soft camel's hair (وَبْرٌ) with milk.* (K.)

نَبَاحٌ *Loud, or vehement, in voice, or cry.* (S, K.) — نَبَاحٌ and نَبَاحِيٌّ *A dog that barks much;* (K:) a loud-barking dog. (S.) [See نَبَاحٌ.] = نَبَاحٌ [The wooden implement called] a مَبْجَدٌ, for [mixing up] سَوِيْقٌ (K) &c.; (TA;) also called مَبْجُودٌ and مَبْجُوفٌ. (El-Mufaddal.) [See also نَبَاحَةٌ.]

النَّبَاحَةُ *The anus; syn. الإِسْتُ.* (S, K.) — نَبَاحَةٌ *A wooden implement at the end of which is a thing resembling a فَلَكَةٌ [or the round head of a spindle], with*

which fresh milk is mixed up, or beaten up, in the manner explained voce نَبَحَ. (IKh.) [See also نَبَاحٌ.]

نَبَاحِيٌّ: see نَبَاحِيٌّ.

نَابِجَةٌ: see نَابِجَةٌ.

أَنْبِجٌ and أَنْبِجٌ *The fruit of a certain Indian tree, (K,) which is preserved, or made into a confection, with honey; in form like the peach, with the head edged (مُحَرَّفٌ); [but this seems rather to apply to a kind mentioned below, resembling the almond;] it is brought to El-'Irāk; and has within it a stone like that of the peach: (L:) an arabicized word, from [the Persian] أَنْبٌ [or أَنْبٌ]. (K.) — Hence أَنْبِجَاتٌ, (L,) with kesreh to the ب, *Medical confections:* app. an arabicized word: (S:) or confections, or preserves, made with honey, of the أَنْبِجِ and إِهْلِيلِجِ and the like. (L.) — Accord. to AHn, أَنْبِجٌ is the name of *Certain trees abounding in Arabia, in the districts of 'Omān; planted; they are of two kinds; one of these has a fruit resembling the almond, which is sweet from the commencement of its growth; the other has a fruit in appearance like the Damash plum (إِجَاصٌ), is at first sour, and then becomes sweet when ripe: each has a stone, and has a sweet odour: the fruit of the sour kind is pressed down in jars, or earthen pots, [حَبَابٌ: so I read for حَبَابٌ:] while fresh, and kept until it attains to a ripe state, when it becomes as though it were the banana, in its odour and taste: the tree grows great so as to become like the walnut (جَوْزٌ), which it resembles also in its leaves: and when it attains to perfection, the sweet [fruit] is yellow; and the bitter, [or sour,] red.* (L.)*

أَنْبِجٌ: see أَنْبِجٌ.

أَنْبِجَانٌ *Dough that has become in a state of fermentation, and inflated, or swollen, (S, K,) and sour: (TA:) in some books written with نَبَحَ; but heard from the Arabs with نَبَحَ, accord. to Aboo-Sa'eed and Abu-l-Ghowth and others: (S:) there is no word like it except أَرْوَانٌ. (S, K.)*

أَنْبِجَانِيٌّ: see مَنْبِجَانِيٌّ. — Also, A mess of broken, or crumbled, bread, (تَرِيدٌ) in which is [some degree of] heat. (K.)

مَنْبِجَانِيٌّ, (S, K,) the latter word being formed after the manner of مَنْبِرَانِيٌّ and مَنْظَرَانِيٌّ, (S,) and أَنْبِجَانِيٌّ, rel. ns. of مَنْبِجٌ, each with fet-hah to the ب, contr. to analogy, (K,) the latter disallowed by IKt, but occurring in a trad. and in poetry, and not to be disallowed because contr. to analogy, since there are many such rel. ns., as مَرْوَزِيٌّ and رَازِيٌّ &c., (TA,) *A certain kind of كَسَاءٌ, so called in relation to a place*

named مَنْبِجٌ: (S, K, &c.): or كَسَاءٌ أَنْبِجَانِيٌّ, and كَسَاءٌ أَنْبِجَانِيٌّ, which latter form is related by IAth as the one retained in the memory, a certain kind of كَسَاءٌ, so called in relation to a place named أَنْبِجَانٌ; of wool, having a nap, or pile, without a border; one of the meanest kinds of coarse garments: its ا, accord. to some, is an augmentative letter. (TA.)

مَنْبِجٌ: see مَنْبِجٌ.

نبح

1. نَبَحَ, aor. نَبَحَ and نَبَحَ, [the former of which, accord. to the Mṣb, seems to be more common,] inf. n. نَبِيحٌ and نَبِيحٌ and نَبَاحٌ and نَبَاحٌ (S, K) and نَبُوحٌ (L,) and نَبَاحٌ, (K,) the last having an intensive and frequentative signification, (TA,) *He (a dog, S, L, K) barked.* (L.) — Also, (sometimes, S,) † said of a gazelle, (T, S, K,) when he has advanced in years, and his horns have branched forth: (T:) and † of a he-goat, (K,) in coupling-time: (L:) and † of a serpent; (K;) meaning *he uttered a cry, or sound:* (L:) also † of a hoopoe, (هُدُودٌ) inf. n. نَبَاحٌ, signifying *it uttered a harsh cry, by reason of age:* (L:) and † of a lion, inf. n. نَبَاحٌ, signifying *he uttered a cry (L, K) like the barking of a whelp, (Aboo-Kheyreh, L.) — نَبَحَ عَلَيْهِ وَنَبَحَهُ الْكَلْبُ, (T, Mṣb,) and نَابِحُهُ, (T,) The dog barked at him.* (Mṣb.) — فَلَانٌ لَا يَبْعُو وَلَا يَنْبَحُ † [Such a one is not howled at nor barked at]: i. e., by reason of his weakness, no account is taken of him, and neither good nor evil is said to him. (L.) — نَبَحْتَنِي † *He (a poet) satirized.* (A.) — كَلَّابِكَ † *Thy revilings reached, or overtook, me.* (L.)

3: see 1.

4. نَبَحَهُ and اسْتَبَحَهُ, *He made him (a dog) to bark: (S, K:) الْكَلْبُ اسْتَبَحَ he excited, or induced, the dog to bark: said of a man when, having lost his way, he imitates the bark of that animal, in order that a dog may hear him, and, imagining him to be a dog, may bark, and so guide him. (L.) Said also of a guest, [or one who would be a guest, and who desires to guide himself to a place of entertainment]. (A.) [See an ex. cited, from the poet El-Akhtal, voce إِارِدْبٌ.]*

10: see 4.

نَبُوحٌ: *The clamour, confused noise, or mixture of voices, of a tribe, (S,) or of a people, (K,) and the barkings of their dogs, (S, K,) and the cries of their other animals.* (A.) — Subsequently put in the place of † *Multitude, and might, or power:* (S:) and signifying † *a numerous assembly.* (K.) El-Akhtal says,

إِنَّ الْعَرَاةَ وَالنَّبُوحَ لِدَارِمٍ

[Verily strength, or eminence, or lordship, and multitude, and might, or power, belong to Dárim]. (S.)

نَبَّاحٌ A dog that barks much. (A.) — نَبَّاحٌ A man (L) having a vehement, or loud, voice. (L, K.) — نَبَّاحٌ, with dammeh, (K,) or نَبَّاحٌ (as in the L) † A hoopoe (هُدُودٌ) that cooes (يُقْرِقِرُ) much. (IAar, K.) — نَبَّاحٌ † A gazelle that cries much, or often: (IAar:) and نَبَّاحَةٌ the same applied to the female. (AA, K.) = نَبَّاحٌ White, small [shells such as are called] صَدَفٌ: (TA:) small, white [shells such as are called] مَنَاقِفٌ, of Mekkeh, (T, K, TA,) i.e. brought from Mekkeh: (TA:) put into [necklaces such as are called] قَلَائِدٌ (K, TA) and وَشَحٌ, and used for repelling the [evil] eye: (TA:) n. un. with ة. (K.)

نَبَّاحٌ: see نَبَّاحٌ.

نَبَّاحِيٌّ A dog having a loud bark. (Lh.)

كَلْبٌ نَابِحٌ A barking dog: pl. كِلَابٌ نَوَابِحٌ, and نَبَّاحٌ, and نَبَّاحٌ. (L.)

نَبَّاحٌ: see نَبَّاحٌ.

رَجُلٌ مَنَّبُوحٌ A man likened to a dog. (L.) — † A man reviled. (L.)

نبيع

4. نَبِيعٌ He sowed in a land such as is called نَبِيعًا. (K, TA.)

نَبِيعٌ The small-pox; (S;) in an absolute sense: (TA:) or the small-pox of sheep or goats &c., (K.) — Also, (S, K,) and نَبِيعٌ, (K,) Blisters, or pustules that fill with water, on the hand, (S, K,) occasioned by work: (K:) when they break, or dry up, the hand becomes callous by work: [a coll. gen. n.:] n. un. with ة. (TA.) — Also نَبِيعٌ Marks of fire, [or blisters occasioned by burning,] upon the body.

نَبِيعٌ: see نَبِيعٌ.

أَكْبَةٌ نَبِيعَةٌ A hill, or mound, such as is called نَبِيعَةٌ: (S:) or elevated ground: (TA:) or elevated and loose ground, not consisting of sand, but of hard and stony earth: (Th, K:) pl. نَبَائِحٌ: (K:) it has a broken pl. of the class proper to subst. because it is an epithet in which the quality of a subst. predominates. (TA.)

نَابِخَةٌ A proud, a haughty, or an imperious, man: (S, K:) pl. نَوَابِخٌ. (S.) — A speaker. (K.)

أَنْبِيعٌ Rude, coarse, rough, gross; (K;) an epithet applied to a man. (TA.) — أَنْبِيعٌ Dust of a dusky colour, and abundant. (L, K.) [See an ex. voce هَبِيعٌ, art. هَبِيعٌ.]

نبد

1. نَبَذَهُ, aor. -, inf. n. نَبَذَ, (S, L, Mṣb, K,) He cast, threw, or flung, it away, as a thing esteemed of no account or importance: this is the original signification; and in this sense it is mostly used in the Kṛur-án: (Er-Rághib:) he cast, threw, or flung, it (S, A, L, Mṣb, K) from his hand, (S, L,) before him or behind him: (L, K:) and he cast, threw, or flung, it far away, or to a distance: (L:) and (so in the L; but in the K, or) he cast, threw, or flung it in any manner: (L, K:) نَبَذَ has tesheed given to it to denote frequency, or repetition, of the action, or its application to many objects. (S, A, L.) — نَبَذَ خَاتِمَهُ He threw his signet from his hand. (L, from a trad.) — نَبَذُوا وَرَاءَ ظُهُورِهِمْ (Kṛur, iii. 184) † [lit., And they cast it behind their backs;] means and they did not observe it; (namely, their covenant;) they disregarded it. (Beyd.) — نَبَذَ is both by act and by word; having for its objects both substances and accidents: (L:) you say نَبَذَ الْعَهْدَ † He dissolved the league, or covenant, and cast it from him to him with whom he had made it: (A, L, Mṣb:*) and نَبَذَ كُلَّ فَرِيْقٍ مِنْهُمَا إِلَى [Each party of them cast from him, to the other, the league, or covenant, by which they had made a truce; i.e., each party of them rejected it, or renounced it, to the other]: (T:) and نَبَذَ إِلَى الْعَدُوِّ, and نَابِذَهُ, † He cast from him the league, or covenant, to the enemy, and dissolved it: and نَبَذُوا † They mutually cast from themselves the league, or covenant, and dissolved it. (A.) See also 3. — نَبَذَ أَمْرِي وَرَاءَ † [lit., He cast my affair behind his back; meaning,] he did not perform my affair; (A;) he neglected it. (Mṣb.) — نَبَذَتْ فُلَانَةٌ قَوْلًا مَلِيحًا † Such a woman threw out a goodly, beautiful, or pretty, saying. (A.) — نَبَذَتْ إِلَيْهِ السَّلَامَ, and نَبَذَتْهُ, † I threw to him the salutation. (A.) — نَبَذْتُ بِكَدَا † [I had such a thing as it were thrown to me; I had it thrown in my way;] I had it offered, or presented, to me, the meeting with it being appointed, or prepared; as also بِه رُمِيْتُ. (A.) — نَبَذْتُ لِلَّهِ أَمْرًا نَبَذْتُ بِكَ † To God (be attributed the excellence of) the mother that brought thee forth! (A.) — نَبَذَ He threw forth earth or dust [in digging a hole &c.]; as also نَبَثَ. (A.) See also نَبِذَةٌ. — نَبَذَ He threw dates or raisins into a bag or skin, and poured water upon them, and left the liquor until it fermented and became intoxicating: (T:) [or, simply, he steeped dates or raisins in water; for the beverage thus made, called نَبِذٌ, was not always left until it became intoxicating, as is shown by several trads.] — نَبَذَ نَبِذًا, (S, L, K, &c.,) the most usual form of the verb, (Kz,) aor. -, only; (MF;) and نَبَذَهُ, (A, L, K,) and نَابِذَهُ, (L, K,) a form used by the vulgar, (S, IDrst,) and rejected by Th and others, but mentioned, on the authority

of Er-Ruásee, by Fr, who says that he had not heard it from the Arabs, but that the authority of its transmitter is worthy of reliance, (TA and نَابِذَهُ; (L, K;) † He made beverage of the kind called نَبِذٌ. (S, A, L, K.) — Also نَبَذَ قَمْرًا, (Lh, IAth, L,) and عَنَبًا, (IAth, L and نَابِذَهُ, but this is seldom used, (Kṛur, LI ISk, and others, and L,) and نَابِذَهُ, (L,) † He made, of the dates, and of the grapes, beverage of the kind called نَبِذٌ; (Lh, L;) he left the date and the grapes, in water, that it might become beverage of the kind so called. (IAth, L.) — Also, نَابِذَ † He made for himself that beverage (A.) — فُلَانٌ يَنْبِذُ عَلَيَّ † Such a one boils again me like [the beverage called] نَبِذٌ. (A.) = نَبَذَ [aor. -,] (S, L, K,) inf. n. نَبَذَ (L, K) and نَبَذَانٌ (S, K,) It (a vein) pulsed; (L, K;) a dial. form of نَبَضَ. (S, L.)

2: see 1.

3. نَابِذَهُ, inf. n. مَنَابِذَةٌ, He bargained with him by saying, Throw thou to me the garment, a piece of cloth, (A'Obeyd, L, K,) or other article of merchandise, (A'Obeyd, L,) or I will throw to thee, and the sale shall become binding, concluded, or concluded, for such a sum: (A'Obeyd, L, K:) or, by throwing to another a garment, a piece of cloth, the other doing the like: (Lh, L, K:) or, by saying, When thou throwest thy commodity, or when I throw my commodity, the sale is binding, or settled, or concluded, for such a sum (Mṣb:) or, by saying, When I throw it to thee or when thou throwest it to me, the sale is binding or settled, or concluded: (Mgh, art. لِمَس:) or by saying, When I throw the pebble (L, K) to thee, (L,) the sale is binding, or settled, or concluded: (L, K:) or by another's throwing a pebble to him: (L:) بَيْعُ الْحَصَاةِ and بَيْعُ الْمَنَابِذَةِ and بَيْعُ الْإِلْقَاءِ الْحَجَرِ signify the same; (Mgh;) a also بَيْعُ الْإِلْقَاءِ: (A:) such bargaining is for bidden. (L.) — نَابِذُوا, inf. n. مَنَابِذَةٌ; and نَابِذُوا; † They retired, each of the two parties apart, in war. (L, K.) — نَابِذَهُمُ الْحَرْبَ, and نَبَذَ إِلَيْهِمُ الْحَرْبَ, He retired from them to a place aside, or apart, in war, for a just purpose (للْحَقِّ, in the 'Eyn for war, لِلْحَرْبِ, TT,) they doing the like: (Lth, T, L:) or these two phrases followed by عَلَيَّ سَوَاءٌ, are used when there is between two parties at variance a covenant, or league, or a truce, after fighting, and they desire to dissolve the league, or covenant, and each party casts it from him (يَنْبِذُهُ) to the other: thus فَاَنْبِذَ إِلَيْهِمْ عَلَيَّ سَوَاءٌ, in the Kṛur, [viii. 60, lit. cast thou from thee, to them, their league, or covenant, in an equitable, or just, manner,] means announce thou to them that thou hast dissolved the league between thee and them, so that they may have equal knowledge with thee of the dissolving thereof and of the returning to war

(T, L:) على الحَقِّ here signifies *على الحَقِّ* (Lh:) نَابِذُهُ الحَرَبُ also signifies *he made war with him openly*; (S, L, Mṣb;) and is syn. with نَبَذَ إِلَيْهِ الحَرَبُ (L:) and نَابِذُوهُمْ عَلَى سَوَاءٍ *they made war with them openly, in an equitable manner, declaring their hostile intention, so that it was equally known to their enemies and themselves.* (L.) See also 1. — نَابِذْتُهُمْ † *I acted contrarily to, or differently from, or adversely to, them; or was, or became, contrary to, or different from, or adverse to, them; syn. خَالَفْتُهُمْ.* (Mṣb.)

4: see 1.

6: see 1.

8. انتبذ † *He went, withdrew, or retired, aside, or apart, from others; separated himself from others.* (S, A, L, K.) — انتبذت مَكَانًا (Kur, xix, 16.) † *She withdrew, or retired, to a place apart from her family,* (L, Mṣb,) *far away.* (Mṣb.) — انتبذ عَنْ قَوْمِهِ *He withdrew, or retired, from his people.* (M.) — انتبذ نَاجِيَةً *He went aside.* (T.) See 1. — And see انتبذت in art. نبت.

نَبْدٌ † *A little; a small quantity;* (S, A, L, K.) *of wealth, or property;* (S, A, L;) as also نَبْدَةٌ [which is a word much used though I find it explained in few lexicons]; (L, TA;) because what is little is thrown away, and disregarded: (A:) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (S, A, L,) &c.: (L:) and *a small number of men:* (A, L:) and the latter word, *a piece, or portion, of a thing, such as a perfume:* (L:) pl. of the former, أَنْبَادٌ: (L, K:) [and of the latter, نَبْدٌ]. — أَنْبَادٌ مِنَ النَّاسِ (K, TA) † *The refuse of the people;* (TA;) *mixed people of the baser sort.* (K, TA.)

جَذْبَةٌ: see جَذَبْتُ — بَيْنَنَا وَبَيْنَ بَنِي فَلَانٍ نَبْدَةٌ. — جَلَسَ نَبْدَةً, and جَلَسَ نَبْدَةً, † *He sat aside, or apart.* (S, A, L, Mṣb, K.)

نَبْدَةٌ: see نَبَذَ — and نَبَذَ.

نَبِذَ *Cast, thrown, or flung,* [&c.; see 1;] (K;) i. q. مَنبُودٌ. (L.) But see below. — نَبِذَةُ نَبِذَةٌ *The earth or dust that is thrown forth from a hole or the like that is dug; as also نَبِذَةُ: pl. نَبَائِذُ.* (A, L.) Yaḥkoob asserts, that the نَبِذُ is a substitute for نَبْذٌ. (L.) — نَبِذٌ † *A kind of beverage, made of dates, and of raisins; i. e., must; and of honey; i. e., mead; and of wheat, and of barley, &c.; i. e. wort:* (L:) or *made of dates, or of raisins, which one throws* (نَبِذٌ, i. e. نَبِذٌ, whence its appellation,) *into a vessel or skin of water, and leaves until it ferments* (يَفُورُ, T, L, or يَغْلِي, Mgh) *and becomes intoxicating, or not so long as to become intoxicating: before it has become so, it is a lawful beverage:* (T, L:) *whether intoxicating or not, it is thus called:* (L:) or it is thus called because it is left (نَبِذٌ,

i. e., يَتْرُكُ,) until it becomes strong; (Mṣb;) being *expressed juice, or the like, that is left* (نَبِذٌ) [for a time to acquire strength]: (L, K:) it is said that this word is originally of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ, but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as is shown by the form of its pl., (M, F,) which is أَنْبِذَةٌ; (S, L, MF;) for a word of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ has not this form of pl.: (MF:) *wine expressed from grapes is also called نَبِذٌ, like as نَبِذٌ is also called خَمْرٌ:* [نَبِذٌ is a coll. gen. n., and its n. un. is with نَبِذَةٌ:] نَبِذَةٌ signifies *some نَبِذٌ; lit., a portion thereof.* (Mṣb, art. خمر.) See also مَنبُودٌ. (L.)

مَنبُودٌ: see نَبِذٌ, and مَنبُودٌ.

نَبَّاذٌ [One who throws things away often, or quickly]. See أَخَذَ — نَبَّاذٌ [One who makes, or sells, the beverage called نَبِذٌ]. (S, K, art. سكر.)

مَنْبِذَةٌ *A pillow, or cushion;* (Lh, S, A, L, K;) *upon which one reclines, or sits: so called because it is thrown upon the ground to be sat upon:* (L:) pl. مَنَابِذُ. (A.) Ex. تَرَبَّعُوا عَلَى الْمَنَابِذِ [They sat cross-legged upon the pillows, or cushions]. (A.)

مَنبُودٌ *A child cast out by its mother* (T, S, L, Mṣb, K) *in the road,* (T, S, L, K,) *on the occasion of her bringing it forth, and which a Muslim picks up and maintains; whether a bastard or lawfully begotten;* (T, L;) *a foundling:* (L, K:) such may not be called a bastard because its kin may be established: (T, L:) also, † *a bastard;* (L, K;) because such is cast away in the road: (L:) fem. مَنبُودَةٌ (L) and نَبِذَةٌ: (A, L:) pl. masc. مَنبُودُونَ and مَنَابِذَةٌ; (L;) and pl. of مَنبُودَةٌ, نَبَائِذُ. (A.) — مَنبُودَةٌ and نَبِذَةٌ † *A ewe or other animal (L) that is not eaten, by reason of its leanness:* (L, K:) so called because it is cast away. (L.) — صَلَّى عَلَى قَبْرِ مَنبُودٍ *He (Moḥammad) prayed upon the tomb of a foundling: or, accord. to another reading, عَلَى قَبْرِ مَنبُودٍ, meaning, upon a tomb apart,* (L,) or *distant,* (K,) *from other tombs;* (L, K;) like an expression occurring in another trad., مَرَّ بِقَبْرِ مَنبُودٍ *he passed by a tomb apart from other tombs.* (L.)

هُوَ مُنْتَبِذُ الدَّارِ † *He is far from his house.* (A.) — مُنْتَبِذٌ and مُنْتَبِذٌ [A man &c.,] *aside, or apart, or separate, from others;* (L;) [See also مَنبُودٌ: and see a verse of Lebeed, voce أَصْلُ.]

مُنْتَبِذٌ: see مُنْتَبِذٌ.

نبر

1. نَبَّرَ, (T, S, A, K,) aor. نَبَّرَ, (S, K,) inf. n. نَبِّرُ, (S,) *He, (a man, S, A,) or it, (anything, T,) raised, or elevated, a thing:* (T, S, A, K:) or نَبَّرَ signifies specially the *raising of the voice:* (MF, from the first part of the Keshsháf:) or the *rising of the voice;* so with the Arabs; and one says نَبَّرَ الرَّجُلُ, inf. n. نَبْرَةٌ, meaning, *the man spoke in a high tone:* (IAmb:) and نَبَّرَ, inf. n. نَبْرَةٌ, *he (a man) uttered a sound:* (A:) and [the inf. n.] نَبْرَةٌ, signifies the *crying out, or shouting, from fright, or fear:* (T, K:) and نَبْرَةُ الْمُغْنِي, *the singer's raising his voice from a low to a high pitch.* (S, K.) — نَبَّرَ الحَرْفَ, (S, M, A, K,) aor. نَبَّرَ, (M, K,) inf. n. نَبَّرَ, (S, M,) *He pronounced the letter with hemz* (هَمْز). (S, M, A, K.) قُرَيْشٌ لَا تَنْبِرُ [The tribe of Kureysh] *do not pronounce with hemz.* (S.) A man said to the Prophet, يَا نَبِيَّ، اللَّهُ [O Prophet of God]; and he said لَا تَنْبِرْ بِاسْمِي, i. e. *Pronounce not thou my name with hemz:* (M:) for the tribe of Kureysh did not pronounce with hemz. (TA.) And when El-Mahdee performed the pilgrimage, he preferred El-Kisáee to recite the prayers in El-Medeeneh, and the people of that city disapproved of his pronouncing with hemz, asking him wherefore he did so in reciting the Qur-án in the mosque of the Apostle of God. (TA.)

8. انتبر *It (a heap of wheat) rose, by additions.* (T.) — *It (the body, M, K, and a wound, T, A) swelled; became swollen.* (T, M, A, K.) — *It (the mouth, TA,) became blistered, or vesicated.* (K, TA.) And انتبرت يَدُهُ *His arm, or hand, became blistered.* (S, A.) — *He (the أمير, M, and the خطيب, K) ascended the منبر [or pulpit].* (M, K.)

نَبْرٌ sing. of أَنْبَارٌ, (T, S,) which signifies *Heaps,* syn. أَكْدَاسٌ, (M, K,) or *a collection,* (M, S,) of طَعَامٌ, (S, M, K, Mṣ,) meaning of wheat, and of barley, [or other corn,] and of dates: (Mṣ:) or [in the TA, and] *granaries* (أَهْرَاءُ) of طَعَامٌ: (in the present day, a granary:) what is called هَرِيٌّ being also called نَبْرٌ because the طَعَامٌ, when poured in its place, rises: and the pl. pl. [i. e. pl. of أَنْبَارٌ] is أَنْبَائِرٌ. (T.) — أَنْبَارٌ also signifies *A merchant's magazine, or chamber,* (بَيْتٌ,) *in which he puts together, in order, or piles up, his goods.* (M, K.) [In the K, it is added, that the sing. is نَبْرٌ: but this addition seems to be misplaced: for أَنْبَارٌ in the last of the senses here explained, as well as when applied to a granary, and to a collection of طَعَامٌ, appears to be a pl. without a sing.]

نَبْرَةٌ *Anything rising from a thing.* (M, A, K.) — *A swelling in the body.* (M, K.) — I. q. هَمْزَةٌ [meaning the sound, or the character, so called]. (T, S, K.)

مَنبَرٌ The pulpit of the **خَاطِبِ** [in a mosque]: (M, TA:) so called because of its height: (S, M, A, K:) [pl. **مَنَابِرٌ**.]

مَنبَرٌ: see **مَنبَرٌ**.

المَسْأَلَةُ المِنْبَرِيَّةُ: see the first paragraph of art. **عول**.

مَنبَرٌ Pronounced with hemz (**هَمْزٌ**). (T.) **قَصَائِدُ مَنبَرَةٌ**, and **مُنْبَرَةٌ**, i. q. **مَهْمُوزَةٌ** [i. e. Poems of which the verses end with hemz].

نبر

1. **نَبَرَهُ**, aor. =, inf. n. **نَبَرٌ**, He called him, or named him, by a by-name, surname, or nickname; he by-named him, surnamed him, or nicknamed him; syn. **لَقَّبَهُ**; (S, Mgh, K;) mostly signifying he called him, or named him, by a nickname, a name of reproach, or an opprobrious appellation; (TA;) as also **نَبَرَهُ**: (K:) or the latter is with tesheed to denote muchness, or frequency, or repetition, of the action, or its application to many objects: you say, **فَلَانٌ يُنَبِّرُ بِالصَّبِيَانِ** Such a one by-names, surnames, or [rather] nicknames, the children; syn. **يَلْقِبُهُمُ**. (S.) — **النَّبَرُ** is also syn. with **اللَّمْزُ**; (K;) or is like the latter: (TA;) [i. e., **نَبَرَهُ** also signifies He upbraided, or reproached, him; or the like.]

2: see 1, in two places.

6. **تَنَابَرُوا بِالْأَلْقَابِ** (Mgh, K,*) or **تَنَابَرُوا**, (S,) They called one another by by-names, surnames, or [rather] nicknames: (S, Mgh, K:) or they upbraided, reproached, or reviled, one another; (K, TA;) calling one another by names of reproach. (TA.) So in the **Kur**, xlix. 11; where the doing so is forbidden. (TA.)

نَبْرٌ, [or, accord. to the Mgh, it seems to be **نَبْرٌ**, for it is there said to be an inf. n. used as a subst., but this form I have never met with elsewhere,] A by-name; or surname; or nickname; syn. **لَقَبٌ**; (S, Mgh, K;) mostly, the latter; i. e., a name of reproach; an opprobrious appellation: (TA:) but Kh, [makes it, contr. to common usage, to signify a proper name; for he] says, that names are of two kinds; **نَبْرٌ**, such as **زَيْدٌ** and **عَمْرُو**; and **أَسْمَاءٌ عَابِرَةٌ**, such as **فَرَسٌ** and **رَجُلٌ** and the like: (TA:) pl. **أَنْبَارٌ**. (S.)

نَبْرٌ Ignoble, or mean, (Sgh, K,) in his grounds of pretension to respect, or his rank or quality, and in his natural disposition. (K.)

رَجُلٌ نَبْرَةٌ A man who is much accustomed to call others by by-names, surnames, or [rather] nicknames. (K.)

نیش

1. **نَيْشٌ**, aor. =, (S, Mgh, Mghb,) inf. n. **نَيْشٌ**, (S, A, Mgh, Mghb, K) He took, drew, or pulled,

out, or forth, (Mgh, Mghb, K,) a thing, (Mghb, TA,) [as] a leguminous plant, (S,) or a thing buried, (Mgh,) or a thing after burial, (TA,) [as] a corpse; (S, TA;) whence **نَبَّاشٌ**, q. v.: (S, Mgh:) he made a thing that was concealed or covered to come out or forth, or to become apparent. (A, K.) — [Hence,] **هُوَ يُنَبِّشُ لِعِيَالِهِ**, (A, TA,) inf. n. as above, (K, TA,) † He draws forth sustenance hence and thence for his family, or household: (A:) or † he gains, or earns, or seeks sustenance, for them. (K, TA.) — And **هُوَ يُنَبِّشُ الْأَسْرَارَ**, (A, TA,) and **الْحَدِيثَ**, inf. n. as above, (K, TA,) † He draws forth, or elicits, secrets, and discourse, narration, or information: (K, TA:) or **نَبَّشْتُ السِّرَّ** signifies † I divulged the secret. (Mghb.) — And **إِنْتَبَشَ الْعُرُوقَ** † He drew forth, or extracted, the veins. (A.) — Also, He removed, a thing from over another thing which it covered or concealed; (A, Mghb, K;) and earth from a thing beneath it: (A, Mghb,*) whence **نَبَّاشٌ**, q. v. (Mghb, K.) — And hence, **نَبَّشَ الْقَبْرَ** [He uncovered, or he rifled, or ransacked, the grave]. (A, Mgh, Mghb.) — Also, He dug with the hand; as also **نَبَّتَ**. (AZ, in S, art. **نبت**.)

5. **هُوَ يُتَنَبِّشُ عَنِ الْأَسْرَارِ** [app. † He endeavours to draw forth or elicit, or he searches out, secrets]. (TA.)

8: see 1.

نَبَّاشَةٌ The trade, or occupation, of the **نَبَّاشِ**. (TA.)

نَبَّاشَةٌ Earth extracted from a well or burrow or the like. Hence, **نَبَّاشَةُ الجِرْبُوعِ** [The earth extracted by the jerboa in making its burrow]. (T in art. **دمر**.)

نَبَّاشٌ One who rifles, or ransacks, graves; who takes forth the dead from them; or who uncovers graves. (Mgh, Mghb.) See 1, in two places.

أَنْبُوشٌ A thing that is taken, drawn, or pulled, out, or forth: (Lh:) the lower part of leguminous plants taken, drawn, or pulled, out, or forth: (S, K:) or trees pulled out by the trunk and roots: (K:) as also **أَنْبُوشَةٌ**: (TA:) or † both signify what is torn out by the rain: (AHeyth:) pl. **أَنْبَائِشٌ**, (S, K,) the pl. of both the above words. (AHeyth.) — Also, Full-grown unripe dates that are pierced with thorns in order that they may ripen. (TA.) — And the pl. signifies Small arrows. (Sgh.) Some say that this pl. has no singular. (MF.)

أَنْبُوشَةٌ: see **أَنْبُوشٌ**, in two places.

نبض

1. **نَبْضٌ**, aor. =, inf. n. **نَبْضٌ** and **نَبْضَانٌ** (S, A, K) and **نَبِيضٌ**, (so in a copy of the S,) It

(a vein, or an artery,) pulsed, or beat, (TA,) [or throbbed;] was, or became, in a state of motion, or agitation. (S, A, K.) — [Hence,] **مَا نَبَّضَ لَهُ عَرُوقَ عَصِيْبَةٍ** † [No party-spirit, or zeal in the cause of his party, became roused, or excited, in him;] he did not aid his people, or party, against oppression; was not angry, or zealous, for them, and did not defend them. (A, TA.) — And **نَبَّضَ نَابِضُهُ** † His anger became roused, or excited. (A, TA.) — [Hence also,] **نَبَّضَتِ الْأَمْعَاءُ**, aor. as above, (in the L, written =, but this is doubtless a mistake,) † The bowels became in a state of commotion. (TA.) — And **نَبَّضَ الْبَرْقُ** † The lightning flashed lightly, or slightly, (K, TA,) like the **نَبْضُ** of a vein or an artery. (TA.) — See also 4.

2: see 4, in two places.

4. **أَنْبَضَتِ الحُمَى عِرْقَهُ** The fever made his vein, or artery, to pulse, beat, (TA,) [throb,] or become in a state of motion or agitation. (A, TA,*) — **انْبَضَ القَوْسُ**, (T, S, M, A, Mgh,) like **انْبَضَ**, (Lth, T, M,) but the former is the more approved; (Lth, 'Eyn;) and **انْبَضَ عَنْهَا**; (A, Mgh;) or **انْبَضَ فِيهَا**; (AHn, K;) and **نَبَّضَ فِيهَا**, inf. n. **نَبَّضٌ**; (AHn, TA;) in the K, **نَبَّضَ فِيهَا**, which is a mistake; (TA;) [He twanged the bow;] he made the bow to give a sound: (AHn, K;) or he put the string of the bow in motion, [or made it to vibrate,] (A, K,) or pulled it, (T, S, M, Mgh,) and then let it go, (S, Mgh,) in order that it might twang, (S, K,) or produce a sound: (T, M, Mgh:) and **انْبَضَ بِالْوَتْرِ** (S, A, Mgh) signifies the same: (S, Mgh:) or he took the string of the bow with the ends of his two fingers, and then let it go so that it might fall against the handle of the bow: (Jm:) and **انْبَضَ الوَتْرُ** he pulled the string of the bow without an arron, and then let it go: (Yaaqoob:) or he pulled the string of the bow, and then let it go so that he heard it give a sound. (Lh.) Hence the proverb, **إِنْ بَاضَ بِغَيْرِ تَوْتِيرٍ**, (S,) or **مِنْ عَيْرٍ** **تَوْتِيرٍ**, (A,) [Twanging the bow without fastening, or binding, or bracing, the string; meaning † threatening without the means of execution]: applied to him who pretends to that which he has not the means of performing. (A, TA.) [See also art. **وتر**.] And a poet says,

لَأَرْمِيَنَّكَ رَمِيًّا غَيْرَ تَنْبِيضٍ

[I will assuredly shoot thee with a shooting, not a mere twanging]: meaning, my pulling [of the bow] shall not be a threatening, but execution. (TA.) — You say also, **انْبَضَ التَّدَاؤُفُ مَبْبُضَتَهُ**, [The separator and loosener of cotton by means of the bow and mallet made his mallet to cause the string of the bow to vibrate]. (A, TA.)

نَبْضٌ [an inf. n. used as a subst., signifying The pulse]. — Also, A pulsing vein, or artery:

as in the saying *جَسَّ الطَّيِّبُ نَبْضَهُ* [The physician felt his pulsing vein, or artery: or his pulse]: but it is more chaste to say *نَبْضُهُ* q. v. (TA.) — See also *نَبْضٌ*. — [It is also used as an epithet. You say,] *فَوَادٌ نَبْضٌ*, as also *نَبْضٌ*, and *نَبْضٌ*, (Sgh, K,) and *نَبِيبٌ*, (A, TA,) † *A heart that is sharp in intellect, clever, acute, (A, Sgh, K,) and very brisk or lively or sprightly or prompt.* (A, TA.)

حَبْضٌ and *حَبْضٌ* (IDrd, S, K,) and *حَبْضٌ* *وَلَا نَبْضٌ* (Sgh,) *There is not in him any motion: (S, Sgh, K:) or sound, or voice, nor pulsation: (AA, in S, art. حَبْضُ:) or strength: (IDrd:) with fet-h to the second letter, only used in a negative phrase: (L:) Aṣ says, I know not what is الحَبْضُ, (S in art. حَبْضُ,) or الحَبْضُ. (TA.) — فَوَادٌ نَبْضٌ: see نَبْضٌ.*

نَبْضٌ: see *نَبْضٌ*.

رَأَيْتُ وَمُضَّةً [A single pulsation]. You say, *رَأَيْتُ وَمُضَّةً عَرَقِي* [I saw a slight flash of lightning, like a single pulsation of an artery]. (A, TA.)

نَبْضٌ: see *نَبْضٌ*.

مَأْمَرِي عَرَقِي [part. n. of 1]. You say, *مَأْمَرِي عَرَقِي* [As long as there remains in me a little artery pulsing, I will not abstain, or hold back, from aiding thee]; i. e., † *as long as I remain alive.* (A, TA.) — [Hence,] † *Anger.* (Lth, A, K.) See 1, where an ex. is given. — † *An archer: lit. one who has a twanging.* (Mgh.)

مَنْبِضُ الْقَلْبِ The place where one sees the heart pulsing, (TA,) or in motion; (A, K;) and where one perceives the gentle sound of its [pulsation, or] motion. (A, O.) You say, *جَسَّ الطَّيِّبُ مَنْبِضَهُ* [The physician felt his place of pulsation], and *مَنْبِضُهُمْ* [their places of pulsation]. (A, TA.) — *مَنْبِضٌ* means † *He has no origin [known]; like مَضْرِبٌ عَسَلَةٌ; (A, TA;) nor any people [to whom he belongs]. (TA.)*

وَجَعٌ مَنْبِضٌ [A pain causing pulsation, or throbbing]. (L, TA.)

مَنْبِضٌ, (S, K,) or *مَنْبِضَةٌ*, (A,) The wooden mallet with which one separates and loosens cotton by striking with it the string of a bow; syn. *مَنْدَقٌ*, like *مَنْبِضٌ*; (S;) or *مَنْدَقَةٌ*: (A, K:) *مَنْبِضٌ* is said by Kh to occur in poetry as [its pl.,] meaning *مَنْوَأٌ*. (S.)

مَنْبِضَةٌ: see what next precedes.

نبط

1. *نَبَطٌ*, aor. *نَبَطَ* and *نَبَطَ*, inf. n. *نَبِطٌ* (S, K) and

نَبَطٌ, (K,) It (water) welled, or issued forth. (S, K.) — See also 4.

2: see 4.

3: see 10.

4. *انْبَطَ* He (a digger) reached the water: (AA, S:) or reached the first that appeared of the water of a well, (K, TA,) and produced it, or fetched it out, by his labour. (TA.) And *انْبَطَ* He produced, or fetched out, by labour, water from good clay, or from clay containing no sand. (TA.) — [It is also trans.: you say,] *انْبَطَ الرَّكِيَّةَ*; and *انْبَطَها*; (M, K;) and *انْبَطَها*; (IAar, M, TA;) in the K *انْبَطَها*; (TA;) and *انْبَطَها*, (M, K [in the CK with teshdeed to the ب]) aor. *نَبَطَ*, (TA,) inf. n. *نَبِطٌ*; (M;) *He produced, or fetched out, by his labour [in digging], the water of the well; syn. اَمَاهَا; (M, K;) and of the first, (TA,) and last, (TA,) [or rather of all,] استخرج مَاءَهَا. (K, TA.)* And *انْبَطَ الماءَ*, inf. n. *انْبِطَا*; and *انْبَطَها*; *He (a digger [of a well]) produced, or fetched out, by his labour, or work, the water.* (Msb.) — See also 10, in five places. — *انْبِطَا* also signifies The producing an effect, or making an impression; syn. *تَأْتِيرٌ*. (Ibn-Abbád, Sgh, K.)

5: see 4: — and 10. — *تَنْبِطٌ* also signifies *He affected to be like, or imitated, the نَبِطٌ [or Nabathæans]: or he asserted himself to be related to them.* (K, TA.) [Compare 10, in the last of the senses assigned to it below.]

8: see 10.

10. *انْبَطَ*: see 4, in two places: its primary signification is [that mentioned above,] from *نَبِطٌ* signifying the “water that comes forth from a well when it is first dug.” (Zj.) — And hence, (Zj,) *He drew out, or forth; extracted; educed; produced; elicited; fetched out by labour or art; got out; or extorted; syn. استخرج; (Zj, S;) a thing: (Zj:) and † He made anything to appear after occultation; as also انْبَطَ; (B;) [i. e. he brought it to light:] and انْبَطَها † it (anything) was made apparent, after occultation; as also انْبِطَا: (K:) or the latter, [simply,] † it was made apparent. (L.) And [hence] † *He (a lawyer) elicited (استخرج) an occult, or esoteric, doctrine of law, by his intelligence, and his labour, or study: (K, TA:) or you say انْبَطَها, meaning † he elicited it (استخرجه), namely a judicial sentence, by labour, or study; as also انْبَطَها, inf. n. انْبِطَا: (Msb:) or † he searched out the knowledge of it. (Jel. iv. 85.)* And *انْبَطَ مِنْهُ عَلِيًّا*, and *انْبَطَ مِنْهُ عَلِيًّا*, and *انْبَطَ مِنْهُ عَلِيًّا*, and *انْبَطَ مِنْهُ عَلِيًّا*, † *He drew forth, elicited, or extorted, (استخرج,) from him knowledge, and good, or wealth, and property. (TA.)* And *انْبِطَا**

[app. an inf. n. of *نَابَطٌ*] signifies the same as *انْبِطَا* † *The drawing forth, or eliciting, (استخرج) of discourse. (TA.)* And *انْبِطَا* † *accord. to the K, or, accord. to Sgh, on the authority of Ibn-Abbád, انْبَطَها, (TA,) + He drew forth, or elicited, (استخرج,) speech. (Ibn-Abbád, Sgh, K.)* And *انْبِطَا* † *He revealed knowledge, and spread it among men. (TA.)* — *انْبِطَا* † *He sought to obtain offspring from the mare: occurring in a trad.: but accord. to one relation, it is انْبِطَاها, meaning, “he sought what was in her belly.” (TA.)* — *He (a man) became a [naturalized] نَبِطِي [or Nabathæan]. (S, TA.)* It is said by Eiyob Ibn-El-Ḳirreeyeh, *أَهْلُ عُمَانَ عَرَبٌ اسْتَنْبَطُوا وَأَهْلُ الْبَحْرَيْنِ نَبِيطٌ اسْتَعْرَبُوا* [The people of 'Omán are Arabs who became naturalized Nabathæans, and the people of El-Bahreyn are Nabathæans who became naturalized Arabs]. (S, TA.) [See also 5.]

نَبَطٌ What first appears of the water of a well (IDrd, K) when it is dug; (IDrd;) as also *نَبِطَةٌ*: (K:) or the water that comes forth from a well when it is first dug: (Zj:) or the water that issues forth from the bottom of a well when it is dug; (S, accord. to one copy;) or this is termed *نَبِيبٌ*: (S, accord. to another copy; and TA:) pl. [of pauc.] *نَبِيبَاتٌ* and [of mult.] *نَبِيبَاتٌ*. (TA.) — [Hence the saying,] *فَلَانَ قَرِيبٌ التَّرَى بَعِيدُ التَّبِيطِ* † *Such a one's promising is near, [but] his fulfilling is remote: i. e. he promises, but does not fulfil. (IAar.)* And *فَلَانَ لَا يُدْرِكُ نَبَطَهُ*, (TA,) and *فَلَانَ لَا يُدْرِكُ لَهُ نَبَطٌ*, (ISd, TA,) † *Such a one's depth is not known, (K, TA,) and the extent of his knowledge: (TA:) or such a one's depth is not known; meaning that he is cunning, or possessing intelligence mixed with craft and forecast. (ISd, TA.)* And *فَلَانَ لَا يَنَالُ نَبَطَهُ* † *Such a one is invincible, and inaccessible to his enemy. (TA.)* — *نَبِطٌ* also signifies *A well of which the water has been produced, or fetched out, by labour [of the digger]. (S, TA.)* — And *What oozes, or exudes, from a mountain, as though it were sweat, coming forth from the sides of the rock. (TA.)* — *النَّبِيطُ*, (S, Mgh, Msb, K,) and *النَّبِيطُ*, (S, Msb, K,) and *النَّبِيطَاتُ*, (K,) the last is a pl. (AAF, S, Msb) of the first, (AAF,) and the second is [a quasi-pl. n.] like *كَلِيبٌ*, (AAF, L,) [The Nabathæans;] *a people who alight and abide in the بَطَانِحَ [see أَبْطَحَ] between the two 'Iráks: (S, K:) or a people (T, M, Mgh, Msb) who alight and abide, (T, TA,) or who used to alight and abide, (Msb,) in the سَوَادِ (T, M, Mgh, Msb) of El-'Irák: (M, Mgh, Msb:) afterwards applied to mixed people; or people of the lowest or basest or*

meanest sort; or the refuse of men; and the vulgar sort thereof: (Mṣb:) the people to whom these appellations properly apply were called نَبَطٌ because of their fetching out by labour (لَا سَبَابَ لَهُمْ) what comes forth from the lands: (TA:) [for they were distinguished for agriculture; and hence their proper appellations are used as equivalent to "clowns," or "boors:" but a derivation commonly obtaining with us is that from Nebaioth the son of Ishmael:] the n. un. is نَبَاطِيٌّ (Yaḥkoob, IAḥr, Ṣ, Mḡh, Mṣb, K,) and نَبَاطِيٌّ (IAḥr, Ṣ, Mṣb, K,) like يَمَانِيٌّ (Ṣ,) and نَبَاطِيٌّ (K,) and نَبَاطٌ (Ṣ, K,) like يَمَانٌ (Ṣ,) and نَبَطِيٌّ (Ṣ, K,) like يَمَانِيٌّ (Ṣ,) but this is disallowed by IAḥr, (Mḡh, TA,) and, accord. to Lth, نَبَطَانِيٌّ, but this [also] is disallowed by IAḥr. (Mṣb.)

نَبَطَةٌ:
نَبَطِيٌّ:
نَبَطَانِيٌّ:
نَبَاطٌ:
النَّبِيطُ and نَبِيطٌ:
نَبَاطِيٌّ and نَبَاطِيٌّ and نَبَاطِيٌّ:
see نَبَطٌ.

[نَبِيعٌ, &c.]

See Supplement.]

نَبْرَجٌ

نَبْرَجٌ i.q. نَبْرَجٌ, q.v. (TA). [The place in which it is mentioned in the K shows that F regards the ن as a radical letter; and though it is said in the TA that its being so is doubtful, he is right accord. to those who hold that every letter of an arabicized word is to be regarded as a radical if it, or a letter for which it is substituted, is found in the original.]

[نَبِوٌ,

See Supplement.]

نَت

1. نَتٌّ, [aor. نَتَّ,] inf. n. نَتَيْتُ, i.q. كَتَّ, inf. n. كَتَيْتُ (K); and نَفَتَتْ, inf. n. نَفَيْتُ: (L, K:) [It (a cooking-pot) boiled: &c.] — نَتٌّ مَنخَرُهُ غَضْبًا — His nostril became inflated, or swollen, by reason of anger. (K.)

2. نَتَّتْ He explained news, tidings, or a report. (K.)

5. See R. Q. 1.

R. Q. 1. نَتَّتَتْ (in a MS. copy of the K) نَتَّتَتْ,

[and so in the CK,] but the former is the more correct, TA) He (a man, L) became dirty (تَقَدَّرَ) after having been clean. (IAḥr, L, K.)

نَتَّةٌ A small hollow, or cavity, in [stones of the kind called] صَفْوَانٌ (K), in which the rain-water collects. (TA.)

نَتَا

1. نَتَا, aor. نَتَّ, inf. n. نَتَّوْتُ and نَتَّوْتُ (Ṣ, K,) It swelled; swelled up; rose; grew up. (K.) Said of a plant, &c. (Ṣ.) — نَتَّأْتُ (Ṣ, K,) inf. n. نَتَّوْتُ (TA,) It protruded, or projected, from its place, without becoming separated. (Ṣ, K.) — نَتَّأْتُ It (an ulcer, or a wound,) swelled. (Ṣ, K.) — It (a girl's breast) swelled forth, or became prominent, or protuberant. (TA.) — نَتَّأْتُ She (a girl) grew up, (Ṣ,) and became marriageable. (Ṣ, K.) — نَتَّأْتُ عَلَيْهِمْ, inf. n. نَتَّأْتُ, He rose, or exalted himself, above them. (TA.) — [You say,] نَتَّأْتُ تَحْقِرَهُ وَيَتَّأْتُ Thou despisest him, and he riseth, or exalteth himself: (Ṣ:) or — he emulateth thee: or — he becometh great. A proverb, said of him who does not manifest his character or design by outward appearance, but keeps it secret: or of him who advances and exalts himself by his cunning, while thou thinkest him senseless, or negligent. Accord. to some, it is نَتَّوْتُ, without .: see art. نَتَّوْتُ. (TA.) — نَتَّأْتُ He went up from one country or land to another. (TA.) — نَتَّأْتُ عَلَيْهِمْ He came upon them; syn. اِطَّلَعَ. (Ṣ, K.)

8. نَتَّأْتُ He rose, or exalted himself. (K.) — نَتَّأْتُ لَهُ He encountered him; met him; opposed himself to him. (K, TA: the verb is explained in the K by اِنْتَبَرَى.)

نَتَبٌ

1. نَتَبٌ, aor. نَتَّبْتُ, inf. n. نَتَّبْتُ, It swelled forth; became prominent, or protuberant. (Ṣ, K.) Said of a girl's breast. (Ṣ.)

نَتَجٌ

1. نَتَجٌ (Ṣ, K, &c.) aor. نَتَّجْتُ, (as in the L, [but I believe this to be a mistake,] or نَتَّجْتُ, (accord. to the Mṣb, MS, MF), inf. n. نَتَّجْتُ; (Ṣ;) and نَتَّجْتُ; (A;) He assisted a she-camel, (Ṣ, K, &c.) [and a mare, see نَتَّجْتُ,] and a ewe or she-goat (Mṣb) [or other quadruped], in bringing forth; delivered her of her young one; acting to her as a midwife does to a woman. (T, Mṣb, &c.) The original form of expression is نَتَّجَهَا وَلَدًا He assisted her in bringing forth a young one; delivered her of a young one. (Mṣb.) El-Kumeyt has used the form نَتَّجْتُ in the sense of نَتَّجْتُ: but it is not commonly current in Arabic. (TA.) AHn

إِذَا نَأَتِ الْجَبَّةُ نَتَّجُ النَّاسُ إِذَا نَأَتِ الْجَبَّةُ نَتَّجُ النَّاسُ [When El-Jebbah (the tenth of the Mansions of the Moon) sets anti-heliacally, (for the setting, not the rising, is here meant, and this it did, about the commencement of the era of the Flight, in central Arabia, on the 11th of February,) the people assist their beasts, much, or frequently, in bringing forth, and deliver them, and the first of the truffles are gathered]. Thus he relates the saying, with teshdeed to the ن of نَتَّجُ, to denote frequency of the act. (L.) — نَتَّجْتُ, pass. in form, [but neut. in signification,] inf. n. نَتَّجْتُ (Ṣ, K, &c.) and نَتَّجْتُ; (TA;) and نَتَّجْتُ, (K,) also pass. in form; and some say نَتَّجْتُ, but this is rare, and not heard by IAḥr; (TA;) and some, also, say نَتَّجْتُ, (Lth, Kr,) but Az holds this to be a mistake; (TA;) She (a camel, IAḥr, Ṣ, K, &c., and a mare, IAḥr, and a sheep or goat or other quadruped, Mṣb) brought forth: (T, Mṣb, TA:) or one does not say نَتَّجْتُ الشَّاةُ unless a man assist at the bringing forth. (Lth.) Thus one suppresses the objective complement of the verb. And one also says نَتَّجْتُ الشَّاةَ وَلَدًا The she-camel brought forth a young one: and in like manner one says of a ewe or a she-goat: and sometimes, with the same meaning, نَتَّجْتُ النَّاقَةَ وَلَدًا, in the act. form. (Mṣb.) One also says نَتَّجْتُ الإِبِلَ The camels brought forth. (A.) [You say,] نَتَّجْتُ الْقَوْمَ, (Lth,) and نَتَّجْتُ, (L,) The people's camels or sheep or goats brought forth: (Lth, L:) or نَتَّجُوا they had pregnant camels bringing forth. (K.) One may also say نَتَّجْتُ الْوَلَدُ meaning The young one of a she-camel &c., [see نَتَّجْتُ, above,] was brought forth, or born. (Mṣb.) See 4. — [Hence,] الرِّيحُ تَنَّتِجُ السَّحَابَ [The wind assists the clouds in the discharging of their rain; i. e., draws forth the rain from the clouds (A, L.) — نَتَّجْتُ It was produced, it resulted, or was a natural consequence.]

2: see 1.

4. نَتَّجْتُ She (a camel, Ṣ, and a mare, Ṣ, K or other solid-hoofed animal, Mṣb,) became pregnant: (T:) and so نَتَّجْتُ, said of a she-camel (Mṣb) or other beast; but this is rare: (Es Sarakustee, Mṣb:) or attained to the time of bringing forth: (Ṣ, K:) or became evidently pregnant: (Yaḥkoob, Ṣ, Mṣb:) accord. to IAḥr نَتَّجْتُ, in the pass. form, signifies she (a mare and a camel,) became near to the time of bringing forth; and he had not heard نَتَّجْتُ, in the act form. (TA.) — See 1 and 8. — نَتَّجْتُ or نَتَّجْتُ (? It produced a thing as its fruit, or result. Ex impotence and the twaini تَزَاوَجًا فَأَنْتَجَا الْفَقْرَ Remissness combined together, and produced, a

their result, poverty. (A, L.) And هَذِهِ الْمَقْدِمَةُ *And this preamble will not produce a praiseworthy result.* (A.)

5. تَزَحَّرَتْ She (a camel) *breathed hard* (تَزَحَّرَتْ) that her young one might come forth. (K.)

6: see 1.

8. اِنْتَجَتْ (L, K, TA: in the CK) *She (a camel) went away at random, and brought forth in a place unknown: (K:) or she brought forth by herself, unassisted by any one; (Yaşkoob, L;) as also اُنْتَجَتْ. (L.)*

نَتَاجُ: see نَتَجَتْ. — [Also, an inf. n. in the sense of a pass. part. n., like حَمَلٌ in the sense of مَحْمُولٌ, &c., *What is brought forth by a camel &c.; and what are brought forth by camels &c., collectively; a brood thereof; its, or their, increase, or offspring; as is plainly shown in the lexicons &c., in many passages: for ex., see شَرَحٌ, and دَفءٌ: also applied, in the TA art. بطن, to the young in the belly of a mare].*

نُتُوجُ (AZ, S, K,) a rare form of epithet from a verb of the measure أَفْعَلُ, (Kr,) and مُنْتَجٍ, (AZ, TA,) or the latter is not allowable, (S, K,) and نَتِيجُ, (Kr,) A she-camel, (S, Kr,) or a mare, (S, K,) or other solid-hoofed animal, (Mşb,) pregnant: (Lth:) or that has attained to the time of bringing forth: (S, K:) or evidently pregnant: (Yaşkoob, S, Mşb:) or near to the time of bringing forth, and big-bellied. (AZ.) — [See also مُنْتُوجَةٌ.]

نَتِيجُ: see نُتُوجُ.

نَتِيجَةٌ A young one of a she-camel &c. [see نَتَجَتْ and نَتَجَتْ] brought forth. (Mşb.) — نَتِيجَةٌ † Any produce, fruit, result, or natural consequence, of a thing: (KL:) [the sum of a speech or saying: a necessary inference: the conclusion of an argument or of a syllogism: pl. نَتَائِجُ.] You say, هَذِهِ نَتِيجَةٌ مِنْ نَتَائِجِ كَرَمِكَ [This is one of the fruits, or results, of thy generosity]. (A.) [For another ex. see 4.] — هُمَا نَتِيجَةٌ They are both of one age: said of two sheep. (Yoo, S.) غَمْرُ فُلَانٍ نَتَائِجُ The sheep, or goats, of such a one are of one age. (S, K.) هَذَا الْوَلَدُ نَتِيجٌ وَوَلَدِي This child is one born in the same month, or year, as my child. (A.)

نَاتِجٌ A man assisting a she-camel &c. [see نَتَجَتْ] in bringing forth; delivering her; or one who assists her in bringing forth; who delivers her. (Mşb, TA.)

مَنْتِجٌ The time at which a she-camel, (S,) or a mare, (K,) brings forth. (S, K.) Ex. اَتَتْ النَّاقَةَ عَلَى مَنْتِجِهَا The she-camel arrived at the time of her bringing forth. (S.)

تر - نتج

فَعَدَّ مُنْتَجًا. نَتُوجُ: see مُنْتِجٌ: He sat accomplishing a want of nature. (A.)

مِنْتَجَةٌ The anus; syn. اِسْتُ; as also مِنْتَجَةٌ. (K.)

مُنْتُوجَةٌ A she-camel &c., [see نَتَجَتْ] assisted in bringing forth; delivered. (Mşb, TA.) —

Also, A she-camel [&c., see نَتَجَتْ], bringing forth; (T;) and so, accord. to Kr, نَتُوجُ, which, he says, is the only epithet of this measure from a verb of the measure فَعَلَ, except بَتُولُ: (TA:) pl. مَنَاتِجُ: ex. نُوُقُ مَنَاتِجُ she-camels bringing forth. (A.)

نتح

1. نَتَحَ, aor. -, inf. n. نَتَحُ, He, or it, sweated. (L.) — نَتَحَ, aor. -, inf. n. نَتَحُ and نَتُوحُ, It (a leathern vessel, or skin,) sweated, or exuded moisture, (S, L,) as when a skin sweats with the butter that is in it. (L.) — نَتَحَ, aor. -, inf. n. نَتَحُ and نَتُوحُ, It (sweat) exuded (S, L, K) from the skin, (L, K,) or from the roots of the hair; (T, L;) and grease, from a skin; and moisture, from the soil. (L, K.) — [And said of moisture, It percolated: see an ex. voce عَرَقُ.] — فُلَانٌ يَنْتِجُ نَتِيجَ الْحَمِيَّتِ † [Such a one sweats like a butter-skin]: said of one who is fat. (A.) — نَتَحَتْ ذِفْرَى الْبَعِيرِ عَرَقًا The camel's protuberance behind his ear dripped with sweat, by reason of his journeying during a vehemently hot summer-day. (L.) — نَتَحَتْ الدَّمُوعُ, inf. n. نَتَحُ, † The tears flowed. (MF.) — نَتَحَهُ It (heat, L, K, and some other thing, L,) made him to sweat. (L, K.) [Its aor. seems to be يَنْتَحُ; and MF thinks that, in an instance which follows, it may be written with ل after the ت by poetic licence.] F observes, that J has fallen into three errors with respect to اِنْتِجَ [saying that اِنْتِجَ (in the place of which is put, in some copies of the S, اِنْتِجَ, as is mentioned in the TA,) is like اِنْتِجَ, and citing these words of Dhu-r-Rummeh, describing a camel making his voice to reciprocate in the شَفِيفَةَ,

رَقَاءَ تَنْتَاحِ اللَّغَامِ الْمَزِيدَا]

first, because the root of the present art. is sound, so that الاتساح has no place in it; secondly, because this word has no meaning (in this art. TA); and thirdly, because the [correct] reading is تَمْتِجُ, meaning "casts forth" the froth of the mouth. Neither IB nor IM has animadverted on J in this case. MF, however, observes, that one relation of a verse &c., does not impugn the correctness of another relation that differs from it; and that perhaps the ن of تَنْتَاحِ is a substitute for م; such substitution being frequent;

[as in the case of اِنْتِجَ;] or that the ل is what is termed اَلْفُ اِسْبَاعِ, and added for the sake of the metre. (TA.)

8. اِنْتَسَحَ: see اِمْتَسَحَ, in art. مَسَحَ.

نَتَحُ Sweat. (K.) — See what follows.

نَتُوحُ The gums of trees: (S, K:) one should not say نَتُوحُ, (S,) as is commonly said: (TA:) it is doubtful whether its sing. be نَتَحُ, or of some other form. (MF.)

نَحَى نَتَّاحٌ A butter-skin that sweats much. (A.)

مِنْتَحَةٌ The podex: or the anus: syn. اِسْتُ. (L, K.)

يَنْتُوحُ A certain bird, (L, K,) bald-headed, found in sandy tracts. (L.)

مَنَاتِجُ الْعَرَقِ The pores through which the sweat exudes. (S.)

نتخ

1. نَتَخَ, (S, L, K,) aor. -, (K, JK,) or -, (L, JK,) inf. n. نَتَخُ, (S, L,) He pulled a thing out, or up, or off; removed it from its place; displaced it. (S, L, K.) He extracted, or pulled out, a tooth: (S, L:) and, a thorn from his foot (S, L) with an instrument called مَنْتَاخُ, or مَنْتَاخَانُ: (L:) or he extracted in a general sense. (L.) It (a hawk, or falcon, L, K, and a vulture, L,) pulled off, or tore off, or snatched away, flesh (S, L, K) with its bill: (S, L:) and a raven, or crow, in like manner, a sore upon the back of a camel. (L.) — نَتَخَ مِنْ اَصْحَابِهِ † He was removed, or taken away, from his companions. (A.) نَتَخَتْهُ الْمَنِيَّةُ مِنْ بَيْنِ قَوْمِهِ † Death removed him from among his people. (A.) — See also نَخَتْ.

مَنْتَاخٌ An instrument with which thorns are extracted from the foot; syn. مَنَقَاشُ: (S, L, K:) مَنْتَاخَانُ the same, having two extremities. (Az, L.) See مَنْتَاشُ.

نتر

1. نَتَرَ, aor. -, (S, M, A, Mşb,) inf. n. نَتْرُ, (S, M, Mşb, K,) He pulled a thing, (S, M, Mşb, K,*) [as, for instance,] a garment, or piece of cloth, (A,) and his ذَكْرُ, which a man is required to do three times after بَوُلُ, (S, TA,) hard, or with vehemence. (S, M, A, Mşb, K.) — He drew a bow vehemently: (K,* TA:) he drew the bow-string strongly; (TA;) or so that the bow nearly broke. (A.) — He rent a

garment, or piece of cloth, with his fingers or with his teeth. (M, K.) And [in like manner,] *نَتَرَتِ الْقِسِيُّ أوتارَها* The bows broke their strings. (IKtt.) — He snatched a thing unawares. (K, *TK.) — He acted ungently, roughly, harshly, or violently, (K, *TA,) in an affair. (TA.) — *نَتَرَ فِي مَشِيهِ* (T, M,) inf. n. as above, (T,) He (a man) was as though he were pulling, in his walking: (T:) he leaned in his walking; as also *انتتر*. (M.)

8. *انتتر* It became pulled (M, K) hard, or with vehemence. (M.) — See also 1, last signification.

10. *استنتر من بوله* He pulled his ذَكَر so as to express the remains of his بَوْل, in purifying himself in the manner termed *إِستنجاء*; (M, *A, K, *) being earnestly desirous and careful to perform this act [fully]. (A, K.)

طَعَنَ نَتْرًا A thrusting, or piercing, in which extraordinary force or energy is exerted, (M, K,) as though pulling vehemently that by which the weapon passes in the person thrust, or pierced: app. an inf. n. used as an epithet: (M:) or a thrusting, or piercing, that is like a snatching unawares. (ISK, T, S.) The saying of 'Alee, recorded in a trad., *إطعنوا النتر,* has been explained as meaning *Thrust ye, or pierce ye, with extraordinary force or energy:* and as though snatching unawares. (TA.) [See art. *سَعَرٌ*.] Accord. to IAqr, (T,) *طَعْنَةٌ نَتْرَةٌ* signifies A thrust that passes through. (T, K.)

نَتْرَةٌ A hard, or vehement, pull: (Msb:) pl. *نَتْرَاتٌ*. (S, Msb.) — See *نتر*.

قَوْسٌ نَاتِرَةٌ A bow that breaks its string, by reason of its hardness: (S, K:) pl. *نَوَاتِرٌ*: (S:) or *نَوَاتِرٌ قِيسِي* signifies bows having the strings broken. (M.)

[*مُنَاتِرَةٌ*, in the K, I suspect to be a mistake for *مُنَابِرَةٌ*.]

نث

1. *نَثَسَ* (S, A, K,) aor. -, inf. n. *نَثَسَ*, (A, K,) He extracted; or drew, or pulled, out, or forth; (S, A, K;) a thing, (S,) or a thorn, (A, K,) and the like, (K,) and hair, (TA,) with the *مِنَاشِ*: (S, A, K, TA:) he plucked out hair or the like. (IDrd, K.) — He plucked, or pulled, flesh, and the like, by pinching it with his fingers, (Lth, K,) and by taking hold upon it with his teeth. (Lth, TA.) — *نَثَسَ الجَرَادُ الأَرْضَ*, aor. and inf. n. as above, The locusts ate the herbage of the earth. (TA.) — *مَا نَثَسْتُ مِنْ فُلَانٍ شَيْئًا* (S,) or take, (A,) from such a one anything. (S, A.) — *هُوَ يَنْتَشِ لِعِيَالِهِ* (Lh, TA,) inf. n.

as above, (K,) † He gains, or earns, or seeks sustenance, for his family, or house-hold. (Lh, K, *TA.) — *هُوَ يَنْتَشِ مِنْ كُلِّ عِلْمٍ* + He takes [or acquires] of every science. (A, *TA.)

مَا أَحَدٌ إِلَّا نَثَسًا He took not save a little. (TA.)

مِنَاشٌ [A kind of tweezers;] an instrument with which one extracts, or draws or pulls out or forth, (S, A, K,) a thing (S,) or a thorn, (A, K,) and the like, (K,) and hair; (TA;) i. q. *مِنَاشٌ*. (S, K.)

[نض &c.,

see Supplement.]

نث

1. *نَثَ*, [aor. -,] inf. n. *نَثَسَ*, It (a bone) distilled, or let flow, the oily matter that was in it: (TA:) [as also *مَثَ*.] — *نَثَسَ*, aor. -, inf. n. *نَثَسَ* (S, K,) and *نَثَسَ*; (S;) and *نَثَسَ*; (K;) It (a skin) exuded (S, K) the clarified butter that was in it: like *مَثَ*. (TA.) — *وَأَنْتَ تَبِثُ نَثِثَ العَمِيَّتِ* (TA) And thou sweatest like the butter-skin. (S, from a trad.) — *نَثَسَ*, aor. -, inf. n. *نَثَسَ*, He sweated by reason of fatness, and appeared as though he were anointed: as also *مَثَ*: (TA:) or he sweated by reason of his bigness, and his abundance of flesh. (A'Obeyd.) — *نَثَسَ*, (so in the TA,) [aor. -,] or *نَثَسَ*, (so in the K,) He wiped his hand (K) with a napkin: as also *مَثَ*. (TA.) — *نَثَسَ*, [aor. -,] He anointed a wound: as also *مَثَ*. (TA.) — *نَثَسَ*, aor. -, (S, M, L, K,) and -, (M, L, K,) the latter [which deviates from a constant rule] thought by MF to be a mistake, he not knowing any authority for it except the K, and disallowed by the T, (TA,) inf. n. *نَثَسَ*; (S;) and *نَثَسَ*, inf. n. *نَثَسَ*; (TA;) He divulged, (S, K,) or spread, dispersed, disseminated, (TA,) news, tidings, or information, (K,) or what was talked of: (S, TA:) like *بَثَسَ*: or he spread what should rather be concealed than spread. (TA.) [See also *نَثَا*.]

2: see 1.

R. Q. 1. *نَثَسَ* He sweated much. (K.) — See 1.

نَثَسٌ A wall (حائط) that is moist, or damp, (K,) and flaccid. (TA.)

كَلَامٌ غَثٌ نَثَسٌ [Very bad, or corrupt speech]: *غَثٌ* is here an imitative sequent to *نَثَسٌ*. (K.)

نَثَسٌ Ointment with which a wound is anointed. (K.)

نَثِيمَةٌ The moisture exuded by a skin, such as is called *زِقٌّ* or *سَقَا*. (K.)

نَثَاتٌ and *مَنْثٌ* [A man who is in the habit of divulging, or spreading, dispersing, or disseminating, news, tidings, or information, or what is talked of, or what should rather be concealed]. (Th.)

نَثَاتٌ One who traduces the Muslims behind their backs, but saying of them what is true, and mentioning their vices, or faults: pl. *نَثَاتٌ*: (AA:) [the pl. only is mentioned in the K, and explained as signifying persons who traduce others behind their backs, but saying of them what is true].

نَثَاتٌ: see *مَنْثٌ*.

مِنْثَةٌ A small portion of wool with which one anoints (K) a wound. (TA.)

نث

نَثِيَتْ, aor. -, [inf. n. *نَثِيَتْ*], It (flesh-meat) became changed, or altered, and stank: formed by transposition from *نَثِيَتْ*: (K:) and so a wound. (TA.)

لِثَةٌ نَثِيَةٌ A gum that is flabby and bleeding: and in like manner *شَفَةٌ*, a lip: (TA:) [as also *نَثِيَةٌ*.]

نثر

1. *نَثَرَ*, aor. -, (S, M, A, Msb, K,) and -, (M, Msb, K,) inf. n. *نَثَرَ* (S, M, A, Msb, K) and *نَثَرًا*, (M, K,) or the latter is a simple subst., (S, A, Msb,) He scattered a thing, sprinkled it, strewned it, dispersed it, or threw it dispersedly, (Lth, T, M, A, Msb, K, TA,) with his hand; (Lth, T;) as, for instance, grain, (Lth, T,) and fruit and the like, (Msb,) walnuts and almonds and sugar, (Lth, T,) and pearls, &c.; (A;) as also *نَثَرَ*, (M, K,) inf. n. *نَثَرَ*; (TA;) [or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action; or its application to many objects: see *مَنْثَرٌ*.] — *نَثَرَتِ النخلة* † The palm-tree [scattered or] shook off its unripe dates. (A.) — *وَجَاهٌ فَتَثَرَ أَمْعَاءَهُ* † He smote him with a knife and scattered his intestines. (M, A.) — *لَا نَثَرَنَكَ نَثَرَ الكَرِشِ* † [I will assuredly scatter thine intestines like as one scatters the contents of the stomach of a ruminant beast]: said in threatening. (A.) — *نَثَرَ ولدًا* † He (a man, M) had many children born to him. (M, K, TA.) And *نَثَرَتِ المرأةُ بطنها* (T, A, Mgh TA,) and *ذَا بطنها* (T, Mgh, TA,) and *كَرَشَهَا* (A, in art. *كَرْشٌ*) † The woman brought forth many children; *لنزوج* (T, A, in art. *كَرْشٌ*;) scattered children; *نَثَرَ إلى الزوج* (Mgh.) — *نَثَرَ الكلامَ* † He spoke, or talked, much. (M, K, TA.) — *نَثَرَ قِرَاتَهُ*

‡ *He hastened, or was quick, in his reading, or reciting.* (A.) — نَثَرَ, aor. ن, inf. n. نَثِيرٌ, ‡ *He* (a beast of carriage, M, K, and a camel, M, and an ass, T) *sneezed* [app. so as to scatter the moisture in his nostrils]: (T, M, K, TA:) or *did with his nose what is like sneezing*: (T:) *he* (an ass, and a sheep or goat) *sneezed, and expelled what annoyed or hurt him, from his nose*: (A:) or نَثَرَتْ *she* (a ewe or goat) *ejected from her nose what annoyed or hurt her.* (S.) And نَثَرَ, (Fr, T, IAth, Mgh, Mṣb,) aor. ن, (T, IAth,) inf. n. نَثِرٌ (T, Mgh) [and app. نَثِيرٌ, as above], ‡ *He* [a man] *blew his nose; ejected the mucus from his nose; syn. اَمْتَحَطَ*; (IAth;) as also *استنثر*: (S, K, art. مَحَطَ:) and *he ejected what was in his nose, of mucus, and of that which annoyed or hurt him, in performing the ablution termed وَضوء*; (Sgh, TA;) as also *أَنْثَرَ*, accord. to some: (TA:) or *أَنْثَرَ* signifies *he ejected what was in his nose; or he emitted his breath from his nose; or he introduced the water into his nose; as also استنثر and استنثر*: (K:) but this last explanation is outweighed in authority; the form *انثر* is disallowed by the leading lexicologists; and the author of the K, in respect of this form, follows Sgh, without due consideration: (TA:) [accord. to the more approved opinion,] نَثَرَ signifies *he scattered what was in his nose by the breath; as also انثر and استنثر*: (S:) or, as some of the learned say, *he snuffed up water, and then ejected what was in it, of anything annoying or hurting, or of mucus; as also استنثر*: (IAṣr, T, Mgh:) or *استنثر* (T, M, IAth, K) and *انثر*, (K,) *he snuffed up water, and then ejected it* (T, M, IAth, K) *by the breath of the nose*: (T, M, K:) accord. to some, نَثَرَ and *استنثر* signify *he* (a person performing وَضوء) *snuffed up water*: but others say that the latter signifies *he ejected what was in his nose, of mucus &c.*; agreeably with a trad. to be cited below: (Mṣb:) IAṣr says, that *استنثر* signifies *he snuffed up water, and put in motion the نَثْرَة, or end of the nose, in purification*: (T [in the Mgh, this explanation is ascribed to Fr:]) and Fr, that نَثَرَ and *استنثر* and *استنثر* signify *he put in motion the نَثْرَة, in purification.* (T.) It is said of Moḥammad, *كَانَ يَسْتَنْشِقُ ثَلَاثًا* [He used to snuff up water three times, every time ejecting it; &c.] and this indicates that *استنثر* differs from استنشق. (T, Mgh, Mṣb.) And it is said in a trad., *إِذَا اسْتَنْشَقْتَ فَأَنْثِرْ*, (S, Mṣb,) and *فَأَنْثِرْ*, with the conjunctive l, and with damm and kesr to the ث, (Mṣb,) *When thou snuffest up water, scatter what is in thy nose by the breath*; (S;) or *eject what is in thy nose, of mucus, &c.*: (Mṣb:) or, as A'Obeyd relates it, *فَأَنْثِرْ*; inf. n. *إِنْثَارٌ*: (Mṣb:) or, as he relates it *فَأَنْثِرْ*, with the disjunctive l; and he does not explain it; but the lexico-

logists do not allow *أَنْثَرَ*, from *الْإِنْثَارُ*; one only says, *نَثَرَ* and *انثر* and *استنثر*. (T.) No instance of *استنثر* used transitively has been heard, except in a trad. of El-Ḥasan Ibn-'Alee, *أَسْتَنْثَرَ أَنْفَهُ* [He ejected the contents of his nose; or he blew his nose]; as though the root [نَثَرَ] were regarded in it, or as though it were made to import the meaning of *نَثَرَ*. (Mgh.)

2: see 1, first signification.

3. *انثره* *He contended with him in scattering, strewing, or dispersing, a thing or things.* And hence,] — *رَأَيْتَهُ يَنْثِرُهُ الدَّرَّ* [lit., I saw him contending with him in scattering pearls: meaning,] ‡ *I saw him holding a disputation, or colloquy, with him, in beautiful, or elegant, language.* (A.)

4. *انثر* as syn. with *نَثَرَ* and *استنثر* and *انتثر*: see 1, latter half, = *انثره* ‡ *He made his nose to bleed*; syn. *أَرَعَفَهُ*. (S, A, K.) You say, *طَعَنَهُ فَأَنْثَرَهُ* ‡ [He pierced him and made his nose to bleed]: (S:) and *ضَرَبَهُ فَأَنْثَرَهُ* [He smote him and made his nose to bleed]. (A.) — ‡ *He threw him down upon his نَثْرَة*, (M, A, TA,) i. e., (TA,) [upon the end of his nose: or] upon his *خَيْشُوم*. (K, TA.) You say, *طَعَنَهُ فَأَنْثَرَهُ عَنْ فَرْسِهِ* ‡ [He pierced him and threw him down upon the end of his nose from his horse]. (M, A.)*

5: } see 8.
6: }

8. *انتثر* (S, M, A, Mṣb, K) and *تناثر* (S, M, A, K) and *تنثر* (M, K) *It became scattered, strewn, dispersed, or thrown dispersedly*: (S,* M, A, Mṣb, K:) [or the second more properly signifies *it became scattered, &c., by degrees, gradually, or part after part; resembling تَسَاقَطَ* &c.: and the third, being quasi-pass. of 2, denotes muchness, or frequency, or repetition, of the action; or its application to many things.] You say, *انتثرت النواكب* ‡ *The stars became dispersed: or became scattered like grain.* (TA.) And *انتثروا* and *تنثروا* ‡ [They (meaning men) became as though they were scattered by the hand]. (A.) [And *الشعر والورق*, ‡ *The hair, and the leaves, fell off, and became scattered, by degrees.*] And *تنثروا القوم* ‡ *The people fell sick and died [one after another]:* (M, K:*) or you say *مرضوا فتناثروا موتا* ‡ [they fell sick and became separated by death, one after another]. (A.) = See also 1, latter half, throughout.

10: see 1, latter half, throughout.

‡ *Prose*: so accord. to general usage: and] *rhyming prose*: contr. of *نظير*: so called as being likened to [scattered pearls, or] scattered grain. (TA.)

نَثَرَ: see نَثَرَ: and نَثَرَ: and مُنْتَبِرٌ. — ‡ *Loquacity*, (M, TA,) and the *divulging of secrets.* (TA.)

‡ *Loquacious*; one who talks much: as also *مُنْتَبِرٌ* (M, K) and *نَيْثِرَانٌ*: (Sgh, K:) or *vainly or frivolously loquacious, and a divulger of secrets*: (A:) fem. *نَيْثِرَة* only. (M.)

نَثْرَة [A single act of scattering, strewing, dispersing, or throwing dispersedly, with the hand. And hence,] — ‡ *A sneeze*: (K:) or the like thereof; peculiar to a beast of carriage (S) [or other beast, and a fish, as appears from what here follows.] It is said in a trad. (A, TA) of Kaṣb, (TA,) *الجراد نَثْرَة حوت* (A, TA) ‡ *The locust is [produced by] the sneeze of a fish*: or, as in a trad. of I'Ab, *نَثْرَة الحوت* the sneeze of the fish. (TA.) [From this it is inferred that the locust is, like fish, lawful to be captured by one in a state of إحرام.] = ‡ *The end of the nose*: (IAṣr, T:) or i. q., *خَيْشُوم*: (A:) or the *خَيْشُوم* with what is next to it: (M, K:) and (M, A; but in the K, or) the *interstice that is between the two mustaches*, (S, M, A, K,) *against the partition between the two nostrils*: (S, M, K:) so [in a man and] in the lion: (S, M:) or the *nose* or the lion. (M.) — Hence, (T, &c.,) *النثرة*, (T, S, M, K,) and *نَثْرَة الأسد*, (T, A,) ‡ *Two stars, between which is the space of a span*, (شبر,) [said in several law-books to be the twelfth part of a رُوح, and therefore twenty-two minutes and a half, accord. to modern usage; but there is reason to believe that ancient usage differed from the modern with respect to both these measures, and was not precise nor uniform;] and in [or between] *which is a particle (نَطْح) of white, as though it were a portion of cloud*; it is the nose of *Leo*, [which the Arabs extended far beyond the limits which it has upon our globes, (see الذراع)] (S, K,) and is a *Mansion of the Moon*: (S:) [app. the *Aselli*; *Asellus Boreus* and *Asellus Australis*; two small stars in Cancer, between which is a little cloud or nebula, called *Præsepe*: (see Pliny, l. xviii. c. 35:)] a certain star or asterism, which is of the stars or asterisms of *Leo*, and which is a *Mansion of the Moon*: (M:) [app. meaning the same, or *Præsepe*:] or a certain star in the sky, as though it were a particle (نَطْح) of cloud, over against two small stars, in the science of astronomy pertaining to the sign of Cancer [though accord. to the Arabs belonging to *Leo*]: (T:) [app. *Præsepe*; the two small stars adjacent to it being the *Aselli*:] a certain star, as though it were a particle (نَطْح) of cloud; so called because it appears as though the lion had ejected it from his nose: (A:) [app. meaning the same:] in the *Megista* [of Ptolemy] it is mentioned by the name of the *manger* [i. e., *Præsepe*], and the name of the two

small [for *الصغيرة* in my copy of *Kz*, I read *الصغيرة*,] stars is the two asses [i. e., the Aselli]: (*Kz*, Description of Cancer:) or the nose and nostrils of the lion, consisting of three obscure stars, near together: *الطرف* is [before them, and is] the two eyes of the lion, consisting of two stars, before which is *الجبهة*, consisting of four stars: (AHeyth:) [app. meaning the Aselli together with *Præsepe*:] three stars, near together; the nose of the lion; [app. meaning the same:] which compose the Eighth Mansion of the Moon: (*Kz*, Description of the Mansions of the Moon:) [these descriptions apply to this Mansion of the Moon accord. to those who make *التوء* to signify "the heliacal rising:" see *منازل القمر*, in art. *نزل*:] or the bright star [app. meaning β] in Cancer: (*Kz*, Description of Cancer:) [this agrees with the place of the Eighth Mansion of the Moon accord. to those who make *التوء* to signify "the anti-heliacal setting:" see again *منازل القمر*] The Arabs say *إِذَا طَلَعَتِ النَّشْرَةُ قَتَاتِ النَّشْرَةِ* meaning, *When the shower rises [heliacally], the unripe date begins to have its redness intermixed with blackness: its rising is very soon after that of the شعري* [or Sirius: about the epoch of the Flight, it rose heliacally, in central Arabia, on the 17th of July, O. S.; and Sirius, on the 13th of the same month]. (M.)

نُتَارٌ What becomes scattered, strewn, or dispersed, of, or from, a thing; (S, Mṣb;) as also *نُتَارَةٌ*, (M, K,) and *نُتْرٌ*, (K, [but see *مُنْتَشِرٌ*],) and, as some say, *نُتَارٌ*: (Mṣb:) so the *نُتَارَةُ* of wheat, and of barley, and the like: (Lh, M:) or *نُتَارٌ* signifies the crumbs of bread, and of everything, that become scattered around the table: (T:) or the crumbs of the table that become scattered around; as also *نُتَارَةٌ*: (A:) or this last, what becomes scattered from the table, and is eaten in the hope of obtaining a recompense [for preventing its being thrown away or trodden under foot]. (Lh, M, K.)*

نُتَارٌ, with kesr, a subst. from *نَتَرٌ*, (S, A, Mṣb,) signifying The act of scattering, strewing, dispersing, or throwing dispersedly, [anything,] (Lth, T, A, Mṣb,) [and particularly fruits and the like, such as] walnuts and almonds and sugar [and money, &c., on festive occasions,] and grain. (Lth, T.) You say *شَهِدْتُ نُتَارَ فُلَانٍ* I was present at, or I witnessed, such a one's scattering (Lth, T, A) of fruits, &c. (Lth, T.) And *كُنَّا فِي نُتَارِهِ* We were at his scattering. (A.) — Also, *What is scattered, strewn, dispersed, or thrown dispersedly*, (A, Mṣb, TA,) of such things as sugar and fruits and the like, (A, TA,) [and money, &c., on festive occasions;] a subst., (A, TA,) in the sense of *مُنْتَوِرٌ*, (A, Mṣb, TA,) like *كِتَابٌ* in the sense of *مُتَوَبٌّ*; (Mṣb;) as also

نُتْرٌ. (A, TA.) [See also *مُنْتَشِرٌ*.] You say *أَصْنَتُ مِنَ التُّنَارِ* I obtained [somewhat] of the scattered [sugar or fruits &c.]. (Mṣb.) And *مَا أَصَبْنَا مِنْ نُتْرِ فُلَانٍ شَيْئًا* We did not obtain aught of such a one's scattered things, such as sugar and fruit. (TA.) — Accord. to some, *نُتَارٌ* in the first of the senses explained above. (Mṣb.)

نُتْوَرٌ † A female, (S, K,) or woman, (M,) having numerous offspring: (S, M, A, K:) and so a male, (M,) or man. (TA.) — † A ewe, or she-goat, (TA,) having a wide orifice to the teat: (K, TA:) as though she scattered the milk. (TA.) — See also *نَاتِرٌ*.

نُتِيرٌ: see *مُنْتَوِرٌ*.

نُتَارَةٌ: see *نُتَارٌ*, in three places.

نُتْلَةٌ (A) and *مُنْتَارٌ* (A, K) † A palm-tree that shakes off its unripe dates: (A:) or of which the unripe dates become scattered. (K.) — And the former, † A sheep or goat that coughs, so that something becomes scattered from its nose; as also *نَافِرٌ*: (Aṣ, S:) or a sheep or goat that ejects from its nose what resembles worms; as also *نُتْوَرٌ*: (M, K:) or that sneezes, and ejects from its nose what annoys or hurts it, resembling worms. (TA.)

نُتْرَانٌ: } see *نُتْرٌ*.
مُنْتَرٌ: }

دُرٌّ مُنْتَرٌ Pearls scattered, or strewn, much. (S, TA.) See *مُنْتَوِرٌ*.

نَاتِرٌ: see *مُنْتَارٌ*.

دُرٌّ مُنْتَوِرٌ, and *نُتِيرٌ*, Pearls scattered, strewn, dispersed, or thrown dispersedly, with the hand. (A, TA.) See also *مُنْتَشِرٌ*, and *مُنْتَرٌ*. You say *كَأَنَّ لَفْظَهُ الدُّرِّ النُّتِيرُ* [As though his speech were scattered pearls]. (A.) — *لَهُ كَرِشٌ مُنْتَوِرَةٌ* † He has [numerous] young children. (A, art. *كِرش*.) — Also *مُنْتَوِرٌ* A kind of sweet-smelling flower; (TA;) [the gilliflower: so called in the present day: see also *خَيْرِي*.] — See also *خَشَخَاشٌ*.

مُنْتَشِرٌ In a scattered or strewn state; in a state of dispersion; (M;) as also *مُنْتَانِرٌ*, (TA,) and *نُتْرٌ*, which last is applied to a thing and to things. (M.) See also *نُتَارٌ*, and *نُتَارٌ*, and *مُنْتَوِرٌ*. You say *دُرٌّ مُنْتَانِرٌ* [Pearls in a scattered state]. (TA.)

مُنْتَانِرٌ: see *مُنْتَانِرٌ*.

[نشط, &c.]

See Supplement.]

نَج

1. *نَجٌ*, aor. *نَجَّ*, inf. n. *نَجِجٌ* (S, K) and *نَجَّ*, (TA,) It (a wound, or an ulcer) flowed with its contents [namely purulent matter, or blood]: (Aṣ, S, K:) or exuded its contents: and in like manner, it (the back of a beast) flowed with purulent matter: and it (the ear) flowed with blood and purulent matter. (TA.) = *مَجَّ* and *نَجَّ*, (in the TA, art. *مَج*, it is said *مَجَّ* and *نَجَّ*.) accord. to IAṣr, are syn. (TA) *نَجَّ الشَّيْءُ مِنْ فِيهِ* inf. n. *نَجَّ*, signifies *i. q.* *مَجَّه*. (TA.)

R. Q. 1. *نَجَجَ الأَمْرَ*, (inf. n. *نَجَجَةٌ*, S,) He agitated the thing, or affair, to and fro, in his mind, (S,) and did not execute it; (TA;) he thought upon the thing, or affair, but did not determine upon it. (S, K.) See R. Q. 2. — *نَجَجَ الإِبِلَ* He drove back the camels from the water: (L:) or he drove them back time after time to the tank, or cistern; expl. by *رَدَّدَهَا عَلَى الحَوْضِ* (S, K:) [but *عَلَى*, meaning here *to*, seems to be a mistake for *عَنْ*, from]. Dhu-r-Rummeh says,

حَتَّى إِذَا لَمْ يَجِدْ وَعَلَا وَنَجَجَهَا *
مَخَافَةَ الرَّمِي حَتَّى كَثَبَهَا هِيمَ *

[Until, when he finds not a place of refuge, and drives them back from the water, (accord. to the explanation in the L,) fearing to be shot at, so that all of them are thirsting]. (S.) — *نَجَجَ* He moved about [a thing; in the S, on the authority of A'Obeyd, a man], (S, K,) and turned over and over. (TA.) — One says, *نَجَجِ أَمْرَكَ فَلَعَلَّكَ تَجِدُ إِلَى الخُرُوجِ سَبِيلًا* [Turn the thing over and over in thy mind, and perhaps thou wilt find a way of egress, or escape]. (TA.) — *نَجَجَ*, (inf. n. *نَجَجَةٌ*, S,) He went round about in fright, or fear. (S, K.) — *نَجَجَ اللُّقْمَةَ* He moved the morsel to and fro in his mouth, and did not swallow it; like *نَجَجَ*. (Aboo-Turab.)

R. Q. 2. *تَنَجَجَ* He was in a state of commotion, or agitated, and confounded, perplexed, or amazed. (K.) — *تَنَجَجَ فِيهِ* and *تَنَجَجَ فِي رَأْيِهِ*, He was confounded, or perplexed, and agitated, in his judgment, or opinion. (TA.) — *تَنَجَجَ لَحْمُهُ* His flesh became much and flabby. (S.) Accord. to F, this is a mistake for *تَبَجَجَ*; but Hr agrees herein with J. (TA.)

نَجَا

1. *نَجَاهُ*, aor. *نَجَّ*, (S, K,) inf. n. *نَجُّ* (so in the S: in the TA, *نَجَاهُ*: [but this I think a mistake:]); and *نَجَّاهُ* (Lh, K) and *نَجَّاهُ*; (S, K;) He affected him, or it, by an evil, or a malignant, eye. (S, K.)

terrified, or frightened. (L.) = نَجَدَ, (aor. 2, L,) inf. n. نُجُودٌ, It (a thing, or an affair,) was, or became, apparent, manifest, plain, or evident. (L, K.) — نَجَدَ, aor. 2, inf. n. نُجُودٌ, It (a road) was, or became, apparent, manifest, conspicuous, or plain. (L.) — أَعْطَاهُ الْأَرْضَ بِمَا نَجَدَ مِنْهَا He gave him the land with what came forth from it. (L.)

2. نَجَدَهُ الدَّهْرُ, (inf. n. تَنْجِيدٌ, K,) Time, or habit, or fortune, tried, or proved, him, and taught him, (S, L,) and rendered him expert, or experienced, and well informed, (L,) or firm, or sound, in judgment: (K:) as also نَجَدَهُ, which is more approved. (L.) = نَجَدَ, inf. n. تَنْجِيدٌ, He ran; syn. عَدَا. (K.) = نَجَدَ, inf. n. تَنْجِيدٌ, He ornamented, or decorated, a house or tent (بيت) with the articles of furniture called نُجُودٌ, pl. of نَجْدٌ: (S, L, K,*) [and, accord. to present usage, he manufactured beds and the like, and pillows; and teased, separated, or loosened, cotton, for stuffing beds, &c., with the bow and mallet: see also نَجَادٌ].

3. نَجَدَهُ He went forth to him to fight, or combat. (A.) — نَجَدَتِ الْإِبِلُ She (a camel) vied with the other camels in abundance of milk: she yielded abundance of milk when the other camels had little. (L, K,*) — See 4.

4. انجَدَ, (S, L, Mṣb, K,) inf. n. اِنْجَادٌ; (L;) and نَجَدَ, aor. 2; (Mṣb;) and نَجَدَ, inf. n. مُنَاجِدَةٌ; (S, L;) He aided, or assisted, another: (S, L, Mṣb, K;) he succoured him. (L.) — انجده عليه He aided, or assisted, him against him. (L.) — انجده الدعوة (S, L, K) He answered, or complied with, the call, prayer, or invitation. (L, K.) And انجده الدعوة He answered, or complied with, his call, prayer, or invitation. (M, L.) — انجده He was, or became, or drew, near to his family, or wife; expl. by قَرَّبَ مِنْ أَهْلِهِ. (Lh, ISd, K.) = انجدت السماء The sky became clear. (K.) — انجده (L, K) and تَنْجِدَ (K) He, or it, (a person, or thing, L, both said of such a thing as a mountain, TA,) became high, or lofty. (L, K.) — غَارَ وَأَنْجَدَ + He became famous in the low countries and in the high. (A.) — انجده, (inf. n. اِنْجَادٌ, L,) He entered upon the country of Nejd: (S, L;) or he came to Nejd, or to high land or country: (L, K:) or he went thither: (L:) or he went forth to, or towards, it. (Lh, ISd, L, K.) — اَنْجَدَ مَنْ رَأَى حَضَنًا, a proverb, He enters Nejd who sees Hadan, which is the name of a mountain; i. e., in going up from El-Ghowr, or El-Ghór. (S, L.)

5. تَنْجَدَ: see 4. — He swore a big oath. (L.)

10. اسْتَنْجَدَهُ He asked, or desired, of him aid, or assistance, (S, L, K,*) and succour. (L.) —

استنجد He (a man) became strong after having been weak, (S, L, K,) or sick. (TA.) — استنجد عليه, (S, L,) and به, (L, TA,) He became emboldened against him, (S, L, K,) and clave to him, (L,) after having regarded him with awe, or fear. (S, L, K.) — استنجد He became courageous after having been cowardly. (A.) See also نَجَدَ.

نَجْدٌ High, or elevated, land or country: (S, L, Mṣb, K:) or hard, and rugged, and elevated, or high, table-land: only stony and rugged, or hard, elevated land, like a mountain, standing over against one and intercepting his view of what is behind it, but not very high, is thus called: (L:) pl. اَنْجَادٌ, (S, L, K,) a pl. of pauc., (TA,) and اَنْجَادٌ, (L, K,) [also a pl. of pauc.,] and نُجُودٌ and نَجَادٌ (S, L, K) and اَنْجِدَةٌ, نُجُودٌ; (IAṣr, L, K;) and pl. of نُجُودٌ; [another pl. of pauc.]; (S, K;) or this is a mistake, and it is pl. of نَجَادٌ, like as أُخَيْرَةٌ is pl. of حِمَارٌ; or it is a pl. deviating from common rule. (IB, L.) You say اَعْلَى هَاتِيكَ النَّجَادُ Ascend thou these high lands; and هَذَاكَ النَّجَادُ this high land, making it singular. (L.) — نَجْدٌ, (S, L, K, &c.) and نَجْدٌ, (K,) the latter of the dial. of Hudheyl, (Akh,) of the masc. gender, [The high land, or country;] a division of the country of the Arabs; opposed to الغَوْرُ, [or the low country,] i. e., Tihámeh; all the high land from Tihámeh to the land of El-'Irák; (S, L;) above it are Tihámeh and El-Yemen, and below it El-'Irák and Esh-Shám; (K;) it begins, towards El-Hijáz, at Dhát-'Irk, (Mṣb, K,) and ends at Sawád of El-'Irák, and hence it is said to form no part of El-Hijáz: (Mṣb:) or it comprises all that is beyond the moat, or fosse, which Kisrà made to the Sawád of El-'Irák until one inclines to the Harrah (الحرّة), when he is in El-Hijáz; (El-Báhilee, T, L, Mṣb;) and it extends to the east of El-Ghowr, or El-Ghór; which is all the tract of which the torrents flow westwards: Tihámeh extends from Dhát-'Irk to the distance of two days' journey beyond Mekkeh: the tract beyond this, westward, is Ghowr, or Ghór; and beyond this, southwards, is Es-Saráh, as far as the frontiers of El-Yemen: (El-Báhilee, L:) or, as the Arabs of the desert have been heard to say, the country which one enters when, journeying upwards, he leaves behind him 'Ijliz, which is above El-Karyateyn, and which he quits when he descends from the mountain-roads of Dhát-'Irk, where he enters Tihámeh, and when he meets with the stony tracts termed حَرَارٌ in Nejd, where El-Hijáz commences: (Aṣ, L:) or the high country from Batn-er-Rummeḥ to the mountain-roads of Dhát-'Irk: (ISk, L:) or the country from El-'Odheyl to Dhát-'Irk, and to El-Yemámeh, and to El-Yemen, and to the two

mountains of Teiyi, and from El-Mirbed to Wejreh: Dhát-'Irk is the beginning of Tihámeh, extending to the sea and Juddeh: El-Medeeneh is not of Tihámeh nor of Nejd, but of El-Hijáz, higher than El-Ghowr, or El-Ghór, and lower than Nejd. (IAṣr, L.) — نَجْدٌ An elevated road: (S:) or an elevated and conspicuous road. (L, K.) A road in a mountain. (L.) [Hence طَلْعُ هَدْيَانَا, expl. below, and in art. طلع.] — النَّجْدَيْنِ [Kur, xc. 10] We have shown him the two ways; the way of good and that of evil: (Beyḍ, Jel, L:) or the two conspicuous ways: (L:) — or We have given him the two breasts; (Beyḍ, L;) for نَجْدٌ also signifies a woman's breast; (L, K;) the belly beneath it being like the [country called] غَوْرٌ. (TA.) — أَمَا وَنَجْدِيهَا مَا فَعَلْتَ ذِكْ Now, by her two breasts, didst thou not that? A form of oath of the Arabs. (MF.) — نَجْدٌ and نَجْدٌ A thing, or an affair, apparent, manifest, plain, or evident. (L.) — طَلْعُ اَنْجِدَةٍ, and هُوَ طَلْعُ اَنْجِدَةٍ — (S, L, K,) and اَلْاَنْجِدِ, (L, K,) and اَلْاَنْجِدِ, (L, K,) art. طلع.) and اَلْاَنْجِدِ, (L, K,) † He is one who surmounts difficult affairs: (A:) or he is one who manages affairs thoroughly, (L, K,) and masters them: (L:) or he is a man expert in affairs, who surmounts and masters them by his knowledge and experience and excellent judgment: or, who aims at lofty things: (K, art. طلع:) or he is one who rises to eminences, or to lofty things or circumstances, or to the means of attaining such things: (S:) as also طَلْعُ التَّنَائِيَا. (S, K, art. طلع.) See نَجْدٌ, and مُنَاجِدٌ. — نَجْدٌ, sing. of نُجُودٌ (A'Obeyd, S, L, K) and of نَجَادٌ, (L, K,) which signify The articles of household furniture and the like (متاع) with which a house or tent (بيت) is ornamented, or decorated; (A'Obeyd, S, L;) the carpets and beds or other things that are spread, and the pillows, used for that purpose: (L, K:) the cloths or stuffs used for this purpose, with which the walls are hung, and which are spread; (L;) the curtains which are hung upon the walls: (A:) and اَنْجَادٌ, pl. of نَجْدٌ, household furniture, consisting of such things as are spread, and pillows, and curtains. (L.) = نَجْدٌ A skilful, or an expert, guide of the way. (L, K.) = نَجْدٌ, (K,) or نَجْدٌ, (L,) A place in which are no trees. (L, K.) = نَجْدٌ A kind of tree resembling the شَبْرَمٌ (L, K) in its colour and manner of growth and its thorns. (L.)

نَجْدٌ Sweat, (S, L, K,) by reason of work, or of sorrow, grief, or anxiety, &c. (L.) = النَّجْدَاتِ A certain sect of the Kharijees, (S, L,) of those called the Harooreeyeh; (L;) the companions, (S, K,) or followers, (L,) of Nejdeh Ibn-'Amir (S, L, K) El-Harooree (L) El-Hanafee, (S, L, K,) of the Benoo-Haneefeh; (TA;) also called النَّجْدِيَّةُ. (TA.)

نَجْدٌ: see نَجْدٌ.

نَجْدٌ and نَجْدٌ and نَجِيدٌ (S, M, L, K) and نَجْدٌ (M, L, K) A courageous man, (S, M, L, K,) sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish: (M, L, K:) or courageous and strong: (Msb:) or very valiant: or quick in assenting to that which he is called or invited to do, whether it be good or evil: (M, L:) pl. of نَجْدٌ, like as أَبْقَاظٌ is pl. of يَقْظٌ; (S, L;) or this is pl. of نَجْدٌ and نَجْدٌ; (Sb, M, L;) and not of نَجِيدٌ: (M, L:) the pl. of this last is نَجْدٌ and نَجْدَةٌ. (S, L.) — النَجِيدُ The lion: (K:) so called because of his courage. (TA.) — نَجْدٌ فِي الْحَاجَةِ A man quick in accomplishing that which is wanted, or needed. (S, L.) — نَجْدٌ and مَنُجُودٌ (L) and نَجِيدٌ (TA) and نَجْدٌ, in which last the *l* is perhaps inserted by poetic licence, (L,) Sweating, by reason of work, or of sorrow, grief, or anxiety, &c. (L, TA.) See also مَنُجُودٌ.

نَجْدٌ: see نَجْدٌ.

نَجْدَةٌ, a simple subst. (M, L,) Courage, (S, M, L, Msb, K,) and sharpness, or vigour and effectiveness, in those affairs which others lack power or ability to accomplish: (M, L:) or courage with steadiness, and calmness in awaiting fearlessly death, victory, or martyrdom: (Esh-Shiháb [El-Khafájee]:) or great valour: or quickness in assenting to that which one is called or invited to do, whether it be good or evil. (M, L.) — ذُو نَجْدَةٍ A man possessing valour. (S, L.) See مَنُجُودٌ. — نَجْدَةٌ Fight; combat; battle. (L, K.) — Terror; fright. (L, K.) — Difficulty; distress; affliction; adversity: (Lh, S, L, Msb, K:*) pl. نَجْدَاتٌ (Msb.) Ex. نَجْدَةٌ لَأَقَى فَلَانَ نَجْدَةٌ Such a one experienced difficulty, distress, trouble, or adversity. (Lh, S, L.) — See also a saying of Sakhr-el-Ghei, and a citation from a trad., voce رَسُلٌ. — نَجْدَةٌ Aid; assistance. (Msb.) — هُوَ أَبْنُ نَجْدَتَيْهَا † He is ignorant thereof: contr. of هُوَ ابْنُ نَجْدَتَيْهَا. By نَجْدَةٌ is meant an allusion to Nejdeh El-Harooree. (A.) See نَجْدٌ.

نَجْدَةٌ, with kesr, Trial, or affliction, (بَلَاءٌ) [experienced] in wars. (Esh-Shiháb [El-Khafájee] and TA.)

النَّجْدِيَّةُ: see نَجْدٌ.

نَجَادٌ The suspensory cords or strings of a sword: (S, K:) or the part thereof that lies upon the shoulder. (L.) — طَوِيلُ النِّجَادِ [lit., Having long suspensory cords or strings to his sword,]

means † a man of tall stature: for when a man is tall his نَجَادٌ must be long. (L.)

نَجُودٌ, applied to a she-ass, and to a she-camel, Long-necked: (L, K:) or, so applied, (K,) or specially to a she-ass, (L,) or to a wild she-ass, (S,) that does not become pregnant: (S, L, K:) but Sh says, that this meaning is disapproved; and that the correct meaning is tall, applied to a she-ass: (L:) or tall; overpeering: (S, L:) or high and great: from نَجْدٌ [signifying "high or elevated land"]: (Aq, L:) pl. نَجْدٌ. (S, L, K.) — Also, applied to a she-camel, Sharp; spirited; vigorous: (L, K:) a correct meaning thus applied: (Sh:) or strong: (R:) one that precedes, or outgoes, others: (L, K:) or strong in spirit: (L:) pl. as above. (K.) — Also, so applied, Abounding with milk: (L, K:) and, that vies with the other camels in abundance of milk, (L, K,) and surpasses them therein, (L,) or yields abundance when they have little: (K:) [but for إِذَا غَزَزْنَ, in the copies of the K in my hands, meaning "when they yield abundance of milk," I read إِذَا غَزَزْنَ:] pl. as above. (K.) — Also, so applied, That lies down upon a high, or elevated, place: (K:) or that will not lie down save upon high ground: (L:) pl. as above. (K.) — Also, An intelligent woman; sharp, or quick, in intellect: (K:) possessing judgment; as though she exerted her judgment in affairs: a strange meaning in which the word is used in a trad.: (Sh, L:) pl. as above. (K.) — See مَنُجُودٌ, and مَنُجَادٌ. — نَجُودٌ One who works in shaking and spreading and stuffing and arranging [those articles of household furniture which are called] نَجُودٌ [pl. of نَجْدٌ]. (M, L.) See also نَجَادٌ.

نَجِيدٌ: see نَجْدٌ, and مَنُجُودٌ.

نَجَادٌ One who manufactures (يُعَالِجُ) beds and the like, and pillows; and sews them: (S, L, K:) [and, accord. to present usage, who teases, separates, or loosens, cotton, for stuffing beds &c., with the bow and mallet: as also مَنُجَادٌ:] one who ornaments, or decorates, houses, and beds and the like, and carpets. (AHeyth, L.) See also نَجُودٌ.

نَجَادٌ and مَنُجُودٌ Stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance: and weary, or fatigued. (TA.) — See نَجْدٌ.

نَجَادَةٌ, sing. of نَوَاجِدٌ (L,) which signifies Streaks of fat (L, K) upon the shoulders of a camel: occurring in a trad.: so called because of their elevation. (L.)

نَجُودٌ Wines: (Aq, L, K:) or excellent wine: or the first wine that comes forth when the clay is removed from the mouth of the jar: (Aq, L:) of the masc. gender. (L.) — A wine-vessel: (K:) any vessel into which wine is put, (A'Obeyd, S, K,*) such as a بَاطِيَةٌ, (L,) or a جَفْنَةٌ &c.: (A'Obeyd, S, L:) or a wine-cup, or a cup of wine; syn. كَأْسٌ: (L:) or a vessel in which wine is cleared; (A;) a clarifier, or strainer for wine; syn. رَاوُوقٌ; (Lth, L;) which last is the meaning that most assign to the word. (TA.) — Saffron (Aq, L, K.) — Blood. (Aq, L, K.)

مَنُجَادٌ A small mountain (K, [in the CK, for مَنُجَادٌ is put حَبِيلٌ,]) overlooking a valley. (TA.) — مَنُجَادٌ A kind of ornament, (L, K,) worn by women, (L,) adorned with gems, or jewels, (L, K,) one over another: (L:) a necklace of pearl and gold, or of cloves, a span in breadth, extending from the neck to the part beneath the breasts, and lying upon the place of the نَجَادٌ (L, K;) i. e. of the نَجَادٌ of a man's sword from نَجْدٌ البَيْتِ: (L:) pl. مَنُجَادٌ. (L, K.)

مَنُجَادَةٌ A light staff or stick with which a beast of carriage is urged on. (K.) — A stick, or wooden instrument, with which wool is teased or separated, i. q. مَنْدَقٌ (?) (TA,) and with which the حَقِيْبَةُ of a camel's saddle is stuffed. (K, TA.)

مَنُجَادٌ A man who aids, or assists, much or well. (Lh, L.)

مَنُجَادٌ Overcome; conquered; subdued; overpowered: and fatigued. (L.) — مَنُجُودٌ an afflicted, distressed, or oppressed, by sorrow, grief or anxiety. (S, L, K.) See also نَجْدٌ. — مَنُجُودٌ In a state of perishing or destruction (L, K.) — See نَجَادٌ.

مَنُجَادٌ, as also مَنُجَادٌ, (S, L,) which latter the more approved, (L,) A man tried and strengthened by experience; expert, or experienced; (S, L, K;) who has had experience in affairs, and has estimated and understood them and become well informed. (L.)

نَجَادٌ: see مَنُجَادٌ.

مَنُجَادٌ A fighter; a combatant. (S, L, K.) — An aider; an assistant; (K;) [and so, applied to نَجْدٌ and نَجْدَةٌ and نَجُودٌ, mentioned in the A].

نجد

1. نَجْدَةٌ, aor. ٤, (TK,) [or ٤, accord. to the rule of the K,] inf. n. نَجْدٌ, (L, K,) He bit him or it, (L, K,) with the نَجَادٌ, which is the tooth next behind the canine tooth: [but see this word (L:) or, with the نَوَاجِدُ. — نَجْدَةٌ (inf. n. نَجْدٌ TK,) † He importuned him in asking: نَجْدٌ signifies also vehement speaking. (K.)

2. نَجْدَةٌ † It (experience) strengthened him

(A:) or tried and strengthened him. (S, L.)
Suheyb Ibn-Wetheel says,

• وَنَجَّدَنِي مَدَاوِرَةَ الشُّوونِ •
[And the applying myself to the management of
affairs has tried and strengthened me]. (S, L.)
See 3, in art. دور. And see نَجَّد.

نَجْد sing. of نَوَاجِدُ, which signifies The
furthest of the اَضْرَاسُ [or molar teeth], (S, A,
L, Mgh, K,) of a man; (S, Mgh;) which are
four in number, (S, L, Mgh, K,) next after
the اُرْحَمَة; (L;) also called اَضْرَاسُ الحَلِيمِ, [or
the teeth of puberty, and اَضْرَاسُ العَقْلِ, or the
wisdom-teeth,] (S, Mgh, L, Mgh,) because they
grow after the attaining to puberty, and the
completion of the intellectual faculties: (S, L,
Mgh;) or all the اَضْرَاسُ [or molar-teeth]: or
the teeth next behind the canine teeth: (L,
Mgh, K:) altogether four in number: (L, Mgh:)
or the canine teeth: (L, Mgh, K:) which last,
accord. to Th, (L, Mgh,) or the last but one,
accord. to IAth, (L,) is the signification meant
in the trad. (respecting Moḥammad, L.) ضَحِكَ
حَتَّى بَدَتْ نَوَاجِدُهُ [He laughed so that his
appeared]; (L, Mgh;) because Moḥam-
mad's utmost laugh was slight; or this is a
hyperbolical expression, not meant to be literally
understood; for the signification of نَوَاجِدُ most
commonly obtaining is the first of those given
above: (L:) the phrase also signifies he laughed
violently, or immoderately: (S, L:) the term
نَوَاجِدُ is also sometimes used in relation to the
horse, (S, L,) or a solid-hoofed animal, as well
as man; (Bārī, Mgh;) and they are [termed]
the اَنْتَابُ in a soft-footed animal such as the
camel; and the سَوَالِغُ in a cloven-hoofed animal.
(S, L.) See also سَبَنُ — سَبَنُ عَضُوا عَلَيْهَا بِالنَّوَااجِدِ
† They held her fast, as one holds fast in biting
with all his grinders. (L, from a trad.) — اَبْدَى
نَاجِدُهُ † He was immoderate in his laughter:
and, in his anger. (A.) — عَضَّ عَلَى نَاجِدِهِ
† He attained to the age of puberty; or of manly
vigour; or of firmness, or soundness, of judgment:
(A, L, K:*) and he became patient, and firm,
vigorous, or hardy, in the management of affairs.
(L.) — بَلَغَ فِي العِلْمِ وَغَيْرِهِ بِنَاجِدِهِ — He made
his knowledge, &c., sound, or firm. (A.) — بَدَتْ
نَوَاجِدُهُ His appeared by reason of anger
or of laughter. (L.)

• مُنَجِّدٌ † A man (S, L) tried and strengthened
by experience; expert, or experienced: (T, S,
L, K:) or (so in the L; in the K, and) who has
experienced probations, trials, or calamities, (Lh,
L, K,) and thus become a vigorous manager of
affairs. (TA.) See also مُنَجِّدٌ.

• مُنَاجِدٌ [Moles]: used as pl. of جُنْدٌ, (L, K,)
and of حُلْدٌ. (L, K, &c., art. حلد.)

نجر

نَجَّرَ, (S, A, Mgh,) aor. ٤, (S, Mgh,) inf. n.
نَجْرٌ, (S, A, Mgh, K,) He worked wood as a
carpenter; cut or hewed it; formed or fashioned
it by cutting; cut it out; hewed it out; shaped
it out; syn. نَحَتَ; (Lth, S, A, K;) or, as some
say, قَطَعَ. (TA.) — نَجَّرَتْ, (TA,) [aor. as above,
accord. to the rule of the K,] inf. n. نَجْرٌ, (K,)
She (a woman) made, or prepared, the kind of
food called نَجِيرَةٌ, (K, * TA,) for her children,
and her pastors. (TA.)

• نَجْرٌ † The shape, or form, of a man [or beast];
his appearance, or external state or condition:
(TA:) † species; distinctive quality or property;
syn. تَوْنٌ; as also نَجَارٌ and نَجَارٌ: (S, TA:)
† nature; natural or native disposition or temper
or other quality or property; (A, TA;) of a
man [&c.]; as also نَجَارٌ or نَجَارٌ: (A [in my
copy of the A written erroneously نَجَار:]) his place
of growth; as also نَجَار: (A:) origin; syn. أَصْلٌ;
as also نَجَارٌ and نَجَارٌ: (S, * K:) grounds of
pretension to respect; rank or quality, nobility,
honourableness, or estimableness; syn. حَسَبٌ;
(S, * TA;) as also نَجَارٌ (S, * Mgh, TA) and
نَجَارٌ: (S, TA:) generosity of mind or spirit
(A.) It is said in the prov.,

• كُلُّ نَجَارٍ إِبِلٍ نَجَارَهَا •
• وَنَارُ إِبِلٍ العَالِيَيْنَ نَارَهَا •

Every species of camels is their species: (S:) or
every origin &c.: (K:) [and every mark of the
camels of the various peoples of the world is their
mark: (the latter hemistich is omitted in the
S, K, but inserted in the TA:)] the camels here
mentioned by the poet were stolen from among
a variety of camels, and comprised every species
[with every mark]. (TA.) The proverb is ap-
plied to him who confounds things; (S;) and
means, he has in him every sort of disposition,
and has no opinion in which he is settled.
(A'Obeyd, S, K.) [See Freytag's Arab. Prov.,
ii. 317. See also نَار.]

نَجْرَانُ The piece of wood in which is the foot of
a door: (K:) or the piece of wood upon which
the foot of a door turns: (S:) or the foot of a
door, upon which it turns: (A:) or the دَرَوْتَدُ
[a Persian word signifying a bolt, and a hook,]
of a door. (IAqr, TA.) [Chald. ܢܗܪܐ vectis,
pessulus: (Golius:) which suggests that the
original signification may be that assigned by
IAqr: but the first and second and third are
alone agreeable with the following verse.] AO,
cites this ex.:

• صَبَبْتُ المَاءَ فِي النَجْرَانِ حَتَّى •
• تَرَكْتُ البَابَ لَيْسَ لَهُ صَرِيرٌ •

[I poured water into, or upon, the نَجْرَان, so
that I made the door to have no creaking]. (S.)

• نَجَارٌ and نَجَارٌ: see نَجْرٌ, throughout.
نَجَارَةٌ [Cuttings, chips, parings, shavings, or
the like, of wood;] what is cut, or hewn, (K, TA,)
from wood, (TA,) when it is worked by the
carpenter. (TA.)

• نَجَارَةٌ The art of carpentry. (Mgh, K.)
نَجِيرَةٌ Milk mixed with flour: or with clarified
butter: (K:) or, accord. to Abu-l-Ghamr El-
Kilábee, fresh milk to which clarified butter is
added. (S.) See نَجِيرَةٌ.

• نَجَارٌ A carpenter. (S, A, Mgh, K.)
• اَنْجَرٌ The anchor of a ship, (A, K,) composed
of pieces of wood, (K, TA,) which are put with
their heads in contrary directions, and the mid-
dles of which are bound together in one place,
after which, (TA,) molten lead is poured between
them, so that they become like a rock; (K, TA;) the
heads of the pieces of wood project, and to
these are tied ropes; then it is lowered in the water,
(TA,) and when it becomes fast, the ship becomes
fast: (K, TA:) it is a Persian word, (TA,) arabicized,
from نَنْكُرٌ: (K, TA:) [or from the
Greek ἀγκυρα:] accord. to the T, a word of the
dial. of El-'Irāq. (TA.) You say هُوَ اَثْقَلُ
مِنْ اَنْجَبِرٍ He is heavier than an anchor. (A.)

• اِنْجَارٌ: see اِنْجَارٌ.
• اِنْجَارٌ Wood worked, cut, hewed, formed, or
fashioned by the carpenter. (A.)

نجر

1. نَجَزَ, aor. ٤, (S, K,) inf. n. نَجْزٌ; (S;) and
نَجَزَ, aor. ٤, (K,) inf. n. نَجْزٌ; (TK;) It (a thing,
S, TA,) came to an end; came to nought;
perished, passed away: (S, K, TA:) in these
senses, the former is the more chaste, and has
been so generally used that the latter has been
said to be not allowable; but both have been
heard. (TA.) It (a speech or discourse) finished,
(K, TA,) and became complete. (TA.) He (a
man) died: (S:) occurring in a verse of En-
Nábigah Edh-Dhubyánee: as related by J,
نَجَزَ; but as related by A'Obeyd, نَجَزَ. (TA.)
— نَجَزَ الوَعْدَ, (A, Mgh, Mgh, K,) aor. ٤, (Mgh,
K,) inf. n. نَجْزٌ; (Mgh;) and نَجَزَ, aor. ٤, (K;) inf. n. نَجْزٌ; (TK;) The promise came to pass,
and was accomplished: (A, Mgh:) or the pro-
mise was prompt, or quick, in taking effect:
(Mgh:) or the thing promised (TK) came, ar-
rived, or became present: (K, TA:) in this
sense, the former is the more chaste; but both
have been heard. (TA.) — نَجَزَ is also trans.:
see 4, in four places.

2: see 4.

3. ناجزه, (Mgh,) or ناجزه القتال, (A,) inf. n. *مُناجزة*, (S, A, Mgh, K,) *He fought him*: (K:) or *he went, or came, out, or forth, in the field, to fight him*, (S, Mgh, Mṣb,) and *fought him*: (S, Mgh:) or *he (a horseman) went, or came, out, or forth, into the field, to fight him*, (another horseman,) and *they strove together until each of them slew the other, or until one of them was slain*: (TA:) and *تَنَاجُزٌ* signifies the same as *مُناجزة*: (K:) you say, *تَنَاجُزُ الْقَوْمَ*, meaning, *The people contended together in the mutual shedding of blood; as though they hastened in doing so*. (TA.) [Hence the saying,] *إِنْ رُمْتَ الْمُنَاجِزَةَ فَقَبِلَ الْمُنَاجِزَةَ* [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (A:) or *مُناجزة* (S, K) [the reciprocal prevention of fighting, and] the making of peace, [should be] before the striving together, (*المُعالِجة*), as in the CK,) or hastening, (*المُعالِجة*), as in some copies of the K and in the TA, and, accord. to the latter, (*النَّسَارعة*), in fighting: (K, TA:) a proverb: (S, TA:) relating to the prudence of him who hastens to flee from him whom he has not power to withstand: (K:) or applied to him who seeks peace after fighting. (A'Obeyd, K.) — Also, *He contended with him in an altercation; disputed with him; litigated with him*. (TA.)

4. *انجز حاجته*, (K,) inf. n. *إِنجَازٌ*; (TA;) and *نَجَزَهَا*, (ISk, S, K,) aor. *نَجَزَ*, inf. n. *نَجَزٌ* (ISk, S) and *نَجَازٌ*, or this is a subst. in the sense of *إِنجَازٌ*, like *عَطَاةٌ* in that of *إِعْطَاةٌ*; (Har, p. 326;) *He accomplished his want*: (ISk, S, K:) and *نَجَزْتُهُ* *I accomplished for him his want*. (A.) — *انجز الوعد*, (A, Mgh, CK,) and *نَجَزَهُ*, (S,) *He fulfilled, or performed, the promise*: (S, A, Mgh, CK:) or *he made the promise to be prompt, or quick, in taking effect*. (Mṣb.) You say also, *انجز على الموعد* *He fulfilled to me the promise*; (K, accord. to the TA;) as also *نَجَزَ بِهِ*: (TA:) and *نَجَزْتُهُ بِهِ* *I made it to be prompt, or quick in taking effect to him*. (Mṣb.) [Hence the saying,] *أَنْجَزَ حُرْمًا وَعَدَ* (S, K) *An ingenuous man fulfils what he promises*: a proverb: (TA:) alluding to the fulfilment of a promise: and sometimes, to the asking, or demanding, the fulfilment thereof: El-Hārith the son of 'Amr said to Ṣakhr the son of Nahshal, "Shall I guide thee to booty and one fifth of it be for me?" and he answered, "Yes:" so he guided him to some people from El-Yemen, and Ṣakhr made a sudden attack upon them, and engaged with them in conflict, and overcame, and obtained booty; and when he turned back, El-Hārith said to him the above words, and Ṣakhr fulfilled his promise to him. (K.) — *انجز على القتل* *He hastened and completed, or made certain, the slaughter of the slain man*; i. q. *أَجْمَزَ عَلَيْهِ*. (Abu-l-Mikdām Es-Sulamee and K.)

5: see 10, in five places.

6: see 3.

10. *استنجز حاجته*, and *تنجزها*, *He sought, or asked, or demanded, the accomplishment of his want, from him who had promised him*; (Mṣb;) syn. *إِسْتَنْجَحَهَا*. (S, K.) And *استنجز الوعد*, and *تنجزها*, (Mgh,) or *العدة*, (K,) *He sought, or asked, or demanded, the fulfilment of the promise*: (Mgh, K:) and *تنجزه* *he asked of him the fulfilment of the promise*. (TA.) Hence, *تنجز البرأت* *The demanding and receiving of immunities*. (Mgh.) You say also, *تنجزته*, [app. meaning, *I sought, or asked, or demanded, of him the finishing, or completion, of a writing, or letter, or book*.] (A.)

أنت على and *نجز* are syn. You say, *أنت على* *Thou art on the point of accomplishing thy want*. (S, K.)

نجز: see *نجز*.

نجز: see *نجز*, in three places.

لأنجزن نجزتك *A recompense*. You say, *لأنجزن نجزتك* *I will assuredly pay thy recompense*. (TA.)

انجز *Coming to an end; coming to nought; perishing; passing away*. (TA.) — [Complete: accomplished.] — A promise that has been fulfilled; as also *نجز*: (TA:) or *that has come to pass, and is accomplished*. (A, Mgh.) — *Present; ready*; (S, Mṣb, K, TA;) as also *نجز*: (K:) and *both, promptly, or quickly, done, or given*. (TA.) You say, *نجزاً* [I sold it, or I sold to him,] *present, or ready, [merchandise,] for present, or ready, [money,] (TA,) like* *بيد*, (S, A, Mgh, Mṣb,) i. e., *تَعَجُّلاً بِتَعَجُّلٍ*. (S.) And *لا يُباع غائب بنجز*, meaning, *A debt to be paid at a future time shall not be sold for ready money*. (Mgh.) And *نجز بنجز* is a proverb, [meaning *Ready merchandise with ready money*,] like *بيد*, and *عاجل بعاجل*. (TA.) It is said in a trad., *بيعوا حاضر بنجز* [Sell ye present merchandise for ready money]. (S.) And a poet (Abeed Ibn-El-Abraḡ, TA, art. *كلا*), says,

وَإِذَا تَبَايَعْتَ الْهُمُ

مُرْفَاتِهَا كَالِ وَنَاجِزٍ

(S, TA, ubi supra;) [And when griefs attend thee, know that] *they are, some, debts to be payed at future periods, and some, payments in ready money*. (TA, ubi supra.) The saying [of 'Abd-Allah Ibn-'Amir El-Kurashee, owner of a horse named Esh-Shamoos, (TA, art. *شمس*)]

جرى الشمويس نجزاً بنجز

[app. meaning, *Quickly as the running of Esh-Shamoos; ready with ready, or prompt with prompt*;] is explained by IAḡr, as meaning, *Thou hast given an evil recompense and I have recompensed thee in like manner: or, as he says in one place, this is said when one does a thing and thou dost the like thereof; he not being able to go beyond thee in word or in deed*. (TA.) [Respecting this saying, Freytag says, in his Arab. Prov., i. 305, (where, for *نجزاً* we find *نجز*), that it applies to him who is equal to the execution of the things which he undertakes, as well good as bad: and that *جرى* is to be supplied before *جرى*.]

نجس

1. *نجس*, aor. *نَجَسَ*; (S, Mṣb, K;) and *نَجَسَ*, aor. *نَجَسَ*; (Mṣb;) and *نَجَسَ*, aor. *نَجَسَ*, (K,) accord. to some, but the books of good repute are silent respecting this last; (Mṣb;) inf. n. *نَجَسٌ*, (S, Mṣb, TA,) of the first; (Mṣb;) and *نَجَاسَةٌ*, (TA,) or this last is a simple subst. [as the verb *نَجَسَ* to which by rule it should belong is not of good authority]; (Mṣb;) *It was, or became, unclean, dirty, filthy, or impure*; (Mṣb;) [i. e.,] *contr. of طهر*, or *طهر*: (Mṣb, K:*) *نَجَاسَةٌ* is of two kinds; one kind is perceived by sense; and one kind is perceived by the mind; of which latter kind is that which is attributed, in the Kur, ix. 28, to those who assert God to have associates: (Er-Rāghib, B:) but in this latter sense, it is said by Z, to be tropical. (TA.) [See also *نَجَاسَةٌ* below.] You also say, (of a garment, A, Mṣb,) *تنجس*, meaning, *It was, or became, rendered unclean, dirty, filthy, or impure*. (A, Mṣb, K.) — *نجس*, [app. an inf. n. of which the verb is *نَجَسَ*] *The making a child's عوذة* [or amulet, of any of the kinds described below, voce *تنجيس*]. (TA.)

2. *تنجيس*, (S, A, Mṣb, K,) inf. n. *تنجيس*, (TA.) *He rendered him, or it, unclean, dirty, filthy, or impure*; (A, Mṣb, K;) and *انجسه* signifies the same. (S, A, K.) El-Ḥasan said of a man who married a woman with whom he had committed fornication, *هو أنجسها فهو أحق بها* [He defiled her, therefore he is most worthy of her]. (A, TA.)* — *نَجَسَتْهُ الذُّنُوبُ* [Sins, or crimes, defiled him]. (A, TA.) — *نجس له*, and *نجسه*, *He charmed him; or fortified him by a charm or an amulet* [of any of the kinds described below, voce *تنجيس*, q.v.]; syn. *عوذة*. (TA.)

4: see 2, in two places.

5. *نجس*: see *نجس*. — *He did a deed whereby to become free from uncleanness, dirt, filth, or impurity*; (K;) like as you say *تأثر* and *تخرج* and *تحنث*, meaning, *he did a deed whereby to become free from crime, sin, &c.* (TA.)

نجس :
 نجس :
 نجس :
 نجس : } see نجس .

نجس and نجس (S, A, O, Mṣb, K) and نجس and نجس and نجس (A, O, K) Unclean, dirty, filthy, or impure: (A, Mṣb, K:) the last of these is only used when the word is preceded or followed by رجس: (ISd:) or only when it is preceded by رجس: (Fr, S,* and Har in the Durrat-el-Ghowwās:) but this remark correctly applies only to the greater number of instances: (M, F:) the second of the above five forms is an inf. n. used as an epithet; (A, Mṣb;) and is [therefore] used as sing. and dual. and pl. and masc. and fem., without variation: (TA:) [and the first and last are also used as pls., as will be seen below; but when so used, I suppose قَوْم or some other coll. gen. n. to be understood:] the pl. [of every one of the other forms] is اُنْجَاسٌ (A, Mṣb, TA) and [of the fourth and fifth, and perhaps of the first and third also, though I do not remember similar instances,] نَجَسَةٌ. (TA.) [See also نَجَاسَةٌ, below.] نجس and نجس [&c.], applied to a man, signify Unclean, &c., [both properly and tropically]. (TA.) [The two following examples are said in the A to be tropical.] اُنْجَاسٌ اُنْجَاسٌ وَاكْثَرُهُمْ اُنْجَاسٌ [Men are of several kinds, and most of them are unclean.] (A, TA.) And اِنَّمَا الْمُشْرِكُونَ نَجَسٌ [Verily the associaters of others with God are but unclean], said in the Qur, [ix. 28,] (S, A, TA,) or نجس, or نجس, accord. to certain readers. (TA.) — Also, all the above forms, A man having an incurable disease. (TA.) — See also نَجَسٌ.

نجس : see منجس .

نجس : see تنجيس .

نجس : see نَجَسٌ .

نجاسة : see 1: Uncleaness, dirtiness, filthiness, or impurity. (Mṣb.) — In the conventional language of the law, A particular uncleaness, of such a kind as renders prayer invalid; as urine, and blood, and wine. (Mṣb.)

نجس and نجس (S, A, K) and نجس (TA) An incurable disease: (S, K, TA:) or a disease that baffles the مَنْجِسُونَ. (A.) See منجس .

انجس [More, and most, unclean, dirty, filthy, or impure]. You say, لَا تَرَى اُنْجَسًا مِّنَ الْكَافِرِ, [Thou wilt not see any one more unclean than the unbeliever]. (A, TA.)

تنجيس The name of a thing, either something unclean, or bones of the dead, or a menstruous rag, which used to be hung upon him for whom there was a fear of the jinn's, or genii's, being attached to him: (K:) or the hanging of some such thing upon such a person, as a child or any other; for they used to say that the jinn would not approach those things: (TA:) or a thing which the Arabs used to do, as an amulet, to drive away thereby the [evil] eye: (S:) منجسة also is the name of a kind of amulet: (IAqr:) and نجاس is syn. with تعويذ; [by which may be meant either that it signifies an amulet, or that it is a quasi-inf. n. of 2; for it is said that] it is app. a subst. from نجس له, or نجسه, as signifying عَوْدَهُ. (IAqr.) See also 2.

منجس One who hangs, upon him for whom there is fear, unclean things, such as bones of the dead, and the like, to drive away the jinn, or genii; because these beings shun such things; (S,* A, TA;) one who fortifies by charms or amulets [of the kinds above mentioned]; syn. معوذ: (K:) pl. مَنْجِسُونَ: (A:) and نجس [a pl. of which the sing. is not mentioned] is syn. with معوذون. (IAqr.) — Also, A little piece of skin that is put upon the notch [which is the place] of the bow-string. (TA.)

تنجيس : see منجسة .

نجش

1. نجش, aor. ٢, (S, Mṣb,) inf. n. نجش (S, Mṣb, K,) He concealed himself. (Mṣb.) — [And hence, He pursued game, or objects of the chase: (see نَجَشُ:) or] he roused game, or objects of the chase, (S, Mgh, K,) and scared them from place to place. (TA.) You say also, نَجَشُوا عَلَيْهِ الصَّيْدَ, meaning, They scared the chase, or game, towards him, and drove and collected it to him. (TA.) — He searched after a thing, and roused it. (Sh, A'Obeyd, K.) This, accord. to Sh, is the primary signification: [but accord. to Fei, the primary signification is the first given above:] and hence the saying in a trad., لَا تَطْلُعُ الشَّمْسُ حَتَّى تَنْجُسَهَا ثَلَاثِمِائَةَ وَسِتُّونَ مَلَكًا The sun does not rise until three hundred and sixty angels rouse it. (TA.) — He drew forth, educed, or elicited. (K.) — He collected together (S, K) camels [&c.] after a state of dispersion. (S.) — He drove vehemently. (TA.) — نجش, aor. ٢, (Mṣb, TA,) inf. n. نجش (S, A, Mgh, Mṣb, K) and نجش, [which is the form generally used by the professors of practical law,] (ISh, Mgh, Sgh, TA,) or this is a simple subst., (Mṣb,) He demanded the sale of an article of merchandise for more than its price, (A, Mgh, Mṣb,) not meaning to purchase it, (Mgh, Mṣb,) in order that another

might see him and fall into the snare thus laid for him: and in like manner it is used with respect to marriage, [i. e., with respect to dowers,] and other things: (A, Mgh, Mṣb:) and the doing thus is forbidden: (Mgh:) it is from نجش signifying “he roused” game: (Mgh:) or from the same verb signifying “he concealed himself;” because he who does so conceals his intention: (Mṣb:) or he augmented the price of an article of merchandise, not desiring to purchase it, but in order that another might hear him and augment in the same manner: (A'Obeyd, L:) or he outbade in a sale, in order that another might fall into a snare, he himself not wanting the thing: (S:) or he augmented the price of an article of merchandise, or praised it, in order that another might see that, and be deceived by him: (Ibrāheem El-Harbee:) or he praised an article of merchandise belonging to another in order that he might sell it, or dispraised it in order that it might not be easy for him to sell it: (ISh:) or he concurred with a man desiring to sell a thing, by praising him: (Abu-l-Khattāb, K:) or he bargained with a man desiring to sell a thing, offering him a large price, in order that another might see him and fall into a snare: or he scared people from one thing to another: (K:) also, he praised a thing; or praised it exceedingly, or for that which was not in it, or excessively and falsely; syn. مَدَحٌ شَيْئًا and أَطْرَاهُ: and he invented, or forged, a lie. (TA.) It is said in a trad., (S,) لَا تَنْجَشُوا (S, Mgh, Mṣb,) i. e., Ye shall not practise نجش, or نجش: (Mgh, Mṣb:) or نجش signifies the bidding one against another, successively increasing their offers, in a sale, or other case; (K:) for it sometimes signifies the doing so in the case of a dowry, in order that the doing so may be heard, and the amount may consequently be augmented: (TA:) and Sh mentions, with respect to تَنْجَشُ, on the authority of Aboo-Sa'eed, another thing, which is allowable, namely, [that it signifies the conspiring to promote the marriage of] the woman who has been married and divorced time after time; and [the sale of] the article of merchandise that has been bought time after time and then sold. (TA.)

6: see 1, last part.

نجش, said to be a subst. from نجش: see 1.

نجوش :
 نجيش : } see نَجَشُ .

النجاشي and نجاشي: see نَجَشُ. — النجاشي (S, Mgh, K,) the form preferred by El-Fárabee, (Mgh,) and النجاشي (Mgh, Mṣb, K,) which is the more common, (Mṣb,) but the former is the more chaste, (Sgh, K,) and [النجاشي and النجاشي] with kesr to the ن, which is said to be the more chaste, (K,) and is preferred by Th, (TA,) but teshdeed of the ج is a mistake, (Mgh, MF,) The

name of the King of the Abyssinians; (IDrd, §;) like as one says كِسْرَى and قَبْرَى; an Abyssinian word: (IDrd:) or a certain King of the Abyssinians, whose name was أَصْحَمَةُ; (Mgh, Mṣb, K;) [as is commonly said; but authors differ respecting his name;] and IKt says, that النجاشي is in Coptic اصحمة, meaning "a gift:" (TA:) or originally the proper name of an individual, and afterwards a common title. (MF.)

نَجَاشٍ: see نَاجِشٌ, in four places.

نَجَاشِيٌّ: see نَاجِشٌ, in two places.

نَاجِشٌ A pursuer, or capturer, or insnarer, of game, or objects of the chase; (Mṣb;) as also نَجِيشٌ and نَجَاشٌ; (Ibn-Abbād, K;) because he conceals himself: (Mṣb:) or [نَاجِشٌ and نَجَاشٌ and نَجُوشٌ signify one who rouses the game, or objects of the chase; (Az, TA;) and so مَنَجِشٌ and مَنَجَاشٌ: (L:) or نَاجِشٌ and نَجَاشِيٌّ (Akh, K) [and نَجَاشِيٌّ accord. to some copies of the K] and مَنَجَاشٌ (Az, K) one who rouses them in order that they may pass by the pursuer, or capturer, or insnarer, thereof: (Akh, Az, K:) or نَاجِشٌ signifies one who scares them towards him, and drives and collects them to him: (S, A, TA:) and نَجَاشٌ one who drives vehemently; (TA;) or one who urges camels; (A;) or who collects them after a state of dispersion: (S:) and نَجَاشِيٌّ [with teshdeed to the ج as well as to the ي,] one who drives, or urges, travelling-camels and other beasts of carriage, in the market-place, to elicit their qualities of pace: (AA, TA:) and this last also signifies [absolutely] one who draws forth, or elicits, a thing. (A'Obeyd, TA.) — Also, One who practises نَجِشٌ, or نَجَشٌ, in an affair of buying and selling: (Mṣb, TA:*) [see 1:] and نَجَاشٌ one who does so much, or often. (Mṣb.)

مَنَجِشٌ } see نَاجِشٌ; the latter, in two
مَنَجَاشٌ } places.

قَوْلٌ مَنَجُوشٌ A saying drawn forth, or elicited: (TA:) and a forged saying, in which is falsehood. (IAṣr, TA.)

نجص

أَجْصٌ: see art. اِنْجَاصٌ.

[نجع, &c.]

See Supplement.]

نح

1. نَحَّ, aor. ٢, inf. n. نَحِّجُ, He (a man) reiterated a sound, or made it to reciprocate, (تَرَدَّدَ) in his inside: (S, L:) or his voice was reiterated,

or made to reciprocate, (تَرَدَّدَ) in his inside; as also نَحَّجُ and نَحَّجُ: (K:) [each of these verbs, of which the last seems to be the most common, signifies, as is implied in the L &c., and accord. to present usage, he made a reiterated humming in his throat, like a slight coughing, or, as some say, more violent than coughing; as is often done by a niggard when he is asked for a thing:] النَحَّجُ is well known, (S,) and النَحَّجَةُ is like it; (Lth, S;) it is [the making a sound, or sounds, in the throat,] slighter than coughing; and is the pretence of the niggard: (Lth:) or it is more violent than coughing; as also النَحِّجُ. (L.) See also جَرَّةٌ. — [Hence, from the sound employed,] نَحَّ, aor. ٢, He incited, or urged on, a camel. (K.)

R. Q. 1. See نَحَّ. — نَحَّحَهُ He repulsed him (namely an asker, or a beggar, L) in a foul, or an abominable, manner. (L, K.)

R. Q. 2: see نَحَّ.

نَحَّاحَةٌ Niggardliness; avarice. (K.) — Also, contr., Liberality; bounty; munificence; generosity. (K.)

نَحَّجٌ [Very niggardly, or avaricious]: the latter word is an imitative sequent: (S, K:) or it is a corroborative syn. of the former: (MF:) as though meaning one who when asked for something, disliking to give it, has recourse to a pretence, and makes a reiterated breathing [or humming in his throat] as a feint to hide his unwillingness. (L.) [See also نَحَّاحَةٌ.]

نَحَّاحَةٌ: see نَحَّاحَةٌ.

نَحَّاحَةٌ Niggardly, or avaricious, men: base, ungenerous, mean, or sordid, men, who make a reiterated humming in the throat (يَتَنَحَّجُونَ) when they are asked for something: (A:) pl. of نَحَّحٌ: or a pl. having no sing. (TA.) [See also نَحَّجٌ.]

نحب

1. نَحَبٌ, aor. ٢, inf. n. نَحِبٌ; (S, A, K;) and نَحِبٌ, inf. n. تَنَحَّبٌ; (A;) He vowed; made a vow; (S, K;) put himself under an obligation to do a thing. (A.) — نَحَبٌ, aor. ٢, inf. n. نَحِبٌ, He laid a bet, or wager; betted, or wagered. (K.) [The explanation of the inf. n. by مَرَاهِنَةٌ, in the K, seems to imply that it is the same as نَحَبٌ; but this appears to be doubtful.] — نَحَبٌ, aor. ٢, (S, Mṣb,) or ٢, (K,) inf. n. تَنَحَّبٌ, (S, K,) or this is a subst., (Mṣb,) and نَحَبٌ; (K;) and نَحَبٌ; (S, K;) † He raised his voice with weeping, or wailing; wept, or wailed, loud; (S;) wept, or wailed, most violently; (M, K;) wept, or wailed, with prolonged voice. (TA.) — نَحَبٌ, aor. ٢, (S, K,) inf. n. نَحَابٌ (S) and نَحِبٌ (K)

He (a camel, S) had a cough, or coughed. (K.) — نَحَبٌ, [aor. ٢,] inf. n. نَحِبٌ, He we travelled, or journeyed, at a quick pace: (AA, K:) or with a light pace: (K:) with much exertion and perseverance. (TA.) [The inf. only is mentioned, and said, in the S, to be sy with نَحِبٌ.]

2: see 1. — نَحَبُوا, inf. n. تَنَحَّبُوا, † They strove, or exerted themselves, in their worked with energy: (AA, S, K:) or they we on, travelled, or journeyed, (with energy, TA) until they came near to the water: (K:) they made a hard journey by night, in order to arrive at the water on the morrow. (S.) — مَيَّنَا سَيْرَنَا We pursued our journey laboriously, or with energy. (TA.) — نَحَبُ السَّفَرِ فَلَانًا † The journey harassed such a one, (K,) being long. (TA.) — فِي أَمْرٍ نَحَبٌ عَلَى أَمْرٍ † He applied himself to a thing, or set about it, and adhered to (TA.)

3. نَحَبَةٌ, (inf. n. مَنَاحَةٌ, TA,) He laid a bet or wager, with him, (K,) respecting a thing. (TA.) — نَحَبْتُ إِلَى فُلَانٍ I cited him or invited him, to submit our case to such a one as judge; I cited him before such a one as judge (S, K.) — نَحَبْتُه I contended with him, or disputed with him, for glory, or honour, or superiority glorious or honourable qualities and the like, (K) before a judge, or umpire. (TA.) — Talh said to Ibn-Abbās, وَتَرَفَّعَ وَأُنَاحِيكَ وَتَرَفَّعَ لَكَ فِي أَنْ أُنَاحِيكَ وَتَرَفَّعَ [or تَرَفَّعَ النَّبِيُّ (S)] [or تَرَفَّعَ النَّبِيُّ: for I find it stated in the margin of a copy of the S, that J left the final letter of تَرَفَّعَ without a vowel point, either fet-ḥa or ḍammeh:] Wilt thou that I contend with thee, or dispute with thee, for glory, or honour, at that thou enumerate thine excellencies and thine honour which thou derivest from thine ancestors &c., I doing the like, and that thou put the Prophet out of the question, not mentioning thine relationship to him, since this excellence is conceded to thee? (AM.)

6. تَنَحَّبُوا They appointed together a time for fighting; and sometimes for other purposes. (K.)

8: see 1. — He sighed vehemently; (K) wept and sighed vehemently. (TA.)

نَحَبٌ A vow. (S, K.) — قَضَى نَحَبَهُ He died: or he was slain in an expedition undertaken for the sake of God's religion: originally meaning he accomplished his vow: see Kur, xxxiii. 23 (Mṣb:) as though he had constrained himself [by a vow] to fight until he died: (TA:) or it signifies he ended his term, or period of life; ended his days: (Fr, Zj:) [or he finished his time: (S) implied in the S]: or he yielded his soul: or he accomplished his want:] from significations give

of cutting, hewing, and the like; (S, K, L;) an adz, or addice. (Msb.)

مُنَحَّتْ: see مَنَحَتْ.

فَرَسٌ مُنَحَّتُ الْحَوَافِرِ [A horse having the hoofs much worn.] (IDrd, K, art. حك.)

مُنَحُّوتٌ: see نَحِيَتْ. — A word compounded of two [or more] words; such as بَسْمَلٌ, حَمْدَلٌ, حَوَقَلٌ, &c. (Msb, TA, art. بسمل.)

نحت

نَحِيَتْ dial. form of نَحِيْفٌ: (Kr:) ISd thinks the نحت to be a substitute for ف. (TA.)

نحر

1. نَحَرَ (A, Msb, K,) aor. نَحَرَ, (Msb, K,) inf. n. نَحْرٌ (S, Msb, K) and مَنَحَرَ (Msb) and تَنَحَّرَ [an intensive form], (K,) He stabbed, or stuck, (A, K,) a camel, (A, TA,) or a beast, (Msb,) [but generally the former,] in نَحْرِهِ, (A,) or in his مَنَحْرٍ, (TA,) where the windpipe (حَلْقُومٌ) commences in the uppermost part of the breast; (K, TA;) [i. e., in the لَبَّة; for] نَحْرٌ in the لَبَّة is like ذُبْحٌ in the throat. (S.) [Hence,] يَوْمُ النَّحْرِ [The day of the stabbing of the camels &c.]; (K;) and عِيدُ النَّحْرِ [the festival of the stabbing of the camels &c.]; (Msb;) the tenth of [the month] Dhu-l-Hijjah; (K;) because then the camels and cows and bulls brought as offerings to Mekkeh, for sacrifice, are stabbed. (TA.) — He slew. (TA.) — نَحَرَهُ, aor. and inf. ns. as above, He hit, or hurt, his نَحْرٍ. (K.) You say نَحَرْتُ الرَّجُلَ I hit, or hurt, the نَحْر of the man. (S.) — [Hence,] نَحَرَ الْأُمُورَ عَلَيَا [He mastered affairs, or the affairs, by knowledge, or science]: (A:) he knew affairs soundly, or thoroughly. (Har, 2nd ed. of Paris, p. 95, Com.) And يَنْحَرُ الْعِلْمَ [He masters knowledge, or science, indeed]. (A, K.) Jereer was asked respecting the Islamee poets, and answered, تَبَعَةُ الشُّعْرَاءِ لِلْفَرَزْدَقِ [meaning, “The bow,” or “the arrow, of the poets belongs to El-Farezdaq;” applying the term نَبْعَةٌ in this manner because bows and arrows were made of the tree called نَبْعٌ: so it was said, “Then what hast thou left for thyself?” and he answered, أَنَا نَحَرْتُ الشُّعْرَ نَحْرًا [I have mastered poetry indeed]. (A.) You say also, نَحَرْتُ الشَّيْءَ عَلَيَا + I knew the thing thoroughly, or superlatively well; as also قَتَلْتُهُ عَلَيَا. (Bd in iv. 156.) — [Hence also,] نَحَرَ الصَّلَاةَ I performed, or recited, the prayer in the first part of its time. (TA.) — نَحَرَهُمُ اللَّهُ, occurring in a trad., may mean either + May God hasten to do them good, or may God slay them. (I Ath.) — [Hence

also,] نَحَرْتُ الرَّجُلَ (S, A,) inf. n. نَحْرٌ, (A,) † I became opposite to the man; syn. صَرْتُ فِي نَحْرِهِ; (S;) I faced, or fronted, him; syn. قَابَلْتُهُ. (A, TA.) And نَحَرَ الدَّارَ الدَّارَ, [or نَحَرْتُ,] (K,) aor. نَحَرَ, (TA,) † The house faced, or fronted, the house; (K, TA;) as also نَحَرْتُ. (TA.) And دِيَارُهُمْ تَنْحَرُ الطَّرِيقَ † Their houses face, or front, the road. (A.) [See also 6.] And Abu-l-Gheyth says, that the last night of the month, with its day, is called النَّحِيرَةُ for this reason, with its day, is called النَّحِيرَةُ for this reason, لِأَنَّهَا تَنْحَرُ الشَّهْرَ الَّذِي بَعْدَهَا, i. e., Because it becomes opposite to the month that is after it: or because it reaches the first part of the month that is after it. (S.)

3: see 1, near the end.

6. تَنَحَّرُوا فِي الْقِتَالِ (S, TA) They stabbed one another in the نَحْر, or slew one another, in fight. Here the verb is used in its proper sense. (TA.) — [Hence,] تَنَحَّرَ الْقَوْمُ عَلَى الْأَمْرِ (A, K,) and انتحروا عليه (S, A, K,) † The people were mutually niggardly, or tenacious, or avaricious, of the thing, (S, A, K,) so that they almost slew one another. (K, TA.) — الدَّارَانِ تَتَنَحَّرَانِ † The two houses face, or front, each other. (K.) [The like is also said in the A.] Fr. says, I have heard some of the Arabs say تَنَحَّرَ مَنَازِلُهُمْ [for تَتَنَحَّرُ,] † Their places of abode face, or front, one another; this is opposite to this. (TA.)

8. انتحر He (a man, S) stabbed himself in the نَحْر, (S,) or slew himself. (K.) It is said in a proverb, سَرَقَ السَّارِقُ فَأَنْتَحَرَ [The robber was robbed, and in consequence slew himself]: (S:) or سَرَقَ السَّارِقُ فَأَنْتَحَرَ [app. meaning, † The robber robbed, and so occasioned his own slaughter: for it is said that the verb is here used tropically]. (TA; and so in a copy of the S, and of the A.) [The former reading, which I prefer, is given in Freytag's Arab. Prov., q. v., vol. i. p. 618.] — † It (a cloud) burst with much water. (A.) — See also 6.

نَحْرُ الصَّدْرِ (S, Msb,) or نَحْرُ الصَّدْرِ (A, K,) The uppermost part of the breast, or chest; (A, K;) as also المَنَحْرُ: (Sb, IB, K:) or the place of the collar or necklace: (A, K:) or that part of the breast or chest which is the place of the collar or necklace; (S, Msb;) so accord. to A'Obeyd: (TA, art. ترب:) which is also called النَحْرُ: (S:) or the breast or bosom or chest itself: (TA:) or النَحْرُ, the pl., is also applied to the breasts or chests: (Msb:) and النَحْرُ, (A,) or النَحْرُ, (S, A, Msb, K, TA,) also signifies the part in which a camel is stabbed, or stuck; (A, TA; where the windpipe (حَلْقُومٌ) commences, in the uppermost part of the breast: (TA:) or the place where the

هَدَى [or animal brought as an offering to Mekkeh or to the Kaabeh or to the Haram, such as a camel, cow, bull, sheep, or goat, to be sacrificed,] &c., is stabbed, or stuck: (S, K:) or the place, in the throat, where a beast is stabbed, or stuck: (Msb:) نَحْرٌ is masc., (Lh, K,) only: (Lh:) [or sometimes fem.: see an ex., voce تَرَب:] its pl. is نَحُورٌ, (A, Msb, K,) only: (TA:) and the pl. of مَنَحْرٌ is مَنَاحِرٌ. (A.) — نَحْرٌ also signifies † The first, the first part, or the commencement, of the day; (S, K;) and of the month, (K,) as also نَاحِرٌ; (TA;) and of the ظَهْرَةُ, which is when the sun has reached its highest point, [especially in summer,] as though it had reached the نَحْر, as also نَاحِرَةٌ: (TA:) pl. نَحُورٌ. (K.) You say جَاءَ فِي نَحْرِ النَّهَارِ, &c., † He came in the first part of the day, &c. (TA.) See also نَحِيرَةٌ.

— Also, قَعَدَ فُلَانٌ فِي نَحْرِ فُلَانٍ † Such a one sat in front of such a one; facing him; opposite to him. (A.) And صَارَ فِي نَحْرِهِ [; He, or it, became in front of, or opposite to, him, or it]. (S.) And هَذَا يَنْحَرُ هَذَا † This is in front of, facing, or opposite to, this. (Fr, TA.)

نَحْرِيْرٌ: see نَحْرِيْرٌ.

نَحَرْتُ صَحْرَةَ بَحْرَةَ نَحْرَةً, with tenween, † I met him in open view. (Sgh, K.) See بَحْرَةٌ and صَحْرَةٌ.

نَحْرِيْرٌ (S, A, K) and نَحْرٌ (K) † Soundly, or thoroughly, learned; (S;) or skilled or skilful, intelligent, experienced, (A, K, TA,) or, as some say, (TA,) sound in what he does, skilful and intelligent, knowing and skilful in everything: because he masters (يَنْحَرُ) knowledge or science: (A, K, TA:) pl. of the former, نَحَارِيْرٌ. (A.)

نَحِيرٌ A camel [or other beast] stabbed, or stuck, (K, TA,) in the مَنَحْر, (TA,) where the windpipe (حَلْقُومٌ) commences, in the uppermost part of the breast; (K, TA;) and مَنَحُورٌ signifies [the same: and] slaughtered: (TA:) the former is masc. and fem., and the fem. is also نَحِيرَةٌ: (TA:) pl. of نَحِيرٌ, (K,) and of نَحِيرَةٌ, (TA,) نَحْرِيْرٌ and نَحَارِيْرٌ. (K, TA.) — † A son devoted to be sacrificed: of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (Mgh.) — † النَحِيرَةُ † The first day of the month; [as also, app., نَحِيرَتُهُ, and نَاحِرَتُهُ, and نَحْرُ الشَّهْرِ, and نَحْرُ النَّاحِرَةِ; (K;) as also النَّاحِرُ: (TA:) or the last thereof; (S, K;) as also النَّحِيرُ: (K:) or the last night thereof with its day [i. e. the day immediately following]; as also النَّاحِرَةُ; because it becomes opposite to that which is next after it, or because it reaches to the first part thereof [or

of the following month]: (Abu-l-Gheyth, §:) pl. نَوَاحِرُ (§, K) and نَاحِرَاتُ (§, K), both extr. [as pls. of نَحِيرَةٌ, but reg. as pls. of نَاحِرَةٌ], (TA,) [and app. نَحَائِرُ, being agreeable with rule as pl. of نَحِيرَةٌ: or نَحَائِرُ الشَّهْرِ signifies i.q. نُحُورُهُ: see نَحْرُ. (TA.) You say also جَاءَ فِي نَحْرِ الشَّهْرِ, and نَاحِرَتِهِ, and نَحِيرَتِهِ, † [app. signifying *He came on the first day of the month.*] And مَا أَرَاهُ نَحَائِرَهَا, and نَوَاحِرَهَا, and نَحُورُ الشُّهُورِ, † [app., *I see him not save on the first days of the months.*] (A.)

نَحِيرَةٌ: see نَحِيرٌ.

مِنَحَارٌ: see نَحَارٌ.

نَوَاحِرٌ: see نَحْرٌ and نَاحِرَةٌ and نَاحِرَةُ الأَرْضِ, [pl. of نَاحِرَةٌ,] † *The parts facing, in front of, or opposite to, the earth or land.* (TA.)

النَّحْرُ: see النَّحْرُ, in two places.

مِنَحَارٌ an intensive epithet applied to a man, [A great slaughterer of camels; as also نَحَارٌ: and signifying † *Liberal; bountiful; munificent; or generous.* (§, TA.) You say إِنَّهُ لَمِنَحَارٌ بَوَائِكِهَا *Verily he is a [great] slaughterer of the fat camels:* (§, K:) and هُمْ نَحَارُونَ لِلْجَزْرِ [They are great slaughterers of camels]. (A.)

مَنْحُورٌ: see نَحِيرٌ. = † *Faced, or fronted.* (TA.)

النَّحْرُ: see النَّحْرُ.

[نحر,

See Supplement.]

نحس

1. نَحَسٌ, aor. ٤; (§, A, K;) and نَحَسٌ, aor. ٤; (K;) and نَحَسٌ, like [its contr.] سَعَدٌ; (Bd, xvii. 30;) inf. n. [of the first] نَحَسٌ and [of the second] نُحُوسَةٌ; (TA;) *He, or it, was, or became, unprosperous, unfortunate, inauspicious, or unlucky:* (§, A, K:) said of a man, (A, Bd,) and of a star, (TA,) or other thing. (§, TA.)

4. أُنْحَسَتِ النَّارُ *The fire had much نَحَسٌ, i.e., smoke.* (IK††)

6: see 8.

8. اِنْتَحَسَ *He became overthrown, or subverted;* as also تَنَحَسَ. And the former is also said of a man's جَدِّ [or good fortune]. (A, TA.)

نَحْسٌ *Unprosperousness, unfortunateness, inauspiciousness, or unluckiness; contr. of سَعَدٌ;* (§, A, K;) of stars, and of other things: pl. [of pauc.] اُنْحَسٌ and [of mult.] نُحُوسٌ; (TA;) and مَنَاحِسٌ is an irreg. pl. of the same, (TA,) syn. with مَنَاحِرٌ, (IDrd, K, TA,) which is in like

manner an irreg. pl. of نُحُورٌ. (TA.) [In Har, p. ٣٧٥, a doubt is expressed respecting مَنَاحِسٌ, as to its being a pl. of نَحْسٌ; but only from ignorance of their being any authority for its being so: it may, however, be pl. of مَنَحَسَةٌ, and not of نَحْسٌ.] In the Kur, [liv. 19,] some read, فِي يَوْمٍ نَحْسٍ [In a day of unprosperousness]: others read نَحْسٌ as an epithet. (§.) See نَحْسٌ. — Also, *Difficulty, distress, trouble, or fatigue; harm, injury, or evil state or condition;* syn. جَهْدٌ and ضَرْبٌ: pl. اُنْحَسٌ. (TA.)

نَحْسٌ (§, A, K) and نَحْسٌ (§, A) and نَحْسٌ (TA) and نُحُوسٌ and مَنُحُوسٌ (A, TA) *Unprosperous, unfortunate, inauspicious, or unlucky.* (§, A, K.) You say رَجُلٌ نَحْسٌ and نَحْسٌ (A) and مَنُحُوسٌ (A, TA) [An unprosperous man]: pl. of the last, مَنَاحِسٌ. (TA.) And يَوْمٌ نَحْسٌ (§, A, TA) [and نَحْسٌ] and مَنُحُوسٌ (A, TA) and نَحْسٌ and مَنُحُوسٌ (TA) [An unprosperous day]: and in the pl., أَيَّامٌ نَحْسٌ, [which seems to indicate that نَحْسٌ is originally an inf. n.,] (TA,) and نَحْسَةٌ, and نَحْسَاتٌ, which is pl. of نَحْسَةٌ, (Az, TA,) and نَحْسَةٌ, (K,) and [its pl.] نَحْسَاتٌ, (§, TA,) and نَحْسَةٌ, (K,) [and app. نَاحِسَةٌ,] and [its pl.] نَوَاحِسٌ. (TA.) In the Kur, [liv. 19,] some read, فِي يَوْمٍ نَحْسٍ [In an unprosperous day], as well as فِي يَوْمٍ نَحْسٍ: (§, TA:) and AA reads [in the Kur, xli. 15,] فِي أَيَّامٍ نَحْسَاتٍ: and نَحْسَاتٌ is another reading. (TA.) You also say, عَامٌ نَاحِسٌ and نَحْسٌ, meaning, † *A year of dearth or drought or sterility:* (IDrd, K:) so they assert. (IDrd.) And نَحْسَانٌ is an appellation of *The two planets Saturn and Mars:* (Ibn-'Abbád, K:) like as [the contr.] السَّعْدَانِ is applied to Venus and Mercury. (Ibn-'Abbád.)

نَحَسٌ: see نَحَسٌ = and نَحَسٌ.

نَحَاسٌ (§, K, &c.) and نَحَاسٌ (Fr, K) and نَحَاسٌ (K), the last, (TA,) or all, (K,) on the authority of Abu-l-'Abbás El-Kawáshee, (K,) a word of well-known meaning; (§;) *Copper:* and *brass;* syn. قَطْرٌ: (K:) or صُفْرٌ: (Ibn-Buzurj:) or a species of صُفْرٌ intensely red: (TA:) a chaste Arabic word. (TA.) = Also, *Fire:* (IF, K:) and the sparks that fall from brass (صُفْرٌ), or from iron, when it is beaten (AO, K) with the hammer: (TA:) or نَحَاسٌ signifies *smoke:* so in the Kur, lv. 35: (Fr, Az, Bd, and others; accord. to Az, all the interpreters of the Kur; and it is wonderful that the author of the K has omitted this signification: TA:) but some say that it is نَحَاسٌ signifies the *smoke of صُفْرٌ;* and نَحَاسٌ

signifies *صُفْرٌ* itself: (Ibn-Buzurj:) or the latter signifies *smoke in which is no flame:* (§, Jel:) or *smoke that rises high, and of which the heat is weak, and which is free from flame:* (AHn:) or *molten صُفْرٌ:* (Bd:) and some read نَحْسٌ, which is the pl. (Bd.) = See also نَحَاسٌ.

نَحَاسٌ (§, A, K) and نَحَاسٌ (§, K) and نَحَاسٌ (K, but excluded by the TA) *Nature; natural, or native, disposition or temper or other quality or property:* (§, A, K, TA:) and *origin:* (§, A, TA:) or *that to which the origin of a thing reaches.* (IAqr, K.) You say, فُلَانٌ كَرِيمٌ، التَّحَاسِ (§, A,) and التَّحَاسِ (§,) *Such a one is generous of nature, &c., and origin.* (§, A.) = See also نَحَاسٌ, in two places.

نَحُوسٌ } see نَحْسٌ, throughout.
نَحِيسٌ }

[نَحَاسٌ *A worker of copper or brass: a copper-smith.*]

نَاحِسٌ: see نَحْسٌ, in two places.

مَنَحَسٌ *A place of unprosperousness, unfortunateness, inauspiciousness, or unluckiness:* pl. مَنَاحِسٌ. (Har, p. ٣٧٤.)

مَنَحَسَةٌ [A cause of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl., accord. to rule, مَنَاحِسٌ]. (A, TA, art. تعس.)

مَنُحُوسٌ: see نَحْسٌ, in three places.

مَنَاحِسٌ: see نَحْسٌ, مَنُحَسٌ, and مَنَحَسَةٌ.

[نحص, &c.,

See Supplement.]

نخ

1. نَخٌّ, [aor., accord. to analogy, ٤,] inf. n. نَخٌّ; (§, K;) and نَخَّنَخٌ; (IAqr, K;) *He went, or journeyed, vehemently.* (IAqr, §, K.) — نَخٌّ, aor. ٤, (L,) inf. n. نَخٌّ, (§, L,) *He drove, and urged, and chid, camels:* (L:) *he drove vehemently.* (Th, §.) — نَخٌّ بِالْإِبِلِ, (Lth,) [aor. ٤,] inf. n. نَخٌّ; (Lth, K;) and نَخَّنَخٌ بِهَا; (AM;) and نَخَّنَخَهَا; (Lth;) *He chid the camels by the cry of إِخْ إِخْ (or إِخْ إِخْ, as in the CK and a MS. copy of the K: in the L written once اَخْ اَخْ and twice اَخْ اَخْ) in order that they might lie down upon their breasts, with folded legs:* (Lth, AM, L, K:) you say نَخَّ بِهَا نَخًّا شَدِيدًا, and نَخَّةٌ شَدِيدَةٌ, *he did so vehemently.* (Lth.) — Also, نَخَّنَخٌ, (inf. n. نَخَّنَخَةٌ, Lth,) *He made a camel to lie down upon its breast, with folded legs.* (IAqr, Lth, §, K.) — نَخٌّ بِالْإِبِلِ, and نَخٌّ بِهَا, [aor. ٤,] inf. n. نَخٌّ, *He made the camels to lie down near by the collector of the alms required by*

the law, called *صَدَقَةٌ*, that he might take them in payment of those alms. (L.)

R. Q. 1: see 1.

R. Q. 2. *تَنَخَّنَجُ* It (a camel) lay down upon its breast, with its legs folded. (Lth, S, K.) — Also, *تَنَخَّنَجَتْ* She, (a camel,) lying upon her breast, with her legs folded, raised her breast from the ground. (L.)

نَجَحَ, [originally an inf. n., then used in the sense of a pass. part. n.,] Camels that are made to lie down near by the collector of the alms required by the law, called *صَدَقَةٌ*, that he may take them in payment of those alms. (S, K.)

مُجَّ (in the CK *نَخَاخَةٌ*) i. q. *مُجَّ* and *نَجَحَ* [Marrow, &c.]. (K.) — *هَذَا مِنْ نَجَحِ قَلْبِي*, and *مُجَّ قَلْبِي*, i. q. *نَخَاخَةٌ*, q. v. (TA.)

نَجَحَ or *نَجَحَتْ* or *نَجَحَتْ*, as occurring in the following words of a trad., *لَيْسَ فِي النَخَةِ صَدَقَةٌ*, [No alms are required by the law in the case of . . .], is variously explained. (TA.) It is said that *نَجَحَتْ* signifies *Slaves*, (AO, Az, S, K,) *men and women*: (AO, Az:) also, a [single] *male slave*: (ISh:) also, *working bulls or cows*; (S, K;) and so *نَجَحَتْ*: (K:) Th says that this is the correct meaning, because it is from *نَجَحَ*, signifying the "act of driving vehemently;" and Ks says that this is its meaning, but that it is only *نَجَحَتْ*, with damm: (S:) also, *asses*, *حُمُرٌ*, [in the CK, *خُمُرٌ*,] (IAar, L, K,) collectively; (L;) and so *نَجَحَتْ* (L, K) and *نَجَحَتْ*: (K:) also, [animals] reared in houses or tents: (K:) also, *whatever are employed in labour, of camels, and bulls or cows, and asses, and slaves*; as also *نَجَحَتْ*: (Aboo-Sa'eed:) also, *pastors*; and so *نَجَحَتْ*: also, *drivers, leaders, or attendants, of camels*: (K:) also, the taking of a *deenár* for himself by the collector of the alms required by the law, called *صَدَقَةٌ*, (S, K,) after he has finished receiving those alms: (S:) also, the *deenár* itself so taken is thus called. (K.) In all these senses the word *نَجَحَتْ* is explained in the above trad. (TA.)

نَجَحَتْ and *نَجَحَتْ*: see *نَجَحَتْ* throughout.

نَجَحَتْ: see *نَجَحَتْ*.

نَجَح

1. *نَجَحَ*, (S, K,) aor. *نَجَحَ*, (S,) or *نَجَحَ*, (K,) inf. n. *نَجَحَ*; (S, K;) and *نَجَحَ*; (S;) *He drew, or took, out, or forth*: (S, K:) syn. of the latter verb *انْتَزَعَ*, (S,) in a trans. sense. (TA.) — *نَجَحَ الصَّيْدَ* *He* (a hawk) *tore out the heart of the game*. (TA.) — *نَجَحَ*, aor. *نَجَحَ* and *نَجَحَ*, (K,) inf. n. *نَجَحَ*, (S, K,) *Inivit feminam*: (S, K:) so

accord. to some, in an absolute sense: (ISd:) or *inivit feminam peculiari quodam modo*. (ISd, K.) — *نَجَحَ*, aor. *نَجَحَ*, inf. n. *نَجَحَ*, *It* (an ant, or a louse, TA) *bit*. (K.) — *نَجَحَ* *He was cowardly, and his intellect quitted him*; syn. *هَبَّتْ*. (S, art. *هَبَّتْ*) — *كَلِمَتُهُ فَنَجَحَ عَنِّي* *I spoke to him, and he was unable to reply to me*: syn. *كَلَّ عَنْ جَوَابِي*. (TA.)

4. *انجَب* (as also *انجَب*, TA) *He begot a cowardly son*: (K:) from *مَنْخُوبٌ*. (TA.) — *انجَب* *He begot a brave, or courageous, son*: (K:) from *نَجَبَةٌ*. (TA.) Thus the verb bears two contr. significations. (K.) See also *انجَب*.

5: see 8.

8. See 1. — *انتخبه* [and *تَنخَّبَهُ*, as is shown by a verse cited in art. *سَقِبَ*, conj. 4,] *He chose, selected, or preferred, him, or it*. (S, K.) Ex. *انتخب من القوم مائة رجل* *He chose, or selected, from the people a hundred men*. (TA, from a trad.)

10. *استنخبت Congressum viri concupivit femina*. (El-Umawee, S, K.)

نَجَحَ, (K,) or *نَجَحَتْ*, (L, confirmed by the citation of two examples in verse,) and *نَجَحَتْ* (K) and *يَنْخُوبَةٌ* (L) *The podex*: syn. *إِسْت*. (L, K.) — *نَجَحَ* *Foramen vulvæ feræ*: syn. *خرق الثفر*. (TA.) — *نَجَحَتْ* *Foramen pudendi*: syn. *خرق الجلد*. (Nh.) — *نَجَحَ* *Cowardice; weakness of heart*. (TA.) See *نَجَحَ* = *نَجَحَ* *A large draught*; i. q. Pers. *دوستکانی* [dóst-kánee]. (K.)

نَجَحَ: see *نَجَحَ*.

نَجَحَ (S, K) and *نَجَحَ* and *نَجَحَتْ* (so accord. to the TA: in the CK *نَجَحَتْ*) and *نَجَحَتْ* (in the CK *نَجَحَتْ*) and *نَجَحَ* and *نَجَحَتْ* (S, K) and *نَجَحَ* and *نَجَحَتْ* and *نَجَحَتْ* (S, K) and *نَجَحَ*, (K,) to which the CK adds *نَجَحَ*, *A cowardly man; a coward*; as though his heart were drawn out; (S;) i. e., *having no heart*. (TA.) *قَلْبٌ نَجَحِيٌّ* [A cowardly heart]: *نَجَحِيٌّ* signifies a *coward, who has no heart*: or, accord. to some, one *who acts corruptly*. (TA.) Pl. (of *نَجَحِيٌّ*, TA,) *نَجَحِيٌّ*: (K:) of *نَجَحِيٌّ*, *مَنْخُوبُونَ*, and sometimes, in poetry, accord. to IAth, *مَنْخُوبٌ*: and Aboo-Bekr mentions *نَجَحَاتٌ* as a pl. of *نَجَحَةٌ*. (TA.)

نَجَحَتْ: see *نَجَحَتْ* and *نَجَحَتْ*. — *نَجَحَتْ نَمَلَةٌ*, and *نَجَحَتْ نَمَلَةٌ*, q. v., *A bite of an ant*. Both these modes of writing the word are mentioned by IAth on the authority of Z.

نَجَحَتْ: see *نَجَحَتْ* and *نَجَحَتْ*.

نَجَحَتْ (As, S, K) and *نَجَحَتْ* (AM, K), the

former the more approved word, (TA,) *Chosen; choice; select; preferred; excellent; best*: or *what is chosen, &c.*: (K:) i. q. *نَجَبَةٌ*, q. v.: (S:) pl. of the former *نَجَحَتْ*. (S.) Ex. *جاء في نَجَحِ أَصْحَابِهِ* *He came with the best of his companions*. (S.) *نَجَحَةُ الْمَتَاعِ* *The choice part of the goods, or utensils, &c.; what was drawn, or taken, out from them*. (TA.) — *A company, or troop, chosen, or selected, and drawn out, from the men*. Ex., from a trad., *خَرَجْنَا فِي النَّجَحَةِ* *We went forth with the chosen band*. (TA.) — See *نَجَحَتْ*.

نَجَحَتْ and *نَجَحَتْ* and *نَجَحَتْ*: see *نَجَحَتْ*.

نَجَحَتْ *The skin of the heart*. (TA.)

مَنْخُوبَةٌ: see *نَجَحَتْ*.

مَنْخُوبٌ syn. with *مَنْخُوبٌ*; (TA;) *A weak man, in whom is no good*: (K:) pl. *مَنْخُوبِيٌّ*, and sometimes, in poetry, *مَنْخُوبٌ*. (TA.)

مَنْخُوبٌ *Lean; meagre; emaciated*. (K.) — See *نَجَحَتْ*.

مَنْخُوبٌ: see *نَجَحَتْ*.

يَنْخُوبٌ: see *نَجَحَتْ*.

يَنْخُوبَةٌ: see *نَجَحَتْ*.

نَجَحَتْ

1. *نَجَحَتْ*, inf. n. *نَجَحَتْ*, *He pecked, or picked up, and pulled off, or tore off, and snatched away, with his beak*; syn. *نَجَحَ* and *نَجَحَ*, (K,) formed by transposition. (TA.) — *نَجَحَتْ*, [aor. *نَجَحَتْ*] inf. n. *نَجَحَتْ*, *He took a date, or two dates, from a bag or other receptacle for travelling-provisions &c.* (K.) — *نَجَحَتْ*, [aor. *نَجَحَتْ*] inf. n. *نَجَحَتْ*, *He plucked out*; syn. *نَجَحَتْ*. (IAth, L.) — See 2.

2. *نَجَحَتْ لِفُلَانٍ*, as also *سَقَّتْ لَهُ*, *He went to the utmost length (استقصى) in speaking to such a one*. So in the Nawádir. (Az, L.) [Accord. to the K, *نَجَحَتْ*, inf. n. *نَجَحَتْ*.]

نَجَحَتْ نَمَلَةٌ *A bite of an ant*. So in a trad., accord. to one reading: accord. to another reading, it is *نَجَبَةٌ* [q. v.]. (L.)

نَجَحَ

1. *نَجَحَ الدَّلْوُ*, (S, K,) and *نَجَحَ بِهَا*, (TA,) aor. *نَجَحَ*, inf. n. *نَجَحَ*, (K,) *He agitated, or moved about, the bucket*; (S, K;) a dial. form of *مَنْخَجَ*; (S;) or, accord. to Yaakoob, its ن is substituted for م: *he moved about the bucket in the well in order that it might fill*. (TA.) — *نَجَحَ*, (S, K,) aor. *نَجَحَ* and *نَجَحَ*, (L,) inf. n. *نَجَحَ*, (K,) *Inivit feminam*. (S, K.)

نَجِيحَةٌ, (ISk, S, K,) or, accord. to some, نَجِيحٌ, without ة, (TA,) or, as some say, نَجِيحَةٌ, and (says J) I know not which is right, (S,) *Thin butter which comes forth from the skin when it is carried on a camel, after the first butter has been taken forth.* (S, K.)

نخر

1. نَخَرَ, (S, A, Mṣb, K,) aor. ʔ (S, Mṣb, K) and ʔ, (S, K,) inf. n. نَخِرٌ, (S, A, Mṣb, K,) and نَخْرٌ, (CK, but omitted in MS. copies of the K,) said of a horse, (Aḡ, TA,) and of an ass, (A, TA,) and of a man, (TA,) [*He snorted; and he snored;*] *he made a sound, or noise, with the nose; (S;) he made a sound, or noise, from his nose; he prolonged the breath from the خَيَاشِيمِ [or air-passages of the nose]; (Mṣb;) he made a sound, or noise, from his خَيَاشِيمِ, as though it were a musical note issuing convulsively; (TA;) he uttered a prolonged sound, or noise, from his خَيَاشِيمِ: (A, K:) the sound which horses make, termed نَخِيرٌ, is from the nostrils; that termed نَخِيرٌ, from the mouth; and that termed كَرِيرٌ, from the chest. (Aḡ, in TA, art. شخر.) You also say of a woman نَخَرَتْ, aor. ʔ and ʔ, (L,) or ʔ, (so in the TA,) meaning, *She made the same noise, [i. e., she snorted,] in the act of concubitus, as though she were possessed.* (L, TA.) — نَخَرَ, (S, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. نَخِرٌ, (Mṣb,) *It (a thing, S, or a bone, Mṣb, TA, and wood, TA) became old and wasted and crumbling; (S, Mṣb, K;) it became old and wasted and soft, crumbling when touched.* (TA.)*

نَخْرٌ (S, Mṣb, K) and نَخِرٌ (Mṣb, K) A bone, (S, Mṣb,) and wood, (TA,) *old and wasted and crumbling; (S, Mṣb, K;) old and wasted and soft, crumbling when touched: (TA:) fem. of each with ة: (K:) or the former signifies a bone old and wasted: (K:) and the latter, a hollow bone, having a hole passing through it, (K, TA,) whence comes, when the wind blows, a sound like that which is termed نَخِيرٌ; [see نَخَرَ]; (TA;) a bone into which the wind enters and whence it then issues with the sound so termed; (S;) a bone, and wood, in which the wind makes the sound so termed. (A.) Of the two readings, in the Kur, [lxix. 11,] عِظَامًا نَخِرَةً and عِظَامًا نَخْرَةً, Fr prefers the former, as agreeable in form with the words ending the other verses; and he says that نَخِرَةٌ and نَخْرَةٌ are the same in meaning, like طَمِيعٌ and طَامِيعٌ. (TA.)*

نَخْرَةٌ † *A vehement blowing of the wind.* (S, A, K.) — Also, (S, A, K,) and نَخْرَةٌ, (S,) *The fore part of the nose, (S, K,) i. e., the head thereof, [or the flexible part,] of a man, (TA,) and of a horse, and of an ass, and of a pig, (S,)*

and of a sheep or goat, and of a she-camel: (TA:) or the hole thereof; (K;) i. q. نَخْرٌ: (A:) or the part between the two nostrils: or the end, or tip, of the nose: (K:) or, as some say, the nose itself: (A, TA:) whence the saying, (TA,) هَشَرَ نَخْرَتَهُ *He broke his nose.* (S, TA.)

نَخْرَةٌ: see نَخْرَةٌ.

نَخِيرٌ *Making the sound termed نَخِيرٌ: see 1.* (TA.) — مَا بِهَا نَخِيرٌ, (S, K,) i. e., بِالْدَارِ, (A,) † *There is not any one in it, (El-Báhilee, Yaḡkoob, S, K,) i. e., in the house.* (A.) — See also نَخِرٌ.

مَنْخَرٌ, مَنْخَرٌ, and مَنْخِرٌ: see مَنْخِرٌ.

مَنْخِرٌ, [the most common form,] originally, *The place of the sound termed نَخِيرٌ. See 1. (Mṣb.)* — And hence, (Mṣb,) *The hole of the nose; the nostril; (S, Mṣb, K;) as also مَنْخِرٌ, (T, S, Mṣb, K,) with kesr to the م to agree with the vowel of the خ, like as they say مَيْتِنٌ [for مَيْتِنٌ], (S, Mṣb,) both of which words are extr., as مَفْعَلٌ is not one of the [regular] measures, (S,) and it is said that there is no word of this measure beside these two, (Mṣb,) or مَنْخِرٌ is for مَنْخِرٌ, and in like manner مَيْتِنٌ is for مَيْتِنٌ, which is the original form, (T, TA,) and مَنْخِرٌ and مَنْخِرٌ (K) and مَنْخِرٌ, (S, Mṣb, K,) like عَصْفُورٌ (Mṣb) and مَلْمُولٌ, (K, [in the CK, erroneously, مَلْمُولٌ]) which last is [said to be] of the dial. of Teiyi, (Mṣb,) and said to occur in a verse of Gheylán, but IB says that the right reading is مَنْخِرٌ, with ح, syn. with نَخَرَ: (Sgh, in art. نخر; and L, in the present art.) pl. مَنَاحِرٌ and مَنَاحِيرٌ; (Mṣb;) [the latter irreg., unless pl. of مَنْخِرٌ or مَنْخِرٌ.]*

مَنْخَرٌ A man who makes the sound termed نَخِيرٌ [see نَخَرَ] in the act of concubitus: (TA:) and a woman who does so in that act, as though she were possessed. (K.)

مَنْخِرٌ: see مَنْخِرٌ.

نخرب

Q. 1. نَخْرَبٌ *It (a canker-worm) pierced holes in, or eroded, a tree.* (K.) IJ derives this verb from خَرَابٌ, (TA,) q. v.

نَخْرُوبٌ; (S, K;) mentioned in the K without description of its measure because there is no Arabic word of the measure فَعْلُولٌ; but some prefer it being written نَخْرُوبٌ, [as it is in the CK,] asserting its ن to be augmentative, so that its measure is نَفْعُولٌ, as IAḡr holds, asserting it to be derived from خَرَابٌ; (TA;) *A fissure, or cleft, in a stone.* (S, K.) — Also, [so in the

TA: in the CK and a MS. copy, or,] *A hole, perforation, or bore, in anything.* (K.) Pl. نَخَارِيْبٌ. (S.) — Also, the pl., *The holes, or cells, prepared with wax for the bees to deposit their honey therein: (K:) holes like the cells of wasps.* (L.)

نَخْرُوبٌ [i. q. نَخْرُوبٌ] *An excellent, nimble, or agile, she-camel. Some say that its ن is augmentative, and its radical letters are خرب; but its derivation from خَرَابٌ is not apparent; therefore its ن should be considered as radical.* (AḡHei.)

مَنْخَرِيْبَةٌ, and مَنْخَرِيْبَةٌ, *A tree that is old and pierced with holes.* (K.)

نخس

1. نَخَسَهُ, aor. ʔ, (S, A, Mṣb, K,) and ʔ, (Lḡ, S, A, Mgh, K,) and ʔ, (Lḡ, TA,) inf. n. نَخْسٌ, (S, Mgh, Mṣb,) *He goaded, or pricked, him, namely, a beast, (A, Mgh, Mṣb, K,) with a stick, (S, Mgh, Mṣb, K,) or the like, (A, Mgh, Mṣb, K,) in the hinder part, or the side, (A, K,) so that he became excited.* (Mṣb.) — *He goaded his beast.* (Mgh.) — نَخَسُوا بِهِ, (A, L, TA,) or نَخَسُوهُ, (K,) *They goaded his (a man's) beast, and drove him (the man) away; (A, L, TA;) they drove him away, goading his camel with him.* (K.) — And نَخَسَ بِالرَّجْلِ † *He excited, or roused, the man, and disquieted, or disturbed, him.* (L, TA.) — You say also, بِهِ نَخَسٌ, meaning, *He put him, or sent him, away, or far away.* (A, TA.) [Or perhaps the right reading is بِهِ نَخْسٌ, meaning, *Put thou him, or send thou him, away, or far away: as seems to be indicated by what immediately follows in those two works and here.*] And بِهِ تَكَلَّمَ فَتَخَسُوا بِهِ † [app. meaning, *He spoke, and they put him away.*] (A, TA.)

4: see 1.

نَخَاسَةٌ and نَخَاسَةٌ *The trade of selling beasts: and the trade of selling slaves.* (K.)

نَخَّاسٌ *A goader of beasts.* (Mṣb.) — And hence, (S, *A, *Mṣb,) *A seller of beasts; (K;) one who acts as a broker for the sale of beasts (Mgh, Mṣb) and the like: (Mṣb;) and a seller of slaves; (K;) sometimes used in the latter sense: (TA:) a genuine Arabic word. (IDrd.)*

[نخس, &c.]

See Supplement.]

ند

1. نَدَّ, aor. ʔ, inf. n. نَدٌّ (S, M, A, &c.) and نَدَادٌ and نَدُوْدٌ (S, M, L, K) and نَدِيْدٌ (M, L, Mṣb, K;) and تَنَادَوْا; (M, L;) *He (a camel) took fright, or shied, and fled, or ran away at random, or became refractory, and went away at random;*

rise to this story, and thus to its name: but it is also probable that the name may signify *The Strait of the Place of Wailing for the Dead*; as many perish who go forth from it.]

مِنْدَبِي and مِندَبِي: see نَدَبٌ.

مَنْدُوبٌ: see مَنْدُوبٌ.

مَنْدُوبٌ One sent to do a thing; a messenger; an envoy; an ambassador. (TA.) — فُلَانٌ مَنْدُوبٌ لِأَمْرٍ عَظِيمٍ, and مَنْدُوبٌ لَهٗ, Such a one is sent to do a great thing; or to perform an important affair. (A.) — مَنْدُوبَةٌ an appellation, given by the people of Mekkeh to their Envoys, or ambassadors, to the palace of the Khaleefeh. (TA.) — مَنْدُوبٌ Desired; sought; sought after; as the name of a certain horse it is thus explained: from نَدَبٌ, as signifying "a pledge that is given on the occasion of a race." (L.) — مَنْدُوبٌ: see نَدَبٌ المَيْتِ: A thing bewailed, [or complained of as painful,] with the exclamation of يَا or وَا. O! or Alas! (KT.) [The name of the thing thus bewailed, or complained of, has always an l of prolongation and e annexed to it, or the l only.] — مَنْدُوبٌ, originally مَنْدُوبٌ إِلَيْهِ, A thing to the performance of which one is called, summoned, or invited: (Msb.) [hence,] approved: (K.) a signification verified by the doctors of practical law: (TA.) a thing the doing of which is more excellent than the leaving it undone, in the eye of the prescriber of the law, but which it is allowable to leave undone. (KT.) [Freytag, in quoting the original words, omits فَعَلُهُ before رَاجِعًا.]

ندح

1. نَدَحَهُ, aor. ٤, (A, K,) inf. n. نَدَحٌ; and نَدَحَهُ, (A,) inf. n. تَنْدِيحٌ; (TA;) He made it (a place, A) spacious, roomy, wide, or ample. (A, K.) — Hence the saying of Umm-Selemeh to 'A'ishah, (when she desired to go forth to El-Baḡrah, TA,) قَدْ جَمَعَ الْقُرْآنُ ذَيْلَكَ فَلَا تَنْدَحِيهِ, i.e., [The Qur-án hath drawn together, or contracted, thy skirt; therefore] do not widen it, (S, L, K,) or do not spread it abroad, (L,) by thy going forth to El-Baḡrah: (S, L, K;) the pronoun e refers to the word ذَيْلٌ: the speaker alluded to the words of the Qur-án, [xxxiii. 33,] وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ وَنَدَحْتِ, i.e., do not open it. (S.) — نَدَحَتْ النِّعَامَةَ أُنْدُوحَةً The ostrich excavated and made wide a hollow place for her eggs. (A.) — أَتَرَبُّ فَتَنْدَحُ He became possessed of wealth like the dust, and enlarged his mode of life, and scattered his property. A proverb. (MF, from Meyd.)

2: see 1.

3. نَادَحَهُ He ried with him, or contended with him for superiority, in multitude, or abundance. (R.)

5. تَنْدَحَتِ الْغَنَمُ مِنْ مَرَابِضِهَا (S, K,) or

انتدحت, (TA,) فِي مَرَابِضِهَا (A, L, &c.,) and انتدحت, (TA,) The sheep, or goats, became dispersed from, (S, K,) or in, (A, L, &c.,) their nightly resting-places, and became distended by repletion. (S, A, L, K.)

8: see 5.

9. اِنْدَحَ بَطْنُهُ, inf. n. اِنْدِيحٌ, His belly became distended by reason of repletion. (S.) This, says IB, is its proper art., not art. دح. (TA, art. دح, in which J also mentions it.) F says, that J is in error in mentioning this verb, as also in mentioning اِنْدَحَ بَطْنُهُ, inf. n. اِنْدِيحٌ, in the present art.; the proper place of the former being in art. دح; and that of the latter, in art. دوح: but MF says, that J has merely mentioned them here because of the resemblance of their radical letters and significations to the radical letters and significations belonging to this art. (TA.)

مُنْتَدِحٌ and مُنْدُوْحَةٌ and نَدْحٌ and نَدْحٌ (S) Spaciousness; roominess; width; amplexness. (L, K.) — Also, نَدْحٌ (S, K) and نَدْحٌ and مُنْتَدِحٌ and مُنْدُوْحَةٌ and نَدْحَةٌ and نَدْحَةٌ (K) A spacious, roomy, wide, or ample, tract of land; (S, K;) as also اَرْضٌ مُنْدُوْحَةٌ (L:) and مُنْتَدِحٌ a spacious, roomy, wide, or ample, place: (S:) pl. (of the first and second words, TA) اِنْدِيحٌ, and pl. of مُنْدُوْحَةٌ, مُنْدُوْحَاتٌ, and by poetic licence مُنْدُوْحٌ; (TA;) which is allowable also in other cases than those of poetical licence: (MF;) and it (مُنْدُوْحَةٌ) also signifies deserts; or waterless deserts. (S.) — Also وَادٍ نَادِحٌ A wide valley. (L.) — لَكَ فِي هَذِهِ الدَّارِ مُنْتَدِحٌ Thou hast ample space, or room, in this house. (A.) — لِي عَنِ هَذَا الْأَمْرِ مُنْدُوْحَةٌ I have ample scope, freedom, or liberty, to avoid this thing, or affair: (S, L:) or I have that which renders me in no need of this thing, or affair. (L.) — إِنَّ فِي الْمَعَارِضِ لَمُنْدُوْحَةً عَنِ الْكَذِبِ [a trad.,] Verily, in oblique, indirect, ambiguous, or equivocal, modes of speech, is ample scope, freedom, or liberty, to avoid lying: (S, L:) or, that which renders one in no need of lying: (L:) one should not say مُنْدُوْحَةٌ, (TA,) nor مُنْدُوْحَةٌ. (S.) — نَدْحٌ and نَدْحٌ also signify Multitude; copiousness; abundance. (L, K.) — Also, The face of a mountain, or part which faces the spectator, above its foot, or base; (K;) its side, or extremity, which inclines to width: (TA:) pl. اِنْدِيحٌ. (K.) نَدْحٌ A heavy thing; syn. ثِقَلٌ. (K.) — Also, A thing that one sees from afar. (K.)

نَدْحٌ: see مُنْتَدِحٌ, مُنْدُوْحَةٌ, نَادِحٌ, نَدْحَةٌ, نَدْحَةٌ, نَدْحٌ. اِنْدُوْحَةٌ A wide hollow place excavated by an ostrich for her eggs. (A.)

ندر

1. نَدَرَ, (T, S, M, &c.,) aor. ٤, (S, M, Msb,) inf. n. نَدْرٌ, (S,) or نُدُورٌ, (M, Msb, K,) [which latter is the more common, if not the only right, form,] It fell, (T, M, Msb, K,) or went, or came, out, or forth, from another thing, or from other things, (Msb,) or from amid a thing, (T,) or from the inside of a thing, (T, M, K,) or from among things, so as to be apparent, or standing out to view; (M, K;) it fell, and became apart, fell off, fell out, or went, or came, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, to which it pertained, or from other things: (S, TA:) or, [in some cases,] simply, it fell, or dropped. (TA.) — نَدَرَ مِنْ قَوْمِهِ He went forth [and became separated] from his people. (Msb.) And نَدَرَ مِنْ بَيْتِهِ He went forth from his house or tent. (A.) I heard one say to his wife, اُنْدِرِي [Go thou forth and be separate: app. meaning, be thou divorced]. (Z, in the A, immediately following what here immediately precedes.) — نَدَرَ الْعَظْمُ, (A,) or نَدَرَ مِنْ مَوْضِعِهِ, (Msb,) The bone became dislocated or displaced. (A, Msb.) It is said of a man, in a trad., عَضَّ يَدَ آخَرَ فَنَدَرَ ثَنِيَّتَهُ [or, accord. to another relation, نَدَرَتْ, meaning, He bit the arm, or hand, of another, and his central incisor dropped out]. (TA.) — نَدَرَ طَائِرٌ عَنْ شَجَرَةٍ A bird dropped and alighted from a tree. (TA.) — نَدَرَ نَادِرٌ مِنَ الْجَبَلِ A prominence projected, or jutted out, from the mountain. (A.) — أَصَابَ نَدَرَ الْعَطْمُ The rain fell upon the dry herbage and the fresh herbage came forth. (A.) And نَدَرَ الثَّبَاتُ The plant put forth its leaves (M, K) from its uppermost branches. (M.) And نَدَرَتِ الشَّجَرَةُ خُوصَةً [q. v.]; (M, K;) which is the case when the camels are able to pasture upon them: (M:) or became green. (Sgh, K.) — نَدَرَ فِي عِلْمٍ, or فَضْلٍ, (IKtt,) and فِي فَضْلِهِ, (Msb,) † He outwent others [or became extraordinary] (IKtt, Msb) in knowledge or science, or in excellence, (IKtt,) and in his excellence. (Msb.) — نَدَرَ الْكَلَامُ, † inf. n. نَدْرَةٌ, (Msb, TA,) † The speech, or language, was extraordinary or strange, [with respect to usage or analogy or both]: (TA:) it was the contr. of chaste: (Mz, 13th نوع:) [but this explanation requires restriction; for what is extraordinary with respect to usage is the contr. of chaste; but many a word that is extraordinary with respect to analogy is more chaste than a cognate word agreeable with analogy: hence the above phrase is also explained as signifying] the speech, or language, was chaste and good. (Msb.)

4. اِنْدَرَهُ, trans. of نَدَرَ, He made it to fall, or to go, or come, out, or forth, from another thing,

or from other things; [&c.: see 1:] (Mṣb:) he made it to fall. (S, K.) You say, ضَرَبَ يَدَهُ بِالسَّيْفِ فَأَنْدَرَهَا [He struck his arm, or hand, with the sword, and made it to fall.] (S.) And أَنْدَرَ أَنْدَرًا † [He made such a thing to fall out, he threw it out, from the reckoning]. (S.) And أَنْدَرَ الْبِكَارَةَ فِي الدِّيَةِ † He threw out, or rejected, the young camels in the mulct for homicide. (A.) [See also 6.] And أَنْدَرَ عَنْهُ مِنْ مَالِهِ كَذَا † He took forth (أَخْرَجَ) from him, of his property, such a thing. (M, K, TA.) And أَنْدَرْتُ يَدَ فُلَانٍ عَنْ مَالِي † I caused [the hand of] such a one to cease from freely disposing of my property. (A.) — اندر He said, or did, something extraordinary, or strange. (IKṭt.)

6. تَنَادَرُوا [They mutually threw out, or rejected, a thing from a reckoning]. A poet (namely Aboo-Kebeer El-Hudhalee, TA) says,

وَإِذَا الْكَمَاءُ تَنَادَرُوا طَعَنَ الْكَلَى
نَدَرَ الْبِكَارَةَ فِي الْجَزَاءِ الْمُضْعَفِ

[When the courageous men covered with arms mutually throw out from the reckoning the piercing of the kidneys, as the young camels fall out from the reckoning in the doubled compensation]: he says, that their blood is suffered to be shed unrevenged, like as the young camels are thrown out from the account in the mulct for homicide: (S, TA:) meaning, that the pierced kidneys are thrown out from the reckoning, like as the young camel is thrown out, and not reckoned, in the mulct for homicide that is doubled time after time. (IB, TA.) — فُلَانٌ يَتَنَادَرُ عَلَيْنَا (A, TA) † Such a one comes to us [rarely, or] sometimes. (TA.)

10. استندرت الإبل The camels sought after the leaves that had come forth upon the uppermost branches of the plants, to eat them, and applied themselves diligently to them: (M:) [or you say,] استندرت الثَّيَابَ they sought after the plants, to eat them, and applied themselves diligently to them. (TA.) And الْمَالُ يَسْتَنْدِرُ الرُّطْبَ [The camels] seek after the fresh herbage leisurely, and by degrees, or repeatedly. (A.) [The original signification of استندر seems to be He desired to find a thing or things in a separate or scattered state; or to single out.] — استندروا أثره † They tracked his footsteps. (A.)

ندر and ندره, with fet-ḥ and damm, are subst. from نَدَرَ, [signifying The state of being apart from, or out of, the generality, or main body; &c.: — and hence, † Extraordinariness; rareness.] (Mṣb.) You say, لَا يَكُونُ ذَلِكَ إِلَّا فِي نَدْرَةٍ, or نَدْرَةٍ, and نَدْرًا (Mṣb.) and لَا يَقَعُ ذَلِكَ إِلَّا فِي نَدْرَةٍ (A.) † That will not be, (Mṣb.) and that will not happen, (A.) save [extraordinarily; or rarely; or once] in, or during, the

space of [several] days; syn. فِيمَا بَيْنَ الْيَوْمِ. (Mṣb.) And فِي نَدْرَةٍ بَعْدَ نَدْرَةٍ † That is, or will be, only once in wholes. (TA.) And فِي نَدْرَةٍ, (M, K,) and فِي نَدْرَةٍ, (S, M, K,) and فِي نَدْرَةٍ, (S, TA,) and فِي نَدْرَةٍ, (TA,) and فِي نَدْرَةٍ (M, K) and فِي نَدْرَةٍ (S, M, K,) and فِي نَدْرَةٍ (M, K,) and فِي نَدْرَةٍ (S, M, K,) † He met him [once] in, or during, the space of [several] days; syn. فِيمَا بَيْنَ الْيَوْمِ (M, K,) or فِيمَا بَيْنَ الْيَوْمِ (S.) — Also نَدْرَةٌ A piece of gold, (K,) and of silver, (TA,) found in the mine. (K.) See also نَدْرٌ.

ندر: }
ندر: } see ندره.

He produced [or payed] to him a hundred out of his property. (M, K.)

ندر: see ندره.

ندر [act. part. n. of نَدَرَ; Falling, or going, or coming, out, or forth, from another thing; &c.: see 1]. — A wild ass going, or coming, forth from the mountain. (TA.) — A prominence, or projecting part, of a mountain. (A, Mṣb.) — [What remains here and there upon the ground, of rain, i.e., of rain-water: n. un. with ḍ: pl. of the latter, نَوَادِرُ.] You say, شَرِبَتِ الْإِبِلُ مِنْ نَادِرٍ, [The camels drank of what remained here and there upon the ground, of the water of the rain.] (A.) — † Extraordinary; strange; rare; unusual; applied to speech or language [and to a word and any other thing: fem. and n. un. with ḍ: pl. of the latter as above: see نَدَرَ, and نَدْر]: (A:) or very extraordinary, strange, rare, or unusual, applied to speech or language; and in like manner نَادِرَةٌ [as an epithet in which the quality of a subst. predominates] applied to a word: pl. of the latter as above: (Mz, 13th نوع:) [see مُطَرِّدٌ:] or نَوَادِرُ الْكَلَامِ signifies what deviate from the generality of words or speech or language. (S, M, K.) You say also, فُلَانٌ نَادِرَةُ الزَّمَانِ, meaning, † Such a one is the unequalled of the age. (K, TA.) [And نَادِرَةٌ, used in this manner as a subst., signifies † Any extraordinary, strange, rare, or unusual, thing, or saying: pl. as above.] See مُضْحِكَاتٌ. — نَدْرَةٌ: لَا يَكُونُ ذَلِكَ إِلَّا نَادِرًا.

ندر i. q. بَيْدَرُ [A place in which wheat or grain is trodden out]; (S, M, K;) in the dial. of the people of Syria: (S, M:) or, (M, K,) accord. to Kr, (M,) reaped wheat collected together; or wheat collected together in the place where it is trodden out: (M, K:) pl. نَادِرٌ. (S, K.)

ندر, &c.,
See Supplement.]

ندر

1. نَدَرَ عَلَى نَفْسِهِ, (Yoo, Akh, T, S, M, A, K,) aor. : and نَدَرَ, (M, K,) inf. n. نَدْرٌ (Yoo, Akh, S, M, K,) and نَدَرٌ, (M, K,) [He made a vow; imposed upon himself a vow; أَنْ يَفْعَلَ كَذَا that he would do such a thing; either absolutely, or conditionally, as will be explained below;] he made [a future action] binding, or obligatory, on himself; (T, M, A, K;) as also نَدَرَ. (K.) And نَدَرَ نَدْرًا signifies the same as نَدَرَ [He vowed a vow]. (Sgh.) You say also نَدَرْتُ مَالِي, aor. : [and : as implied in the K] inf. n. نَدْرٌ, [I vowed my property; made a vow to give it.] (Yoo, Akh, S, K.) And نَدَرْتُ لِلَّهِ كَذَا (S, Mṣb, K,) aor. : and نَدَرْتُ, (S, Mṣb,) inf. n. نَدْرٌ, (Mṣb,) I made it binding, or obligatory, on myself, [i. e., I vowed,] of my own free will, to do or to give such a thing to God; namely, some religious service, or an alms, &c.: (TA:) or نَدَرَ signifies the promising conditionally; as when one says, “Such a thing shall be obligatory on me if God restore to health my sick [son or other]:” this is termed نَدْرٌ: but the saying “I impose upon myself the giving a deenár as alms,” is not so termed. (K.) The doing this is repeatedly forbidden in traditions: but what is meant thereby is, one's doing so in the belief that he may attain by it something which God has not decreed to betide him, or that he may divert from himself something decreed to befall him: yet if he do so, fulfilment is obligatory on him. (Iath.) You say also, نَدَرَ الْوَلَدَ, (M, K,) and نَدَرْتَهُ, (M,) He (the father, M, K) and she (the mother, M) appointed the child [by a vow] to be a minister or servant to the church, (M, K,) or to a place appropriated to religious services or exercises, or acts of devotion: (TA:) so in the Qur, iii. 31. (M.) — نَدَرَ بِالشَّيْءِ, aor. : (M, IKṭt, Mṣb, K,) inf. n. نَدْرٌ (M, IKṭt) and نَدَارَةٌ and نَدَارَةٌ, (IKṭt,) or, as some assert, it has no inf. n., like عَسَى &c., the Arabs being content to use in its stead أَنْ followed by the verb, as is said in the 'Ináyeh, on the Qur, chap. xiv., (MF,) He knew of the thing: (Mṣb:) or he knew of the thing and was cautious of it or on his guard against it or in fear of it. (M, K.) You say also نَدَرَ الْقَوْمَ بِالْعَدُوِّ (S, A) The people knew of the enemy: (S:) or knew of the enemy and prepared themselves for them: (A:) or knew of the enemy and were cautious of them or on their guard against them or in fear of them. (TA.) And it is said in a trad., اِنْدَرِ الْقَوْمَ Have thou knowledge of the people and be cautious of them or on thy guard against them or in fear of them. (TA.)

اندرته الشئ, (M, K,) and اِنْدَرْتُ بِالْأَمْرِ, (Mṣb,) inf. n. اِنْدَارٌ (T, S, M, Mṣb, K) and نَدَرَ (M, K) the latter accord. to Kr, but correctly it is a simple subst., (M,) and نَدَرَ, (T, K,) or this is pl. of نَدِيرٌ, (T,) and نَدْرٌ, (K,) accord. to Lḥ

and Kr, (TA,) [but this is properly a simple subst.,] and نَذِيرٌ, (M, K,) accord. to Zj, (M,) or Ez-Zejjājee, (TA,) but this should rather be regarded as a simple subst., (T, M,) *I informed him, or advised him, of the thing*: (M, K, TA:) this is the primary signification: (TA:) and [*I warned him of the thing*;] *I cautioned him, or put him on his guard, against the thing, and put him in fear*, (M, * K,) in my communication or announcement: (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or *I announced to him the thing*, (S, * Mṣb,) generally in a case of putting in fear the person addressed, or frightening him, (Mṣb,) or never otherwise than in such a case: (S:) and thus the verb is used in the Kur, ubi supra., وَأَنْذَرَهُمْ يَوْمَ الْآزِفَةِ [And warn them and put them in fear of the day of the approaching event, the day of resurrection] meaning, put them in fear of its punishment: (Mṣb:) and أَنْذَرْتَهُ بِكَذَا *I informed him, or advised him, of such a thing*. (Mṣb.) أَنْذَرَهُ also signifies *He (a spy) informed him, or advised him, of the state of the enemy*: in the copies of the K, نَذَرَهُ; but this is a mistake. (TA.) And you say, أَنْذَرْتُ الْقَوْمَ مَسِيرَ الْعَدُوِّ, *I informed the people of the march of the enemy towards them, to put them on their guard*. (T.) And أَنْذَرْتُ الْقَوْمَ بِالْعَدُوِّ, and أَنْذَرْتُهُمُ الْعَدُوَّ, signify the same. (A.) It is said in a proverb, قَدْ أَعَذَّرَ مَنْ أَنْذَرَ, meaning, *He hath become excused, and averted from himself the blame of men, who hath warned thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee*. (T.) See also أَعَذَّرَ, in two places: and see عَذَّرَ.

6. تَنَادَرُ الْقَوْمُ *The people warned, or cautioned, one another, or put one another in fear*, (M, K,) of a terrifying evil. (TA.) You say تَنَادَرُ الْقَوْمُ كَذَا *The people warned one another, (S,) and put one another in fear, of such a thing*. (S, A.) A poet says, (S,) namely, En-Nábigah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noṣmān so that he passed the night as though he had been stung, turning over and over upon his bed, (TA.)

- تَنَادَرَهَا الرَّاقُونَ مِنْ سَوْءِ سَيْبِهَا
- تَطَلَّقَهُ طَوْرًا وَطَوْرًا تَرَاجِعُ

[Of which the charmers have warned one another, and put one another in fear, on account of the evil nature of its poison, which it discharges one time and one time draws back]. (T, S, TA.)

8: see نَذَرَ, in two places.

10. اسْتَنْذَرَ إِلَيْهِ *He offered warning to him* (A, TA, art. عَذَرَ.) See اسْتَعْلَمَ.

نَذْرٌ *A vow, which a man makes to be binding, or obligatory, on himself*; (T, M, * K, * TA;) [either absolutely, or conditionally: (see نَذَرَ):] pl. نَذُورٌ: (S, M, K, *) and in the following

verse of Ibn-Aḥmar, some say that نَذْرٌ is pl. of نَذْرٌ, like as رَهْنٌ is pl. of رَهْنٌ; but others say that it is pl. of نَذِيرٌ in the sense of مَنذُورٌ:

- كَمَ دُونَ لَيْلَى مِنْ تَنْوِيَةٍ
- لِبَاعَةِ تَنْذَرٍ فِيهَا النُّذُرُ

[How many a waterless desert glistening with the mirage, in which vows, or things vowed, are vowed, lie in the way to Leylā!]. (S.) — Also, † *The mulct for an intentional wound*; used in this sense by Esh-Sháfi'ee, (T, TA,) and of the dial. of El-Hijáz; (TA;) i. q. أَرَشَى, (T, A, K, TA,) which is of the dial. of the people of El-'Irāk; (T, TA:) pl. نَذُورٌ: (T, A, K, *) said by Aboo-Nahshal to be only for wounds, small and great. (T, K, *) You say, عِنْدَ فُلَانٍ نَذْرٌ, (T, TS, L,) or لِي قَبْلَ فُلَانٍ نَذْرٌ, (K,) † *A mulct for a wound is owed to me*. (T, K, &c.) And أَعْطَيْتَهُ نَذْرَ جُرْحِهِ † *I gave him the mulct for his wound*. (A.) Aboo-Sa'eed Ed-Dareer says that it is thus called نَذْرٌ فِيهِ, i. e., because it is made binding, or obligatory, for it; [namely, for the wound;] from the phrase نَذَرْتُ عَلَى نَفْسِي. (T, TA.) — [A votive offering]. — See also نَذْرٌ.

نَذْرٌ (M) and نَذْرٌ (T, S, K) [and نَذْرٌ (see 4)] and نَذِيرٌ (S, M) and نَذِيرَةٌ (M) and نَذَارَةٌ (Esh-Sháfi'ee, K) and نَذْرِي (K) are substs. in the sense of إِنذَارٌ [meaning *An informing, or advising, of a thing: and a warning, or cautioning, and putting one on his guard, against a thing, and putting one in fear of a thing; &c.*: (see 4:)] (T, S, M, K, *) or a putting one in fear in announcing a thing. (TA.) عَذْرًا نَذْرًا and عَذْرًا أَوْ نَذْرًا, accord. to different readings, in the Kur, lxxvii. 6, put in the accus. case as causal complements, signify لِلْإِعْذَارِ [For excusing and warning]. (Zj, T.) [See also art. عَذَرَ.] And in like manner, نَذْرٌ, in the Kur, liv. 16, &c., signifies إِنذَارِي. (S, K, *) And so نَذِيرٌ, in the Kur, lxxvii. 17. (T, M.) Hence also the saying of the Arabs, عَذْرَاكَ لَا تُعْذَرُ وَلَا تُنذَرُ, meaning, *Do thou that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn and put in fear*. (TA.)

- نَذْرٌ: } see نَذْرٌ.
- نَذْرِي: }

نَذِيرٌ i. q. مَنذُورٌ, (T, S, M, A, Mṣb, K,) as also نَذِيرَةٌ; (M;) i. e. [One who gives information, or advice, of a thing, or things: and one who warns;] one who cautions; (M, TA;) and who puts in fear: (TA:) one who gives notice to a people of an enemy, or other thing, that has come upon them; (TA;) a spy who gives notice, to a people, of an enemy, to put them on their guard; (A;) and in like manner نَذِيرَةٌ, a spy

who informs an army of the state of the enemy: (T, K, *) نَذِيرٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعَلٌ: (M, L:) or its verb was نَذَرَ, but this has become obsolete: (T:) its pl. is نَذْرٌ; (M, Mṣb, K, *) occurring in the Kur, liv. 23, [&c.]. (TA.) — [Hence,] أَبُو مَنذِرٍ *The cock* (Har. p. 644). — [And also,] النَّذِيرُ *The apostle*: (M, K, *) so in the Kur, xxxv. 34, accord. to Th: (M:) *the prophet Moḥammad*: (T, K, *) so, accord. to most of the expositors, in that verse of the Kur. (T.) — *Hoariness, or whiteness of the hair*: (T, M, K, *) so, accord. to some, in the verse of the Kur, last referred to: (T, M:) but the explanation immediately preceding is more probable. (T.) — *The sound of a bow*: (AḤn, M, K, *) because it warns, or frightens, (يُنذِرُ,) that which is shot at. (AḤn, M.) — I. q. مَنذُورٌ [i. e. *Vowed*]: pl. نَذْرٌ. (S.) See نَذْرٌ. — See also نَذْرٌ.

نَذَارَةٌ: see نَذْرٌ.

نَذِيرَةٌ [A votive gift;] that which he gives who makes a vow. (M, K, *) — A child appointed by the father (M, K) and mother (M) [by a vow] to be a minister, or servant to the church, (M, K, *) or to a place appropriated to religious services, or exercises, or acts of devotion: (T:) pl. نَذَائِرٌ. (T.) — See also نَذِيرٌ, in two places.

— And see نَذْرٌ.

نَاذِرٌ: see مَنذِرٌ.

مَنذِرٌ: } see نَذِيرٌ.

مَنذُورٌ: }

فُلَانٌ مَنذِرٌ إِلَى بَعْضِهِ, and نَاذِرٌ, *Such a one is looking at me hard or intently, and making his eye prominent*. (T, in TA, art. زَنَرَ.)

مَتَنَادِرٌ [A thing of which people warn or caution one another, or of which they put one another in fear]: applied to a disease [&c.]. (TA, art. حَبْرِي) — [Hence,] المَتَنَادِرُ † *The lion*. (Sgh, K, *)

نذل

1. نَذَلٌ, inf. n. نَذَالَةٌ, *He was, or became, low, base, vile, ignoble, mean, sordid, or contemptible*, (S, K, *) in all his circumstances. (K, *)

نَذُلٌ *A man vile, or mean, and despised in all his circumstances*. (K, *)

نوب

Q. Q. 1. الرِّيحُ تَنْبِرُ التُّرَابَ فَوْقَهُ, or عَلَى الأَرْضِ, (TA,) inf. n. نَبْرَةٌ, (TA,) *The wind lays the dust upon it, or upon the ground, in cross, wavy lines*: syn. تَنْسِجُهُ. (K, *) Hence تَنْبِرُ الكَلَامَ. (TA.) — It has been asserted that ن and ر do not come together in any [pure] Arabic word; and F has said the same in art. نَرَشُ; [or rather he has there said that ر does not occur in an Arabic word with ن before it;

(meaning a radical ن;) yet he has here mentioned this word as though it were pure Arabic. So says MF. To this it may be replied, that ي is inserted to separate the ن and ر, as remarked in the L. (TA.) — **نيرب** *He forged* [speech, or language]: syn. **نسخ**. (K.) You say **هو ينيرب** *القول*. (TA.) — **نيرب** *He mixed, or confounded, speech, [introducing what was false with that which was true].* (K.) — **نيرب** *He uttered a malicious and mischievous misrepresentation, a calumny, or slander.* (K.)

نيرب (S, K) and **نيربة** (as in several copies of the K, [and I am inclined to think that this is the correct reading, as it may certainly be correctly used in the sense here given, being properly an inf. n., agreeably with analogy,] or **منيربة** (as in others, which is said in the TA to be the correct word, and to be given on the authority of AA, [but it exhibits an incongruity of letters: see 1:]) *Mischief; malicious and mischievous misrepresentation, calumny, or slander.* (S, K.) — **نيرب**, fem. with ة; and **دو نيرب**; *A mischievous man; (K:) one who utters malicious and mischievous misrepresentations, calumnies, or slanders.* (TA.) — **نيرب** *A strong man.* (K.)

نيربي *A calamity; a misfortune.* (K.)

نيربة and **منيربة**: see **نيرب**.

نرج

1. **نرج** *He thrashed wheat, or corn, with a نورج.* (TA.)

نورج (L, K) and **نيرج** and **نورج**, the last of the dial. of El-Yemen, and a word of which there is not the like in Arabic, (L,) *A thrashing-instrument, or that with which heaps of wheat, or corn, are thrashed, whether of wood or of iron; (L, K;) or, of iron and wood; (Sifr es-Sa'adeh;) [a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder; it is a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels, or thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of cows or bulls, their driver being seated upon it, over the corn: pl. [of the first and last words] نوارج. (TA.) — Also, the first and second, A ploughshare.* (K.)

نورج and **نيرج**: see **نورج**.

نارنج *A well-known fruit; [the orange; citrus aurantium; of which there are two species common in the gardens of the East, one sweet, and the other bitter:] an arabicized word, from [the Persian] نارنگ [also called نارنگ].* (K.)

نرجس

نرجس and **نرجس** [*The Narcissus*]: see art. **رجس**. The former is mentioned by ISd in art. **رجس**: the latter, in the present art. (TA.)

نرد

نرد [The game of tricktrack, backgammon, or tables: and, app., a pair of tables and other apparatus with which that game is played:] a certain thing with which one plays; (M, L;) well known: (M, L, K:) a Persian word, (M, L,) arabicized: (M, L:) also called **نردشير**, (M, L, K,) because invented (as some say, TA) by Ardasheer the son of Babak, (K,) a Persian king. (TA.) It is said in a trad., that he who plays at this game is as though he plunged his hand into the flesh and blood of the pig. (L.)

نروز

نوروز: see what follows.

نوروز, an arabicized word, (S, A, Mṣb,) from **نوروز**, (A, K,) which in Persian; meaning "new day;" (TA;) and **نوروز**; but the former, which is of the measure **فيعول**, is the better in repute, because **فوعول** is not the measure of an Arabic word; (Mṣb;) *The first day of the year; New-year's-day: (A, Mṣb, K:) with the Persians, when the sun enters Aries: and with the Copts, the first of [the month] Thoth [the ancient Thoth, or the tenth of September, N.S., excepting when immediately following their leap-year, which is when our next ensuing year is a leap-year].* (Mṣb, TA.) The word **نوروز** is said to have been first used in the time of the 'Abbāsee Khaalifehs; but it is related to have been used in the time of 'Alee. (TA.)

نر

1. **نرت الارض**, (A, Mṣb, K,) aor. -, inf. n. **نر**; (Mṣb;) and **انرت**, (S, A, Mṣb,) *The ground, or land, had water exuding, or oozing, from it: (S, K:) or had much flowing moisture: (Mṣb:) or became [abundant in] منابع [or places welling forth water], as in the TṢ and the K, or منابع [or places of stagnant water] by reason of the نر. (TA.) — نرت به البطنة: see بطنة.] — **نر**, aor. -, inf. n. **نربز**, *He (an antelope, S,) ran: (S, K:) or he (an ostrich, and an antelope,) leaped, jumped, sprang, or bounded. (A.) — He (an antelope, S,) uttered a cry, or cries.* (Ibn-El-Jarrāh, Ks, S, K.)*

4: see 1, first signification.

نر and **نربز** *Water that exudes, or oozes, from the ground: (S, K:) or flowing moisture: (Mṣb:) the latter is the better word; and is [said to be] Persian, arabicized: (TA:) the*

former is an inf. n. used as a subst. (Mṣb.) — [The pl. is **نروز**, occurring in the TA in art. **عدو**.] — [The former is also used as an epithet: fem. with ة. You say,] **ارض نزة** *Ground, or land, having water exuding, or oozing, from it; syn. ذات نر; as also نازة.* (Lh, TA.) —

[Hence, perhaps,] **نر** also signifies + liberal, bountiful, or munificent. (Sgh, K.) — Also, **نر**, *Much, or many.* (K.) — A man (A'Obeyd, S) *light, or active, (A'Obeyd, S, K,) or light in spirit, (TA,) sharp in mind, (A'Obeyd, S, K,) clever, or ingenious, (A'Obeyd, K,) and intelligent. (A'Obeyd, TA.) — Light, inconstant, fickle, or unsteady: (K:) an epithet of dispraise. (TA.) — A man (TA) much, or often, in motion; as also **منر**: (K:) a man, (A,) and an ostrich, (S, K, TA,) that does not remain still in one place: (S, A, K:) or that is quick, or swift, and does not remain still in one place: (TA:) or an ostrich, and an antelope, that leaps, jumps, springs, or bounds: (A:) and a light, or an active, camel; (TA;) and so **نزة**, applied to a she-camel. (S, TA.) — *Light dust.* (TA.) — **نر شير**, and **نرزه**, i. q. **لرزه** and **لرزه**. (TA, art. لر.)*

نر: see **نر**.

نربز: see **نر**, last sentence.

ناز: fem. with ة: see **ناز**.

منر *A child's cradle: (A, K:) because of its frequent motion. (TA.) — See also نر.*

نزا

1. **نزا بينهم**, (S, K,) aor. -, inf. n. **نزو** and **نزو**, (S,) *He excited discord between them: (AZ, S, K:) like نزع. (TA.) — نزا على صاحبه* *He incited, or urged, him against his companion.* (K, TA.) — **ما نزاك على هذا** *What incited, urged, or induced, thee to this? (Ks, S.) — نزا **عليه**, (S, K,) inf. n. **نزو**, (S,) *He made an attack, or assault, upon him; syn. حمل. (Ks, S, K.) — نزا عن قوله* *He turned him back from what he had said. (K, TA.) — نرئ به*, like **عنى**, [i. e., pass. in form, but neut. in signification,] *He was addicted, or devoted, to it; desirous of it. (TA.) — انك لا تدري علام ينزا **انك**, (S, K,) thus thou sayest, addressing thyself, when a man has been pursuing a good or an evil way, and turned from it to another way, or accord. to some copies of the S, **بمر** instead of **علام**, [which is for **على ما**]; (TA;) *Verily thou knowest not to what thing thy mind will become addicted, or devoted: (ISk, S, K:) i. e., to what thy state will come. (K.)* In one copy of the K, **هرمك** *thine old age, is put instead of هرمك. (TA.)***

نَزِيءٌ *An inciter, instigator, or exciter.* (TA.)

رَجُلٌ نَزَا [A man much addicted, or devoted, to a thing; very desirous of it]. (TA.) [See نَزَى.]

مَنْزُوءٌ بِهِ *Addicted, or devoted, to it; desirous of it.* (S, K.)

نَزَب

1. نَزَبَ, aor. ٤, inf. n. نَزَيْبٌ (S, K) and نَزْبٌ and نَزَابٌ (K) *He (an antelope) uttered a cry, or sound, (S, K,) at rutting-time.* (S.) Used with reference to the buck and the doe; (K;) or the buck only. (S, K.)

6. تَنَزَبُوا *i. q. تَنَزَبُوا.* (K.) Accord. to IHsh and others, this verb has not been heard [from the Arabs of the classical ages], but only the subst. نَزَبٌ, which is therefore decided to be a transp. form of نَزَى. (TA.)

نَزَبٌ *A surname; a nickname; a name of reproach; an opprobrious appellation: syn. نَقَبٌ:* (K:) *i. q. نَبَزٌ.* (TA.) See 6.

نَزْبٌ *A buck-antelope; and a bull.* (K.) [By the latter is probably meant the kind of antelope called بَقْرُ الْوَحْشِ.]

نَزَح

1. نَزَحَ, aor. ٤ and ٤, inf. n. نَزْحٌ and نَزُوحٌ; (K;) and نَزَحَ; (TA;) *He, or it, (a thing, TA,) became distant, or remote.* (K.) — نَزَحَتِ الدَّارُ, inf. n. نَزُوحٌ, *The house, or dwelling, became distant, or remote.* (S.) — نَزَحَ بَغْلَانٌ, (S, K,) a verb like عُنِيَ, [pass. in form, but neut. in signification,] (K,) *Such a one became far removed from his dwelling-place.* (S, K.) — نَزَحَ الْبَيْتُ, (S, Mṣb, K,) aor. ٤ (Mṣb) and ٤, (TA,) inf. n. نَزْحٌ (S, Mṣb) and نَزُوحٌ; (Mṣb;) and نَزَحَهَا; (K;) *He drew forth all the water of the well; exhausted it entirely: (S, Mṣb, K:) or he drew from it until little water remained in it; nearly exhausted it.* (K.) — نَزَحَتِ الْبَيْتُ, (A, Mṣb, K,) aor. ٤, (TA,) inf. n. نَزْحٌ (K) and نَزُوحٌ, (TA,) *The well became entirely exhausted: (A, Mṣb, K:) or, became nearly exhausted.* (K.) See 4. — قَدْ نَزَحْتَنِي + *Thou hast exhausted me of what I had, or possessed.* (L, from a trad.)

4. أَنْزَحَ الْقَوْمَ, (L, and so in some copies of the K, [agreeable with analogy,]) or نَزَحَ, (so in other copies of the K,) *The people had the water of their wells entirely, or nearly, exhausted.* (L, K.) See 1.

8: see 1.

نَزَحَ شَرُّكَ وَسَخَّ وَخَيْرُكَ نَزَحَ [Thy wickedness ranges abroad unrestrained, and] thy goodness is little. (A.)

نَزَحَ: see نَزَا. — Also, *Turbid water.* (K.)

نَزَحَ and نَزُوحٌ and نَزِيحٌ: see نَزَا.

نَزِيحٌ and نَزُوحٌ and نَزَحٌ and نَزَا *A thing, (K,) or dwelling, (TA,) distant, or remote.* (K.) — نَزَا *A distant, or remote, town, or country:* (S:) and دَارٌ نَزِيحَةٌ *a distant, or remote, house, or dwelling.* (Mṣb.) — قَوْمٌ مَنَزَايِحٌ *A distant, or remote, people.* (S, K.) And إِبِلٌ مَنَزَايِحٌ *Camels from distant regions.* (A.) ISd says, that it is pl. of نَزَا, meaning *That comes to the water from a distant place.* (L.) — نَزَا and نَزُوحٌ and نَزُوحٌ *A well entirely exhausted: or nearly exhausted: (K:) or نَزُوحٌ signifies a well containing little water: pl. نَزَا: (S:) and نَزَا نَزَا being of the measure مَفْعُولٌ, a well containing no water; and it is allowable to say مَنَزُوحَةٌ: (Mṣb:) or a well of which the water has been exhausted: (so in some copies of the S, and the like in the Nh:) or a well of which most of the water has been drawn forth. (So in other copies of the S, and in the K.) See an ex., voce مَدَارَةٌ, art. دَوْر.*

مَنَزُوحَةٌ *A bucket (K) with which water is drawn; (TA;) and the like thereof.* (K.)

نَزَايِحٌ and مَنَزَايِحٌ: see نَزَا.

أَنْتَ بَمَنْزَجٍ مِنْ كَذَا *Thou art far removed from such a thing; (S, K*;) and, by poetic licence, بَمَنْزَجٍ, with إِشْبَاعِ.* (S.) Ex. أَنْتَ مِنَ الدَّمْرِ بَمَنْزَجٍ *Thou art far removed from blame.* (A.)

نَزَرَ

1. نَزَرَ, aor. ٤, inf. n. نَزَارَةٌ (S, A, Mṣb, K) and نَزُرٌ (Mṣb, K) and نَزُورَةٌ, (K,) or نَزْرَةٌ, as in the M and L, and perhaps one of these last two forms is a mistake for the other, (TA,) *It was, or became, little, or small, in quantity or number; (S, A, Mṣb, K;) paltry, mean, contemptible, or inconsiderable.* (S, TA.) See also 5. — Also, inf. n. نَزَارَةٌ, *He (a man) was, or became, possessed of little good, or little wealth.* (AZ.) — نَزَرْتُ, inf. n. نَزُرٌ, *She (a camel) had little milk.* (TA.) — نَزَرَهُ, aor. ٤, (TA,) inf. n. نَزُرٌ, (K,) *He despised, and deemed little, him, or it.* (K* TA.) See also 2. — *He smote him with the [evil] eye.* (Fr, in TA, art. شَرٌّ.) — نَزَرَهُ, (Aḡ, A,) aor. ٤, (Aḡ,) inf. n. نَزُرٌ, (Aḡ, K,) *He drew forth, or got out, what he had, by little and little: (Aḡ:) he importuned him, or pressed him, in asking (A, K) a matter of science or a gift.* (A.) You say also,

فُلَانٌ لَا يُعْطِي حَتَّى يُنَزَرَ (A, K,) or يُنَزَّرُ, (so in two copies of the S,) *Such a one will not give until he is importuned, or pressed, (A, K,) and despised.* (S, K, TA.)

2. نَزَرَهُ, inf. n. تَنْزِيرٌ; (K;) or نَزْرَهُ, aor. ٤, inf. n. نَزُرٌ; (Mṣb;) *He made it little, or small, in quantity; (Mṣb, K;) namely, a gift; as also نَزْرَهُ.* (K.) — Also نَزَرَهُ *He gave him a little, small, paltry, mean, contemptible, or inconsiderable, gift.* (TA.) [It seems to be implied in the TA, that نَزَرَهُ also has this signification.] — See also 1, last signification.

4. انزَرَهُ: see 2, in two places. — Also, *He (God) caused him to be possessed of little good, or little wealth.* (AZ.)

5. تَنَزَّرَ *i. q. تَقَلَّلَ,* (K,) *i. e., It became diminished, or rendered little or small in quantity.* (TK.) See also نَزَرَ. — *He asserted himself to be related to the tribe of Nizār: (K:) or he made himself like that tribe: or he introduced himself among them, (S, K,) not being one of them.* (TA.)

نَزَرَ, applied to anything, (TA,) *little, or small, in quantity or number; (S, A, Mṣb;) paltry, mean, contemptible, or inconsiderable: (S, TA:) as also نَزِيرٌ (Mṣb, K) and نَزُورٌ (Mṣb) and نَزُورٌ: (K:) or the last signifies little, or small, in quantity, applied to a gift, (S, TA,) and to food; (TA;) or a gift made little, or small, in quantity: (Mṣb:) and نَزَرَ and نَزُورٌ a gift obtained by importunity or pressing: and نَزَرَ نَزُورٌ a gift given without its being asked for; without importunity or pressing. (TA.) It is also applied to speech: thus the speech of Moḥammad is described as فَضْلٌ لَا نَزَرَ وَلَا هَذَرَ [Distinct;] not little, or scanty, so as to indicate impotence, nor much and corrupt: (K:) or not little nor much. (TA, art. هَذَرَ.) — A man possessing little, or no, good, or goodness; little, or no, wealth; and so نَزَرَ; as also نَزُورٌ. (AZ.) — مَا جِئْتَ إِلَّا نَزْرًا = *Thou hast not come otherwise than slowly, tardily, or late.* (K.)*

نَزُورٌ: see نَزَرَ.

نَزَارٌ *The quality, in a she-camel, of scarcely ever conceiving except against her will.* (TA.)

نَزُورٌ *Any thing little, or small, in quantity or number.* (K.) See also نَزَرَ. — *A woman having few children; (S, K;) and in like manner applied to a bird; (S, TA;) as also نَزْرَةٌ, with kesr to the ز, applied to a woman: (K:) pl. of the former, نَزَرَ: (TA:) or the former epithet signifies having little milk; (K:) applied in this sense to a she-camel. (TA.) A she-camel having wide orifices to her teats. (L, voce فَتُوح.) — Of little speech; that speaks not until importuned, or pressed. (En-Nadr.) — A she-camel whose young one has died, and that affects the young one of another, (K,*

TA,) but whose milk comes not save scantily. (TA.) — A she-camel (TA) that scarcely ever conceives except against her will: (K:) a mare slow to conceive. (L.)

نَزِيرٌ : } see نَزَرٌ; the latter, in five places.
مَنْزُورٌ :

[نزع, &c.

See Supplement.]

نس

نَسَانَسٌ (S, M, Mḡb, K) and نَسَانَسٌ (K) A kind of creatures (خَلْقٌ [an appellation often applied particularly to human beings]) whereof [every] one jumps, or hops, upon one leg: (S, Mḡb, K:) it is related in a trad., that a tribe of 'Ad disobeyed their apostle, and that God thereupon transformed them into نَسَانَسٌ, every man of them having a [single] arm and a [single] leg, [consisting] of one half [of a human being], hopping like as the bird hops, and pasturing like as beasts pasture; (K:) and these are found in the islands of China: (TA:) or, as some say, these have become extinct; (K:) for a transformed being lives not more than three days, as the learned have established; (TA:) and what exist now, of this make, are a distinct class of creatures: (K:) or they are of three kinds; (K:) نَسَانِسٌ and نَسَانِسٌ and نَسَانِسٌ and the second of these are the baser sort; (TA:) or the نَسَانِسٌ are the females of them, (K,) as Aboo-Sa'eed Ed-Dareer says; (TA:) or they are of higher rank than the نَسَانَسٌ, (K,) as is said in the O: (TA:) or the نَسَانَسٌ are [the peoples called] Yájooj and Májooj: (IAḡr, Mḡb, K:) or a certain people of the sons of Adam: (K:) or certain creatures in the form of men, (M, K,) so called because of the weakness of their make, from نَسْنَسَةٌ, which signifies weakness, (M,) differing from men in some things, and not of them: (K:) or, accord. to what is said [by some], a certain beast, reckoned among wild animals, that is hunted and eaten, having the form of a man with one eye and leg and arm, and that speaks like man: (Kr, M:) or a species of marine animal: (Mḡb:) or, accord. to El-Mes'oodee, an animal like a man having one eye, that comes forth from the water, and speaks, and, when it gets a man within its power, kills him: or, as is related in the مجالسة, on the authority of Ibn-Is-hák, certain creatures (خَلْقٌ) in El-Yemen: ابن الرقيس says, that they are of the sons of Sám the son of Sám, brothers of 'Ad and Thamood, not possessing reason, living in the salt-water (الاجاج) on the coast of the Sea of India: the Arabs hunt them, and speak to them, and they speak the Arabic language, and propagate one with another, and poetize, or versify, and name themselves by the names of the Arabs: (TA:) [in the present day, this appellation is applied to a pigmy: and also, to an ape:] Es-Suyootee says, in the Deewán el-Hayawán, as to the animal which the vulgar call نَسَانَسٌ, it is a species of

apes or monkeys, not living in water, and the eating of which is unlawful: but as to the marine animal, some hold it to be lawful; whereas the sheykh Aboo-Hámid holds the eating of the نَسَانَسٌ [of any kind] to be unlawful, because it has the form of the sons of Adam. (TA.) It is said in a trad. of Aboo-Hureyreh, ذَهَبَ النَّاسُ وَبَقِيَ النَّسَانَسُ [The men have gone, and the نَسَانَسٌ remain]. Being asked who were the نَسَانَسٌ, he answered, Those who affect to be like men but are not men. (TA.)

[For the verb نَسَسَ, &c.: see Supplement.]

نَسَا

1. نَسَا, aor. نَسَا, (S, K,) inf. n. نَسِيٌّ; (S;) and نَسَا, (S, K,) inf. n. نَسِيَّةٌ, (S,) He chid (S, K) a camel (S) &c. (L) he urged, or drove, it. (S, K.) — نَسَا, aor. نَسَا, inf. n. نَسِيٌّ (S, K) and نَسَا, (K) [and نَسُوٌّ, mentioned in the TA, art. وَضَأَ;] and نَسَا; (S, K;) He postponed, or delayed, a thing. (S, K.) Explained in the S, K by أَخَّرَ, and in the K by كَلَّأَ, also, both of which words, accord. to the TA, are syn.) [See an ex. of the use of انسا, without a final ء, in art. نَسَا, voce عَقَبَةٌ. — نَسَا اللهُ فِي أَجَلِهِ, and نَسَا اللهُ فِي أَجَلِهِ, God postponed the end of his life; i. e., prolonged his life: (so in the Fḡ:) accord. to IKḡḡ, نَسَا اللهُ أَجَلَهُ, and نَسَا اللهُ فِي أَجَلِهِ. (TA.) All of these four modes of expression are allowable: (MF:) as also نَسَا اللهُ نَسَاً, and نَسَا اللهُ فِي أَجَلِهِ, and نَسَا اللهُ فِي أَجَلِهِ, His life was prolonged. (TA, from a trad.) — نَسَا, inf. n. نَسِيٌّ, He delayed or deferred the watering of the camels; or kept them from water beyond the accustomed time. (L.) — نَسَا فِي نَسَا, (S, K,) inf. n. نَسِيٌّ, (S,) He increased the time between the two drinkings, or waterings, of the camels, by a day: (A:) or by a day, or two days, or more. (A, L, K.) — نَسَا الإِبِلَ, (S, K,) inf. n. نَسِيٌّ, (S,) He kept back, or put back, or drove back, the camels from the tank, or cistern. (S, L, K.) — نَسَا اللهُ مَا لَهُ نَسَا اللهُ, What aileth him! May God render him ignominious! (Kr, L,) or put him backward! (L.) Whom he puts backward, He renders ignominious. (L.) — نَسَا, inf. n. نَسِيٌّ, He sold a thing with postponement of the payment; he sold it upon credit. (TA.) — نَسَاهُ الْبَيْعَ, and نَسَاهُ الْبَيْعَ, He made the sale to him to be on credit. (S, K.) — نَسَاهُ الْبَيْعَ, He postponed for him the period of the payment of the price of the thing sold. (A.) — نَسَا عَنْهُ دَيْنَهُ, inf. n. نَسِيٌّ; (Akh, S;) and نَسَاهُ دَيْنَهُ, (S, K,) and نَسَاهُ دَيْنَهُ, (Akh, S;) He postponed for him the period of the payment of his debt. (S, TA.) — نَسَا, a verb like عَنِى, [i. e., pass. in form,

but neut. in sense,] aor. نَسَا, inf. n. نَسِيٌّ, Her menstrual discharge was later than its usual time, and it was therefore hoped that she was pregnant: (Kh, S, K:) or her menstrual discharge was later than its usual time, and her pregnancy commenced: (TA:) or she began to be pregnant: (Aḡ, S:) or she conceived. (Aḡ.) — نَسَا اللَّبْنَ, (S, K,*) inf. n. نَسِيٌّ, (TA,) He mixed the milk with water. (S, K,*) — نَسَا لَهُ اللَّبْنَ, and نَسَا لَهُ اللَّبْنَ, He mixed the milk with water for him. (TA.) — نَسَاهُ He gave him to drink نَسِيٌّ, q. v.; (K;) i. e. wine, or milk. (TA.) — نَسَاَتْ She (an antelope) licked her young one just after its birth. (K.) — نَسَا, (S, K,) inf. n. نَسِيٌّ, (S,) It (a camel, sheep, &c.) became fat: (TA:) or began to grow fat; when its soft hair (وَبْر), after falling off, began to grow again. (S, K.)

2: see 1.

4: see 1. — انسا He granted him a delay of payment, or granted him credit, in a sale, or in the case of a debt. (A.) — انساأت سُرْبِي I made my way to lead me far off. (S.) [See art. سَرَب.]

5: see 8.

8. انتسا It was postponed, or delayed; syn. تاخر. (A.) — انتسا He (a camel, S,) went far off in the pasture. (S, K.) — انتسا (a party of people) went far off. (TA.) — انتسا عنه He retired, or withdrew far off, from him or it. (S.) انتسوا and انتسوا occur in two readings of a trad., for انتسوا, (which is the correct reading,) in this sense. (TA.) [Hence it appears that انتسا, accord. to some, also signifies he retired, &c.]

10. استنسا He asked him to postpone or to grant him a delay in, the payment of his debt. (S, K.) [See also 1.] — استنسا البيع He asked him to make the sale to be on credit, or for payment at a future period. (A.) — استنسا غريمه He asked his creditor to grant him a delay in the payment of his debt. (A.)

نس and نس and نس A woman who is supposed to be pregnant; (K;) as also نسو (A, K) and نسو: (A:) or in whom pregnancy has appeared: (K:) or, نس (K) and نسو, (TA,) as also نسي, accord. to J and IM, but this is rejected by F, (TA,) a woman whose menstrual discharge is later than its usual time, and who is therefore hoped to be pregnant: (S, K:) pl. [of نس] انسا and نسو: and نسو نسو is also said; and sometimes the sing. (نس), being originally an inf. n., is used as a pl. (TA.) — نس and نسي Thin, watery, milk: (K:) or milk mixed with water. (T, S.) [See 1.] — Also, both words, (TA,) or the former only; (K, MF;) but نسي is quoted in this sense, from IAḡr, who is said to have pronounced it thus, erroneously, for نسي; (TA;) Wine;

(IAar;) *drink that dispels the reason.* (K.) = *Fatness: or its commencement;* (K;) its completeness, (consequent upon eating dry food, being called *إِقْتِرَارٌ*. (S.) — *جَرَى النَّسْبُ فِي* (S.) or *مَارَ*, (TA,) [*Fatness, or its commencement, ran through the beasts of carriage*].

نَسَبٌ One who mixes, or converses, with others: ex. *هُوَ نَسَبٌ نِسَاءً* He is one who mixes, or converses, with women. (K.) — See *نَسَبٌ*.

نَسَبٌ and *نَسَبٌ* and *نَسَبٌ* and *نَسَبٌ*: see *نَسَبٌ*.

نَسَاءٌ Length of life. (Akh, S, K.) — The Faḳeeh of the Arabs [El-Háarith Ibn-Keledeh, as said in the Mz, close of 39th نوع, where the following is quoted,] says, *مَنْ سَرَهُ النَّسَاءُ وَلَا نَسَاءً فَلْيُخَفِّفِ الرِّدَاءَ وَلْيَبَاكِرِ الْغَدَاءَ وَلْيُوَخِّرِ الْعَشَاءَ* [Let him whom length of life rejoiceth (but there is no long endurance in life) lighten his debts, and make his morning-meal early, and delay his evening-meal, and take little enjoyment in women]: (S,* TA:) *الرداء* here means *debt*. (T, M, TA, in art. *ردى*, where this saying is cited with some variations.)

نَسَبٌ, of the measure *فَعِيلٌ* in the sense of the measure *مَفْعُولٌ*, (S.) A month which the Arabs, in the time of paganism, postponed: (K:) the doing of which is forbidden in the *Kur*, ix. 37. (S.) — Also, as an inf. n. of *نَسَأَ*, (which it is also said to be in the L,) The postponing of a month: i. e., the postponing of the sacredness of a month; transferring it to another month. When the Arabs returned from Mina, [after the accomplishment of the pilgrimage,] it was customary for a man of the tribe of Kináneh to arise and say, *أَنَا الَّذِي لَا يُرَدُّ لِي قَضَاءٌ* ["I am he whose decree is not to be rejected"]; (S;) or *وَلَا يَرُدُّ*, or *إِنِّي لَا أَحَابُ وَلَا أُعَابُ وَلَا يُرَدُّ قَوْلِي*; ["Verily I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected;"] (TA;) whereupon they would say, *أَنْتِئْنَا شَهْرًا* ["Postpone for us a month"]; i. e., "Postpone for us the sacredness of El-Moharram, and transfer it to Safar:" for they disliked that three months during which they might not make predatory expeditions should come upon them consecutively, as their subsistence was obtained by such expeditions: so he made El-Moharram free from restriction to them. (S.) [But this, as appears from what is said in the *Kur*, ix. 37, was not done every year.] The tribes of Teiyi and Khath'am did not observe the sacred months; therefore the *نَاسِبِي* (or postponer) proclaimed it lawful to slay them therein, when they were aggressors. (TA.) — [The term *نَسَبٌ* appears also to have been applied to The postponement of the time of the pilgrimage; which

was another custom of the Pagan Arabs, mentioned under this word in the TA.] The Arabs, liking that the day of their return from pilgrimage should always be at one season of the year, postponed it every year eleven days; at the same time keeping sacred the two months in which the pilgrimage took place, and the month next after those two, and also the month of Rejeb, at whatever season this fell. (TA.) [For the same purpose, at one time, they used to intercalate a month in the third and sixth and eighth of every eight years. See *Kur*, ix. 36, where the prohibition of this custom is implied; and Sale's Prel. Disc., § vii.] — See *نَسَبٌ*. — *نَسَبٌ* (K, TA) and *نَسَبَةٌ* and *نَسَاءَةٌ*, (S, K,) like *كَلَاءَةٌ*, (S,) A postponement, or delay, as to the time of the payment of a debt, or of the price of a thing sold, &c. (S, K, TA.) The first is a subst.; (K;) and also an inf. n.; (L;) [and each of the others seems to be sometimes used as such]. — *بِنَسَاءَةٍ*, and *بِنَسَاءَةٍ*, (as also *بِكَلَاءَةٍ*, S,) He sold it on credit; for payment to be made at a future period. (S, K, TA.)

نَسَبَةٌ: see *نَسَبٌ*. — Also, A debt of which the payment is deferred by the creditor to a future period. (TA.) — A sale upon credit, in which the payment is deferred to a certain, or definite, period. (TA.)

نَاسِبِي, pl. *نَسَاءَةٌ* (S) and *نَاسِبُونَ*, (TA,) One whose office it was to perform the act called *نَسَبٌ*; i. e., the postponing of a month: (S, TA:) he was also called *قَلَامِسٌ*, pl. *قَلَامِسٌ*. (TA.) = Anything fat: or beginning to grow fat: in the K it is said, *كُلُّ نَاسِبِي سَمِينٌ*: in the L, *كُلُّ سَمِينٍ نَاسِبِي*, which is more proper. (TA.)

صَلَةُ الرَّجِيمِ مَثْرَاءٌ فِي الْمَالِ — see 1. — *مَنْسَاءَةٌ* [Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial]. (TA, from a trad.) = See *مَنْسَاءَةٌ*.

مَنْسَاءَةٌ (S, K) and *مَنْسَاءَةٌ*, (K,) and also without *مَنْسَاءَةٌ*, (S, K,) A staff, or stick: so called because a beast is urged or driven with it: (K:) a pastor's great staff. (TA.) For *مَنْسَاءَتُهُ*, in the *Kur*, xxxiv. 13, some read *مِنْ سَائِهِ*; i. e. "from, or of, the end of his staff;" *سَاءَةٌ* originally signifying the "bent part at each end of a bow;" (Fr, TA, &c. ;) and being here used tropically. (TA.) This reading is disapproved by the author of the K, but is supported by good authorities. (TA.)

مَنْسَاءَةٌ An interval; a distance; a space. (S.) *إِنَّ لِي بِكَ لَمَنْسَاءَةً* Verily I am far from thee. (S.)

نسب

1. *نَسَبَةٌ*, aor. *نَسَبَ*, (S, K,) inf. n. *نَسَبٌ* and *نَسَبَةٌ*; (S;) and aor. *نَسَبَ*, inf. n. *نَسَبٌ* and *نَسَبَةٌ*; (K, TA;) He mentioned his [i. e. another's] relationship, [lineage, or genealogy]; (S, K;) saying, *He is such a one, the son of such a one; or He is of such a tribe, or city; or of such an art, or such a trade; and the like.* (Lb. T.) — *نَسَبَ*, aor. *نَسَبَ*, inf. n. *نَسَبٌ*, He traced up his [i. e. another's] lineage to his greatest ancestor. (TA.) — *نَسَبَ*, [aor. *نَسَبَ* ?], He asked him to mention, or tell him, his relationship, [lineage, or genealogy]. (K.) — *جَلَسْتُ إِلَيْهِ فَتَنَسَبْتَنِي* قَانْتَسَبْتُ إِلَيْهِ [I sat by him, and he asked me to tell him my lineage; so I mentioned my lineage to him]. (A.) — *نَسَبْنَا فَانْتَسَبْنَا لَهَا* [She asked us to tell her our lineage; so we mentioned our lineage to her]. (IAar, from a trad.) — *He asserted him to be related to such a one: and he referred his lineage, or origin, to such a one.* — He referred the origin or derivation of his name to such a one. — He attributed, or ascribed, it to such a one. See, for ex. *كَذَّبَ* and *صَدَّقَ* in the Mḡb. — *نَسَبَهُ إِلَى كَذَا* † He referred its origin, or the origin or derivation of its name, to such a thing. — He attributed, or ascribed, it to such a thing. — *نَسَبَهُ إِلَى فُلَانٍ* He named him, or called him, in relation, or reference, to such a one; meaning an ancestor: and in like manner, in relation, or reference, to a tribe, a town or district, an art or trade, &c. See *نَسَبَةٌ*. — *نَسَبَهُ إِلَى كَذَا* † He named it, or called it, in relation, or reference, to such a thing. — *نَسَبَ إِلَيْهِ كَذَا*, and, by inversion, *إِلَى كَذَا*, (see S and K, in art. *جهل*, &c.) † He attributed or imputed to him, or charged him with, or accused him of, such a thing; namely, a fault &c. Both phrases are often used as signifying thus by classical writers, and in the present day. — *نَسَبَ بِالْمَرْأَةِ*, (S, K,) aor. *نَسَبَ*, (S,) and *نَسَبَ*, (L,) inf. n. *نَسَبٌ* (S, K) and *نَسَبٌ* and *نَسَبَةٌ*, (K,) i. q. *شَبَّ بِهَا*; q. v.; (S, K;) He mentioned the woman in an amatory manner, in the beginning [or prelude] of a poem: (TA, voce *شَبَّ*;) he mentioned the woman in amatory language, in the beginning of a قصيدة, and then turned to the object of praise: [for it is a general rule to commence a قصيدة in praise of a king, or hero, or the like, with *نَسَبٌ*; the transition from this is termed *التَّخَلُّصُ*: see also *اِقْتَضَبَ*]: (IKh:) he mentioned the woman in his poem, describing her as characterized by beauty and youth &c.: (Lb:) or describing her as characterized by good qualities, whether truly or falsely. (Z.) This phrase and *نَسَبَ الرَّجُلَ* both signify description; the latter signifying "he described the man with relation to his father, or his city or country, or

the like;" and the former phrase, *he described the woman as characterized by beauty and youth and love or affection &c.* (IDrst.) نَسِبَ is also employed to signify the *describing of the places where the objects of love have taken up their abode in the season of the ربيع and at other times, and the lover's longing to meet them and be united with them, and what else is comprised in the signification of the words تَشْيِبُ and غَزَلٌ.* (MF.) [See غَزَلَ, and غَزَلَ.]

3. نَسِبَهُ He shared with him in relationship. (TA.) — فَلَانٌ يُنَاسِبُ فَلَانًا Such a one is related to, or a relation of, such a one. (S.) — نَاسِبُهُ, inf. n. مُنَاسِبَةٌ, † He, or it, bore relation to, resembled, was similar to, conformable to, analogous to, correspondent to, suitable to, befitted, him or it. (S, K, Mṣb.) See also نَسِبَةٌ.

4. انشبت الریح The wind was violent, and drove along the dust and pebbles: (K:) [as also انشبت].

5. He asserted himself to be a relation, or kinsman, or to be related, [إِلَيْكَ] to thee. Hence the proverb, مَنْ تَقَرَّبَ لَمْ يَنْتَسِبْ الْقَرِيبَ مَنْ تَقَرَّبَ لَا مَنْ تَنْسِبُ (S, K:) i. e. He is [indeed] an ally who allies himself by affection and friendship: not he who asserts himself to be a kinsman. (TA.)

6. They were mutually, or reciprocally, related; resembled one another; were similar, conformable, analogous, correspondent, or suitable, one to another; befitted one another. (TA.) See also نَسِبَةٌ. — [And تناسب It was suitable in its parts, proportionate, symmetrical, or uniform.]

8. See 10 and 1. — He asserted his relationship to his father, whether truly or falsely; (S;) [saying, I am the son of such a one: as was generally done by a champion when he sallied forth to challenge]. — انتسب It (a voice) was attributed, or ascribed, to him. (TA, art. غنث.)

10. (TA) He mentioned his [i. e. his own] relationship, [lineage, or genealogy]. (K.) One says to a man, in asking him respecting his relationship, &c., اِسْتَنْسِبْ لَنَا أَيْ اِسْتَنْسِبْ لَنَا حَتَّى نَعْرِفَكَ [Mention thy relationship, or lineage, to us, that we may know thee]. (AZ.)

Q. Q. 1. نَسِبَهُ بَيْنَهُمَا, inf. n. نَسِيبَةٌ, He went to and fro between them two with malicious and mischievous misrepresentations, calumnies, or slanders, &c. (L, K.)

نَسِبَ: see نَسِبَ.

نَسِبَةٌ and نَسِيبَةٌ and نَسِيبَةٌ (S, K) Relationship; relation; kindred; consanguinity; [family; race; lineage; parentage; pedigree; genealogy;

origin; reputed relationship or lineage or origin;] (K;) with respect to father and mother; (ISk;) or with respect to fathers only: (K:) pl. of the first, اَنْسَابٌ; (S;) of the † second, نَسَبٌ; and of the † third, نُسَبٌ. (Mṣb.) The first, by poetical license, is contracted into نَسِبٌ. (T.) [You say,] بَيْنَهُمَا نَسِبٌ Between them is relationship; said whether they may lawfully marry one another, or not. (Mṣb.) See نَسِيبٌ.

نَسِبَةٌ † Relation; proportion; comparison; with respect to quantity, or measure, and the like. See نَسِبٌ. — اِسْتَنْسِبُ كَذَا In proportion to such a thing. — نَسِبَةُ الْعَشْرَةِ إِلَى الْمِائَةِ The proportion of ten to a hundred is [that of a tenth]. (Mṣb.) — [You also say اِسْتَنْسِبُ إِلَى كَذَا In relation to, or in comparison with, such a thing.] — نَسِبَةٌ A name of relation to a father, mother, tribe, town or district, art or trade, &c.: [as جَوْهَرِيٌّ, مَتَكِيٌّ, قَرَشِيٌّ, فَاطِيحِيٌّ, عَلَوِيٌّ] ending with ي. A more general name of this kind should precede a more particular one: thus you say الْقَرَشِيُّ الْهَاشِمِيُّ: and it is better that a name of relation to a tribe should precede one of relation to a town or the like: thus you say الْقَرَشِيُّ الْمَكِّيُّ. It is said that the Arabs originally called themselves by such names only in relation to tribes; and that, when they took up their abodes in cultivated lands and in cities, they borrowed names of relation to towns and the like from the Persians and Copts. (Mṣb.) — نَسِبَةٌ (TA) and مُنَاسِبَةٌ (S, K) and تَنَاسُبٌ (TA) † Resemblance; similarity; conformity; analogy; correspondence; suitability; fitness. (S, K, TA.) Ex. بَيْنَ الشَّيْئَيْنِ نَسِيبَةٌ, and † مُنَاسِبَةٌ, and تَنَاسُبٌ, Between the two things is a resemblance, &c. بَيْنَهُمَا نَسِيبَةٌ قَرِيبَةٌ. Between them two is a near resemblance, &c. (TA.)

نَسِبَةٌ The relation of a predicate to its subject (in books on logic). — نَسِبٌ: see نَسِبَةٌ.

نَسِبَ: see نَسِبَ.

نَسِيبٌ i. q. مُنَاسِبٌ, [A sharer in relationship; one who becomes a sharer in relationship by marriage]: (K:) pl. اَنْسَابٌ and اَنْسَابٌ. (TA.) — نَسِيبٌ (S, K) and مُنَسُوبٌ (K) One related; a relation; a kinsman. (S, K, TA.) You say فَلَانٌ نَسِيبِي [Such a one is my relation]: and هُمُ اَنْسَابِي [They are my relations]. (TA.) — نَسِبٌ, also, is used for نَسَبٌ [A relation, or kinsman]; and means a male, or female, relation; (Jel, xv. 56;) and for ذَوُو نَسَبٍ [relations, or kinsmen]. (Bd, ibid.) [See also صِهْرٌ.] — نَسِيبٌ and مُنَسُوبٌ A man of rank, or quality, or the like, and of family, or lineage. (TA.) — نَسِيبٌ نَاسِبٌ [An elegant amatory mentioning of

a woman, or of women, in the beginning of a poem] is a phrase like شِعْرٌ شَاعِرٌ. (K.) See اَنْسَبَ.

نَسَابٌ (K) and نَسَابَةٌ (S, K) Skilful in genealogy: (K:) [or rather, the former signifies very skilful in genealogies; or a great genealogist:] the latter, possessing the utmost knowledge in genealogies; or a most skilful genealogist: [this being of a doubly intensive form;] the ة being annexed to render the epithet one of excessive praise: (S:) pl. of the former نَسَابُونَ, and of the latter نَسَابَاتٌ: (TA:) you say عِنْدِي ثَلَاثَةٌ نَسَابَاتٍ, meaning ثَلَاثَةٌ رِجَالٍ نَسَابَاتٍ. (S.)

نَسَابَةٌ: see نَسَابٌ.

نَسِيبٌ: see نَسِيبٌ.

نَسِيبٌ A straight, or direct, and conspicuous, or open, road, or way: (K:) or narrow road, or way: (TA:) as also نَسِيبَانٌ (K:) some say نَسِيبٌ, which is a dial. form: (TA:) or نَسِيبٌ signifies the traces of a road, or way. (K.) — Also نَسِيبٌ Ants that appear like a road; (S;) ants following one another uninterruptedly. (K.) Dukeyn Ibn-Rejā says,

* عَيْنَا تَرَى النَّاسَ اِلَيْهَا نَسِيبًا *
[A source to which thou seest the people (repairing like) ants proceeding in uninterrupted succession]. (S.) — Also, the track of ants, (ISd, K,) and of a serpent, and of wild asses going to their watering-places. (TA.)

نَسِيبَانٌ: see نَسِيبٌ.

هَذَا الشِّعْرُ اَنْسَبُ This poetry is more, or most, elegant in what is termed نَسِيبٌ: see 2: (K:) as though they had said نَسِيبٌ نَسِيبٌ, like شِعْرٌ شَاعِرٌ, to give intensiveness to the signification, and thence formed the word اَنْسَبَ. (TA.)

نَسِيبٌ [A] regular [hand-writing]: syn. ذُو قَاعِدَةٍ (TA:) [properly, named in relation to its author &c.] — شِعْرٌ مَنَسُوبٌ Poetry, or a poem, in which is نَسِيبٌ, [or an amatory mention of a woman, or women, in its beginning]: pl. مَنَسُوبٌ. (K.) See نَسِيبٌ.

مَنَسُوبٌ: see نَسِيبٌ.

نَسِيبَةٌ and تَنَاسُبٌ: see نَسِيبَةٌ.

نسج

1. نَسَجَ, aor. َ, inf. n. نَسِجٌ, He, or it, drew, collected, or gathered, together a thing: drew and joined, or adjoined, one thing to another. This is the primary signification. (L.) — نَسَجَتْ

الرِّيحِ الْوَرَقِ وَالْبَشِيمِ *The wind gathered together the leaves and the dry fragments of plants.* Hence, accord. to some, نَسَجَ الثَّوْبَ, because the weaver adjoins the warp to the woof. (TA.) — نَسَجَتِ الرِّيحُ التُّرَابَ *The wind drew the dust together.* (TA.) — نَسَجَتِ الرِّيحُ الْمَاءَ, and الرَّمْلَ, and التُّرَابَ, and رَسَمَ الدَّارَ, *The wind made rippling lines, in cross directions, upon the water, and the sand, and the dust, and [with dust] upon the traces of the dwelling.* (A.) [And so] رِجْلُ الْبَيْتِ *Rippling lines were made, in cross directions, by the wind, upon the water, (S, * A,) and the sand, and the dust, and the traces of the dwelling.* (A.) — نَسَجَتِ الرِّيحُ الرِّيحَ *The wind, blowing in cross directions, obliterated the traces of the place where persons had alighted, (S, K,) [by covering it with dust or sand in such a manner as that it might be likened to a web]. — نَسَجَ (a spider) wove, or spun, its web.* (A.) — نَسَجَ الثَّوْبَ, aor. ʔ, and ʔ, (S, K,) inf. n. نَسَجَ, (S,) *He wove the piece of cloth, or the garment.* (TA, &c.) And نَسَجَ نَيْرًا *He plaited a thong.* (TA, in art. نَسَجَ) — نَسَجَ الشَّعْرَ *He wove, or composed verses.* (TA.) — نَسَجَ الْكَلَامَ *He (a liar, TA,) forged speech.* (K.) — Also, *He explained, or expounded, language; syn. لَقَضَهُ.* (K.) — نَسَجَتِ النَّاقَةُ فِي سَيْرِهَا *The she-camel moved her legs quickly in going along.* (TA.)

8. انتسج *It became drawn, collected, or gathered, together: became drawn and joined, or adjoined, to another thing.* (L.) See 1. — انتسج *It (a piece of cloth, or a garment,) became woven.* (TA.)

نَسَجَ الْعَنْكَبُوتِ *The spider's web.* (A.) — See نَسِجًا.

نَسَجَ *Prayer-carpet; carpets upon which prayer is performed; syn. سَجَادَاتُ.* (IAqr, Th, K.)

نَسُوجٌ *A she-camel that moves her legs quickly in going along: (TA:) or a she-camel whose load that she carries does not shake about: (K:) so in all the copies of the K; but accord. to more than one of the leading lexicologists, a she-camel whose load, and saddle, are unsteady upon her, and shaking about: (TA:) and a she-camel that makes her load to shift forward to her كَاهِلٍ, [or the part of the back next the neck,] by reason of the vehemence of her pace.* (ISh, K.)

نَسِجٌ and نَسِجٌ [the latter originally an inf. n.] i. q. مَنَسُوجٌ, *Woven.* (Msb, TA.) [And hence both, as subst., signify *A web.*] So نَسِجَةٌ

a web, a thing woven. (S, K, art. طَرِقَ) — هُوَ نَسِجٌ وَحْدَهُ (an indeterminate expression, Hishám and Fr, in L, art. وَحْدَ, q. v.,) *He is unequalled, unique, or an only one of his kind, in knowledge &c.: for when a garment, or piece of cloth, is of a high quality, no other is woven of exactly the same kind.* (S, K, &c.) It is only said in praise of a person. (TA.) [Opposed to عَجِيزٌ وَحْدَهُ] — نَسِجٌ ثَوْبٌ *A garment, or piece of cloth, the texture of El-Yemen.* (Msb.) — نَسِجٌ الغَيْثِ *The texture of the rain; meaning the plants, or herbage.* (TA.)

نَسَاجَةٌ *A kind of مَلْحَفَةٌ, with which a person envelops himself. App. thus called by what is originally an inf. n. (L, from a trad.)*

نَسَاجَةٌ *The art of weaving.* (S, K.)

نَسِجَةٌ: see نَسِجٌ.

نَسَاجٌ [in some copies of the K, نَسِجٌ, the act. part. n. of نَسَجَ,] *A weaver.* (K.) — نَسَاجٌ also, *A manufacturer of coats of mail.* (K.) — نَسَاجٌ also, *A liar; (K;) a forger of lies.* (TA.)

نَسَاجٌ: see نَسِجٌ.

مَنَسِجٌ and مَنَسِجٌ *A place where the art of weaving is practised.* (S, K.) — See مَنَسِجٌ.

مَنَسِجٌ (S, K) and مَنَسِجٌ (TA) [A weaver's loom;] *the apparatus upon which the web is stretched to be woven; (S, K;) the wood and apparatus used in the art of weaving, upon which the web is stretched to be woven: (M:) or, specially, the حَفٌّ; (TA;) i. e. the stay of a weaver's loom; syn. حَفٌّ: (TK:) [in the present day, applied to a frame for weaving: and to one for embroidering]. — مَنَسِجٌ (S, K,) and مَنَسِجٌ (TA) [The withers of a horse: or the lower part thereof: or the part below the withers:] *the prominent part from the branches of the shoulder-blades to the lower part of the neck and to the even part of the back; as also حَارِكٌ: behind it is the كَاهِلٌ: (A'Obeyd:) or in a horse, the same as the كَاهِلٌ in a man, and the حَارِكٌ in a camel: (TA:) or the part of a horse below the حَارِكٌ [which latter is the withers, or the upper part thereof]: (S, K:) or the swelling part of the كَائِبَةٌ [or withers] of a beast, at the place where the mane terminates, beneath the pommel of the saddle: (T:) said to be so called because the sinews of the neck extend towards the back, and those of the back towards the neck, and are woven together upon the shoulder-blades: (TA:) or the extremity of the**

mane: (A:) or the part between the mane and the place where the shoulder-blades unite: pl. مَنَسِجٌ. (TA.)

نسخ

1. نَسَخَ, aor. ʔ, (inf. n. نَسَخَ, S,) *He dispersed and removed dust; syn. أَذْرَى.* (K, and some copies of the S.) — نَسَخَ, aor. ʔ, (inf. n. نَسَخَ, S,) *He coveted; syn. طَمِعَ.* (K, and some copies of the S.)

مَنَسَاخٌ *A thing with which dust is dispersed and removed.* (K.)

نسخ

1. نَسَخَ, aor. ʔ, (L, K,) inf. n. نَسَخَ; and نَسَخَ; (L;) *He, or it, annulled, superseded, obliterated, effaced, or cancelled, (L, K,) a thing, or superseded, a thing, and took the place of it.* (L.) Ex. نَسَخَتِ الشَّمْسُ الظِّلَّ, and نَسَخَتْهُ, *The sun annulled, or superseded, the shade, (S, L,) and took the place of it.* (L.) نَسَخَ الشَّبَابُ *Hoariness took the place of youth.* (A, Msb.) Also, نَسَخَ *He annulled, superseded, abolished, or made void, a thing, substituting for it another thing.* (K.) Ex. نَسَخَ آيَةَ *He (God) abrogated, annulled, or superseded, the verse of the Kur-án, (Lth, Fr, S, L,) substituting for it another; (Lth, Fr, L;) by the [i. e. another] verse: (S:) or he changed it by substituting for it another: نَسَخَ signifying he changed a thing by substituting for it another thing.* (IAqr, L.) [See also 4.] Legal نَسَخَ, or abrogation, may respect the letter and the force of command, or one of these; whether the command have been performed, as is generally the case, or have not been performed, as in the case of the sacrifice of Ishmael, [or, as some of the Muslims say, agreeably with the Bible narrative, Isaac,] for Abraham was commanded to sacrifice him, and then the command was abrogated before its execution. (Msb.) — Also, نَسَخَ *He, or it, changed, or altered, a thing.* (K.) Ex. نَسَخَتِ الرِّيحُ آثَارَ الدَّارِ *The wind changed, or altered, [or, it may also be rendered, obliterated, or effaced,] the traces of the dwelling.* (S.) — نَسَخَهُ *He transformed him, or metamorphosed him, into a worse, or more foul, or more ugly, shape; i. q. مَسَخَهُ: (K:) ex. نَسَخَهُ اللَّهُ قَرْدًا *God transformed him into an ape.* (Fr, Aboo-Sa'eed.) — [Also, as used in post-classical, and perhaps in classical, times, *He (God) caused his soul to pass into the body of another man.*] The connexion of the soul of a human being, after its departure from the body, with the body of another human being, is termed نَسَخٌ; with the body of*

a beast, مَسَخٌ; with a plant, فَسَخٌ; and with an inanimate and not-increasing body, رَسَخٌ. (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. فَسَخٌ. See also 6.] — He transferred a thing from one place to another, it remaining the same: (TA:) he transferred what was in a bee-hive to another [hive or place]. (K.) — نَسَخَ الْكِتَابَ (S, Mṣb, K,) aor. ٤, inf. n. نَسَخٌ; (Mṣb;) and استنسخه (S, Mṣb, K,) and استنسخه (S, K;) are syn., (S,) signifying He copied, or transcribed, the writing, or book, (T, Mṣb, K,) letter for letter. (T.) — مَا نَسَخَهُ وَإِنَّمَا مَسَخَهُ [He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings]. (A.) — نَسَخْتَنَسِخُ in the Kṛur, xlv. 28, signifies We set down, or register, and preserve: (Jel:) or We command to be transcribed and to be set down, or registered. (T.)

3: see 6.

4. انسخ He (God) made a verse of the Kṛur-án to be abrogated, annulled, or superseded, by another verse: (Z, MF:) or found it to be so; like أَحْمَدُهُ "he found him, or it, to be praised, or praiseworthy." (AAF.) In the Kṛur, ii. 100, Ibn-'Amir reads مَا نُنَسِخُ for مَا تُنَسِخُ. (TA.) [See also 1.]

6. تناسخت الأشياء The things succeeded one another, one taking the place of another. (L.) — تناسخت القرون (A, Mṣb,) and الأزمان (Mṣb, K,) † The times succeeded, one in the place of another; (Mṣb, K;) one passing away after another. (K.) — تناسخت الورثة † [The heirs died, one after another, and so cancelled their rights to inheritance]. (A.) تناسخ (S, K,) and مناسخة (K) in the case of an inheritance, (S, K,) or with respect to the fixed primary portions of an inheritance assigned by the Kṛur-án, is The dying of heirs after other heirs while the original inheritance remains undivided. (S, K.) — It became changed from one state to another. (L.) — تناسخت الأرواح † [The souls transmigrated]. (MF.) تناسخ [The transmigration of the soul from one human body to another, is thus explained;] the connexion of the soul with the body after its separation from another body, without the intervention (تخلل) of any time between the two connexions, by reason of the essential love subsisting between the soul and the body. (KT; in some copies of which تحلل is put for تخلل.) [See also 1.]

نسخة A copy, or transcript: (S, L, Mṣb, K:) so called because it supplies the place of the original: (L:) pl. نَسَخٌ. (Mṣb.) — Also, A copy, or an original, from which a transcript is made: (L:) [pl. as above].

نسر — نسخ

نَسِيخَةٌ: see نَسِيخَةٌ. نَسِيخَةٌ, and بَلَدَةٌ نَسِيخَةٌ, A distant town, or district, or country. (K.) — [A transverse or cross wind. See نَيْحَةٌ in art. نوح.]

نَاسِخٌ and مُنَسِّخٌ A copier, or transcriber, of a writing or writings, or of a book or books. (L.) — آيَةٌ نَاسِخَةٌ A verse of the Kṛur-án that abrogates, annuls, or supersedes, another verse. (S.) [See 1.] [And so,] آيَةٌ مَنسُوخَةٌ A verse of the Kṛur-án that is abrogated, annulled, or superseded, by another verse. (S.) — نَاسِخٌ An epithet applied to a particle, (namely, إِنَّ and the like, and مَا and لَا) or a verb, (namely, the abstract كَان and the like, and كَاد and the like, and ظَنَّ and the like,) which effects a change of the grammatical form, or of the meaning, in a nominal proposition before which it is placed. الخروف الناسخة للإبتداء The particles which annul the quality of the inchoative.]

التناسخية (K) † The sect which holds the doctrine of تناسخ الأرواح [or the transmigration of souls], and denies the resurrection. (MF.)

منسوخٌ and منسوخٌ A writing, or book, copied, or transcribed. (Mṣb.) — See نَاسِخٌ.

منسوخٌ: see منسوخٌ.

نَاسِخٌ: see منسوخٌ.

نسر

1. نَسْرٌ, aor. ٤ (S, M, K) and ٤, (M, K,) inf. n. نَسْرٌ, (S, M, K,) He (a bird, M, K, or a hawk or falcon, S, [or other bird, see نَسْرٌ below,]) plucked flesh (S, M, K) with his beak. (S, TA.) You say also, نَسْرَهُ بِمَنْسَرِهِ, meaning, He (a hawk or falcon [or other bird]) plucked his flesh with his beak. (A.) — [Hence,] نَسْرَهُ † He blamed him; found fault with him; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it. (A.)

10. استنسر He (the بَغَاثُ [or ignoble bird, or most ignoble of birds,] S, M) became a نَسْرٌ [or vulture]: (M:) or became like the نَسْرٌ (S, K) in strength. (K.) Hence the proverb, إِنَّ الْبَغَاثَ بِأَرْضِنَا يَسْتَنَسِرُ [Verily the most ignoble bird, or most ignoble birds, in our land becomes like the vulture, or become like vultures]: (S, M:) meaning, the weak among us becomes strong. (S.) See also art. بَغَتْ.

نَسْرٌ (S, M, Mṣb, K, &c.) and sometimes نَسْرٌ [agreeably with the modern general pronunciation] and نَسْرٌ, (Sheykh-el-Islám Zekereyâ, in his Comm. on the Expos. of Bd,) but this is very strange, (MF.) [The vulture; app. any vulture,

whatever be its species or variety, known to the Arabs, except the رَحْمٌ, or aquiline vulture; and said to be applied by some of the Arabs to the eagle; (see also نَسْرِيَّةٌ;) agreeing with the Hebrew נָשֵׂר, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;] a certain bird, (S, M, A, Mṣb, K,) well known; (A, Mṣb;) so called because it plucks (يَنْسِرُ) a thing, and swallows it, (A, and so in some copies of the K,) or, and pulls it out (so in some copies of the K,) or, and chases and captures it; (so in some copies of the K; the various readings being وَيَقْتَلِعُهُ and وَيَقْتَلِعُهُ and وَيَقْتَلِعُهُ;) it is said that it has no مَخْلَبٌ [or talon], but only the ظُفْرُ [or nail], like that of the domestic cock and hen, and of the crow and the like, and of the رَحْمَةٌ [or aquiline vulture]: (S:) the bird called in Persian كَرَكَشُ, which eats carcasses until it is unable to fly, and is said to live a thousand years: (Kzw:) AHn asserts, that the نسر is a bird of the description called عِتَاقٌ; [which is a term applied to birds of prey, and to noble birds, (in a sense wider than that in which this appellation is used in English falconry,) and especially to eagles;] but [ISd says] I know not how that is: (M:) pl. (of pauc., S) أَنْسَرٌ and (of mult., S) نُسُورٌ. (S, M, Mṣb, K.) — النسر الواقع † [The Falling, or Alighting, Vulture,] and النسر الطائر † [The Flying Vulture,] are two stars or asterisms, (S,* M, A, Mṣb, K,) well-known, (M,) which together are called النسران [the Two Vultures], (M, A,) and each of which alone is called النسر (M, Mṣb, K) and نَسْرٌ; (M;) being likened to the bird so named: (M:) the former is the bright star [α] in the constellation الشلياق [or Lyra] likened by the Arabs to a vulture (نسر) that has contracted its wings to itself, as though it had alighted upon something: and the latter consists of the three well-known stars [α and β and γ] in the constellation العقب [or Aquila]: (Kzw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O.S., with the Eighteenth Mansion of the Moon, which is α of Scorpio; and the latter, on the 28th of December, O.S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O.S. See نَسْرٌ, and نَسْرٌ. (S, M, Mṣb) and النسر, (S, M, K,) the latter occurring in a verse cited in art. عَز, (S.) A certain idol, (S, M, Mṣb, K,) belonging to Dhu-l-Kelag, (S, Mṣb, K,) in the land of Himyer, (S, K,) as يَغُوثٌ did to Medhij, and يَهُوثٌ to Hemandán, of the idols of the people of Noah, (S,) all of which are mentioned in the Kṛur, lxxii. 22 and 23: (S, M:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like وَدٌ and سَوَاعٌ and يَغُوثٌ, and يَهُوثٌ, mentioned therewith in the Kṛur,

ubi supra. (Bd.) = Also, نَسْرُ [The frog, or frush, of the hoof of a horse or ass or mule; thus called in the present day;] a portion of tough flesh, [or rather a horny substance,] in the بَطْنُ [or sole] of the solid hoof, as though it were a date-stone, [which it resembles in substance,] or a pebble: (S:) or the flesh of the solid hoof, which the poets liken to date-stones: (T:) or a portion of flesh, (K,) or of hard flesh, (M,) in the بَاطِنُ [or sole, or inner part,] of the solid hoof, (M, K, TA,) as though it were a pebble, or a date-stone, (TA:) or what rises in the بَاطِنُ of the hoof of the horse, from, or of, the upper part thereof: (M, K:) or the بَاطِنُ itself of the solid hoof: (M:) pl. نَسُورٌ, (M, K,) which Aboo-Sa'eed explains as signifying the prominences in the بَطْنُ [or sole] of the solid hoof, which are likened to date-stones because of their hardness, and which do not touch the ground. (TA.) Hence the saying, حَافِرٌ صُلْبٌ النُّسُورُ [A solid hoof hard in the frog: the sing. and pl. being used indiscriminately]. (TA.)

نَسْرٌ } see نَسْرٌ, first signification.
نَسْرٌ }

نَسْرِينُ [The wild rose, dog-rose, eglantine, or sweet brier: so in the present day: and, accord. to Spreng., Hist. Rei Herb., cited by Freytag, the jonquil:] a well-known rose; (K;) a well-known sweet-smelling flower; (Mṣb;) a species of sweet-smelling flower; (M;) a Persian word, (M, Mṣb,) arabicized: (Mṣb:) of the measure فَعْلِيلٌ; and, if so, the [final] ن is radical: or of the measure فَعْلِيلِينَ; and if so, that letter is augmentative: Az says, I know not whether it be Arabic or not. (Mṣb.)

نَسْرِيَّةُ The eagle; syn. عَقَابٌ: (IAḡr, K:) likened to the نَسْرُ. (IAḡr, TA.) [Hence it appears that, accord. to IAḡr, the نَسْرُ is not the eagle.]

نَاسُورٌ (also written with ص, S, Mṣb,) A certain disease that happens in the inner angles of the eyes, (S, Mṣb, K,) with an incessant defluxion therefrom: (S, TA:) and sometimes it happens also in the part around the anus: and in the gum: (S, Mṣb:) or it signifies also a certain disease in the part around the anus: and a certain disease in the gum: (K:) and is an arabicized word [from the Persian]: (S, Mṣb:) نَوَاصِيرٌ, pl. of نَاصُورٌ, accord. to certain of the physicians, is a term applied to deep ulcers in the anus, at the extremity of the gut. (Mṣb, art. نَصْر.) — Also, A vein constantly becoming recrudescant, (عَرَقٌ غَيْرٌ) with an incessant defluxion; (S, K:) corrupt within; whenever its upper part heals, breaking forth again with corruption. (TA.) See also غَرَبٌ.

مُنَسَّرٌ (S, A, Mṣb, K) and مَنَسَّرٌ, (Mṣb, K,) or the former only, (AZ,) The beak of a bird (S, A, Mṣb, K) of prey; (S, Mṣb;) or of a hawk or falcon; (A;) that of any other bird being called مَنَقَارٌ. (S, Mṣb.) = [Hence,] † both words also signify + A portion of an army that goes before the main army: (S, K:) [likened to the beak of a bird of prey; as the side bodies are likened to the wings:] and a troop of horse or horsemen in number from thirty to forty: or from forty to fifty: or from forty to sixty: (M, K:) or from a hundred to two hundred: (M, Mṣb, K:) or a troop of horse or horsemen: (El-Farábee, Mṣb:) or an army that does not pass by anything without snatching it away. (Mṣb.)

مَنَسَّرٌ: see مَنَسَّرٌ, throughout.

[نسط, &c.]

See Supplement.]

نش

1. نَشٌّ, aor. نَشَّ, (A, TA,) inf. n. نَشِيشٌ (S, A, Mgh, Mṣb, K) and نَشٌّ, (TA,) It (said of water, S, Mgh, Mṣb, K, and of other things, S, K, such as wine, and flesh-meat, TA) made a sound in boiling, estuating, or fermenting: (S, Mgh, Mṣb, K:) and it (anything) made a sound like that of boiling, estuating, or fermenting; or of beginning to do so: and it (water) made a sound in pouring forth. (TA.) You say also, نَشَّتِ القَدْرُ, (TA,) inf. n. نَشِيشٌ; (IDrd, K;) and نَشَّنَتْ, (TA,) inf. n. نَشْنَشَةٌ; (IDrd, K;) The cooking-pot made a sound in boiling: (IDrd, K:) or began to boil, and so made a sound. (TA.) And نَشَّ المَاءُ فِي كُوْزٍ جَدِيدٍ [The water made a sound in a new earthen mug]: (A:) or نَشَّ الكُوْزُ الجَدِيدُ فِي المَاءِ [The new [earthen] mug made a sound in the water. (Mgh.) And نَشَّنَشَ الدَّرْعُ The coat of mail made a sound, (K,) or clinking. (Fr.) — Also, It (wine, A, Mgh, or the beverage called نَبِيدٌ, TA,) estuated, or fermented: (A, Mgh, TA:) or نَشِيشٌ signifies the beginning to estuate, or ferment, of the first of expressed juice [of grapes or dates &c.]. (TA.) — نَشَّتِ اللِّحْمَةُ, inf. n. نَشٌّ, The piece of flesh-meat dripped. (Sh, from certain of the Kilábees.) = Also نَشٌّ, aor. نَشَّ, inf. n. نَشِيشٌ (S, K,) and نَشٌّ, (TA,) said of a pool of water left by a torrent, Its water began to sink into the earth: (S, K:) or its water dried up, and sank into the earth. (TA.) It (water upon the surface of the ground) dried up. (TA.) It (a full-grown unripe date) lost its moisture. (TA.) = نَشَّ الدَّهْنُ نَشَّ الدَّهْنُ [aor., app., -], He infused the oil, or other ointment, with perfume, by boiling it with sweet-smelling plants until it made a sound in

boiling. (TA.) [See also سَلِيخَةٌ.] = نَشَّ الذَّبَابُ [aor., accord. to analogy, -, but vulgarly, in the present day, -], He drove [or whisked] away the flies. (TA.)

R. Q. 1. نَشَّنَشَ, see 1. in two places. See also نَشْنَشَةٌ.

نَشٌّ The half of an أُوقِيَّةٌ [or ounce]; (S, A, Mgh, Mṣb, K;) i. e., twenty dirhems; (S, Mṣb, K;) the اوقية being forty dirhems; (S, Mṣb;) and five dirhems being called نَوَاةٌ: (S:) or the weight of a date-stone (نَوَاةٌ) of gold: or the weight of five dirhems: or the quarter of an اوقية: (TA:) and the half of anything; (IAḡr, Sh, Az, Mgh, Mṣb;) as, for instance, of a dirhem, and of a cake of bread. (IAḡr, Sh, Az, Mgh.)

نَشْنَشَةٌ: see نَشْنَشَةٌ.

نَشْنَشَةٌ and نَشْنَشَةٌ أرضٌ نَشْنَشَةٌ Salt land that produces no herbage. (IDrd, K.)

نَشْنَشَةٌ سَبِيحَةٌ نَشْنَشَةٌ (S, A, K,) and نَشْنَشَةٌ (Az, TA,) A tract of salt land of which the moisture [or, as in a copy of the A, the earth,] does not dry up, nor its pasture, or herbage, grow: (A, K:) or what appears of the water of salt lands, and begins to sink therein, so that it becomes salt. (S.)

نَشْنَشَةٌ: see نَشْنَشَةٌ.

مَنْشُ السَّاحِلِ The part of the shore of a sea or great river from which the water has retired. (A.)

مِنْشَةٌ [A fly-whisk;] a thing with which the flies are driven away. (TA.)

دُهْنٌ مَنْشُوشٌ Oil, or other ointment, infused with perfume, (K, TA,) by boiling it with sweet-smelling plants until it makes a sound in boiling. (TA.) [See also سَلِيخَةٌ.]

نشأ

1. نَشَأَ, aor. نَشَأَ; and نَشُوْا, aor. نَشُوْا; inf. n. نَشِئٌ; and نَشَأَ and نَشَأَ and نَشَأَ; He lived; (K;) and (accord. to Sh) he rose, or became elevated, or high. (TA.) — [It rose.] — النِّشَاءُ الأَخْرَى, or النِّشَاءُ, [Kur, liii. 48,] The resurrection: [lit., the other life]. (TA.) — النِّشَاءُ الأَخْرَى, or النِّشَاءُ, [Kur, xxix. 19, the same: lit., the latter life]. (TA.) [See also نَشَأَ below.] — نَشَأَ (S, K,) inf. n. نَشِئٌ and نَشَأَ (TA) and نَشُوْا; (S;) He grew up, (K,) and became a youth, or young man. (S, K.) [See نَاشِئٌ.] — نَشَأَتْ فِي بَنِي فلانٍ (TA.) and نَشِئْتُ فِي بَنِي فلانٍ (S,) and نَشِئْتُ فِي بَنِي فلانٍ (TA.) grew up, and became a young man, among the sons of such a one. (S, TA.) — نَشَأَ (S, K,) inf. n. نَشِئٌ and نَشُوْا, (TA,) It (a cloud) rose, (S, K,) and appeared: said of its first begin-

ning. (TA.) — **نشأ** *He arose.* (TA.) — [It became produced; it originated; **عَن** from another thing. See 4.] — *It happened, occurred, or came to pass.* (TA.) — **نشأ له رأى** [An opinion occurred to him, or arose in his mind]. (S, K, art. بدو.)

2. **نشأ** and **نشأ** are syn., (S, K,) [signifying *He was reared, made to grow, or grow up, and to become a young man.*] See 4.

4. **انشأ** *He (i.e. God) raised the clouds.* (S, K.) — **انشأ علماً** *He set up a beacon, or sign of the way, in a desert or highway:* (TA:) and so **انشأ** *He set up a beacon, or sign of the way.* (A.) — **انشأ**, inf. n. **انشأ**, *He (i.e. God) caused him to attain the age of manhood, or nearly that age.* (TA.) See 2. — **انشأ** and **نشأ** [so TA: app. **نشأ**:] *He (i.e. God) created; produced; originated.* (S.) **انشأ الله الخلق** *God originated the creation.* (TA.) — **انشأته** *I originated it; brought it into being or existence; made it, or produced it, for the first time, it not having been before.* (Msb.) — **انشأ** *He founded or began to build, a house [&c.].* (K.) — *He framed or constructed, a proverb, or phrase.* (TA.) — *He composed language [such as an ode or the like].* (TA.) — *He recited poetry, or a خطبة, well.* (IAar.) — *He forged a tradition, (S, K,) and attributed it [to the Prophet].* (Lth) — **انشأ**, followed by an aor., *He began (S, K) to relate, (K,) or say, (TA,) or do.* (S.) — **انشأ منه** *He went forth from it.* (K.) Ex. **من أين انشأت**, *Whence hast thou come forth?* (TA.) — **انشأت الناقة** *The she-camel conceived:* (K:) of the dial. of Hudheyl. (TA.) — **انشأ عليه** *He came to, advanced to, or approached him or it.* (TA.)

5. **تنشأ** *He rose and went to accomplish his affair, or business.* (AA, K.) — **تنشأ** *He arose and went running to accomplish his affair.* (AA.)

10: see 4. — **يستنشئ الريح** *He scents the wind: said of a wolf: (ISk, S:) and استنشأ الأخبار* *He sought, or searched after, news:* (K, TA:) in both instances, with and without **ن**; (S, * L;) being derived from **نشئ** (S, L) and **نشئ** [see also **نشئ**.] (L.) — **استنشأته قصيدة** [I requested him to compose, or, perhaps, to recite an ode, or the like]. (A.)

نشأ and **نشأ** *Risen clouds: (K:) or the first that rises of them: (S, K:) or their first appearance: (ex. لهذا السحاب نشأ حسن.) These clouds have a good first appearance:)* or *clouds when they appear like a piece of drapery (ملاءة) spread out.* (TA.) — **نشأ** *The exhalation, or*

odour, of wine. (IAar.) [See 10.] — See **نشأ**. — Also, *The young ones of camels: (Kr, K:) pl. [or rather quasi-pl. n.] نشأ.* (K.)

نشأ and **نشأ** *A creation; an original production.* (Aboo-Amr Ibn-El-Ala, S.) [See also 1.] — See **نشأ**.

نشأ: see what precedes.

نشأ: see **نشأ**.

نشئة *The first part that is made of a tank, or cistern.* (ISk, S, K.) — **بادي النشئة** *A tank, or cistern, of which the water is dried up, and the bottom apparent.* (S.) — Also, **نشئة** *The stone that is placed in the bottom of a tank, or cistern.* (A'Obeyd, S, K.) — *The earth that is behind the نصاب, (K,) which are the stones that are set up around the tank, the interstices between which stones are filled up with kneaded clay:* (TA:) or it is said to signify *what is constructed round the tank; also called أعضاد.* (TA.) — **نشئة البئر** *The earth that is taken forth from the well.* (TA.) — **نشئة** *What is fresh and green of the plant which is called, when dry, طريفة.* (K, * TA.) — And (which is nearly as above, L,) *The plants نصي and صليان: (L, K:) or accord. to AHn, the plant called تفررة, when it has become a little thick, and high, and is yet fresh and green: (TA:) or, (as he says on another occasion, TA,) what has sprung, or sprouted up, of any plant, and not yet become thick; as also نشأ.* (K.) See **نشأ**, at the end.

نشأ *A young person past the age of puberty: (TA:) or a boy or girl past the age of childhood: (S, K:) or a comely young man: (IAar:) or a youth who has attained the stature of a man: (AHeyth:) a girl, as well as a boy, is called thus; (TA;) and they also say, جاربة ناشئة. (AA.) Pl. نشأ and نشأ (S, K) [or these two are rather quasi-pl. ns.,] or the former is an inf. n. used as an epithet, Aboo-Moosa,) and **نشئون** (AHeyth) and **نشئ**: (TA:) or the last is a pl. of **نشأ** as applied to a girl. (MF.) Lth says that **نشأ** signifies *Young people; or youths; and is used in the sing. also: ex. هو نشأ سوء.* *He is a bad youth: and he says that he had never heard نشأ used as an epithet for a girl.* Fr says that the **ن** of the pl. **نشأ** is sometimes suppressed, and they say, in the nom. **نشو صدق** [Excellent youths]; acc. **نشأ صدق**; gen. **نشئ**. (TA.) — **نشأ** *Clouds not completely collected together.* Hence, it is said, is derived the expression **نشأ العصبى** which is therefore tropical. (TA.) — **نشأ** *Whatever happens (and,**

perhaps, *appears TA,) in the night: pl. ناشئة; (K;) a strange form of pl. of a word of the measure قاعل: (M, F:) or ناشئة [see Kur, lxxiii. 6,] is an inf. n. (K) in the sense of قيام: (TA:) AM says, that **نشئة الليل** signifies *قيام* *the rising in the night: (TA:) or ناشئة signifies the first part of the night, and of the day: or the first of the hours of the night: (S, K:) or a pious act of the night; i.e., performed in the night: (S:) or every hour of the night in which one rises: (K:) or every hour of the night: (Zj:) or a rising after a sleeping, (K,) in the first part of the night; (TA;) as also نشئة.* (K.)*

منشأ *The place of origination of anything, properly and tropically; its source.]*

منشأ and **منشأ** *A beacon, or sign of the way, raised and pointed.* (K.) [See the verbs.] — Also, the former, *An elevated hill.* — **الجوارى المنشآت** [Kur, lv. 24,] *The ships with elevated sails: (Mujahid, S, K:) or, accord. to one reading, المنشآت, The ships elevating their sails: (TA:) or, advancing and retiring; or coming and going: (Fr:) or, commencing their courses.* (TA.)

منشأ *A she-camel that has conceived: (K:) of the dial. of Hudheyl. (TA.) — See منشأ.*

منشأ: see **منشأ**.

منشئة, (K,) also without **ن**, (TA,) *A female diviner: (K:) so called because she seeks, or searches after, news: see the verb: or from انشأ "he originated:" (TA:) or منشئة, without tenween, is the proper name of a certain female diviner, (T,) one of the Murvelledehs (مولدات) of Kureysh, in the time of Mohammad.* (TA.)

نشب

1. **نشوب** *نشب الشيء في الشيء, aor. ى, inf. n. نشوب* (S) and **نشب** (K, accord. to TA, &c: in the CK) and **نشبة** (K); and **نشب** (S, K) [and **نشب**, q. v.]; *The thing stuck fast in the thing.* (S.) **نشب العظم فيه** *The bone stuck fast in him, or it; (TA;) would not pass through.* (K.) — **نشب**, aor. ى, inf. n. **نشب**, *It became caught, or entangled, في شيء in a thing; as game in a net, or snare.* (Lth.) — **نشبت الحرب بينهم** [I bought some sesame, and a man seized it, or laid hold upon it, for himself]. (TA.) — **نشبت الحرب بينهم** (S, A.) inf. n. **نشوب**, (A,) † *The war, or fight, became intricate and entangled (اشتبكت) between them.* (TA.) — **ما نشبت أفعل كذا** † *I ceased not*

to do so. (K.) — مَا عَلَقْتُ مَا نَشَبْتُ أَقُولُهُ like مَا عَلَقْتُ مَا نَشَبْتُ أَنْ — I did not cease saying it. (A.) — نَرَى يَنْشَبُ أَنْ — He did not delay to do so; [he did so without delay]. (A.) — نَرَى يَنْشَبُ وَرَقَةً أَنْ مَاتَ — Warakah delayed not to die; [died without delay, or immediately;] lit., did not cling to anything else. Occurring in a trad. (IAth.) — نَشَبُ الْأَمْرِ The thing was incumbent upon him: syn. نَزَمَهُ. (K.)

2. نَشَبُوا فِي قَتْلِ عَثْمَانَ [They set about, or commenced, the slaughter of 'Othmán]. (TA, from a trad.) — نَشَبُ فِي الشَّيْءِ i. q. نَشَبَ فِي الشَّيْءِ mentioned by Lh, but as being of weak authority. (TA.) — See 4.

3. نَاشِبَ الْحَرْبِ † He waged open war with him; contended with him therein; [app., with pertinacity]. (S.) — نَاشِبَ عَدُوِّهِ, inf. n. نَاشِبَةٌ, † [He contended with his enemy with pertinacity]. (A.)

4. اُنْشَبَتْ فِيهِ (S, K.) and نَشَبَتْ فِيهِ (K.) I made it to stick fast in it, (S,) so that it would not pass through. (K.) — اُنْشَبَ He (a fowler or the like) had game caught, or entangled, in his snare, or net. (S, K.) — اُنْشَبَ He (a hawk) fixed his talons into his prey. (TA.) — اُنْشَبَتْ اِنْسَبَتْ i. q. اُنْسَبَتْ, The wind was violent, and drove along the dust and pebbles. (K.)

5. اُنْشَبَ الشُّوكُ بِالثَّوْبِ The thorns caught in, or to, or laid hold upon, the garment. (Msb, art. علق.) — اُنْشَبَ فِي قَلْبِهِ حُبًّا † [Love of her took fast hold upon, or became fixed in, his heart]. (A.) — See 1.

6. اُنْشَبُوا حَوْلَهُ They drew themselves together, cleaving one to another, around him. (K, TA.)

8. See 1. — Also, He collected fire-wood. (K.) — اُنْشَبَ طَعَامًا He collected together corn, and made for himself property (نَشَب) thereof. (K.)

نَشَبٌ (S, K) and نَشَبَةٌ and مَنْشَبَةٌ Moveable and immoveable property; syn. مَالٌ and عَقَارٌ: (A'Obeyd, S, Msb:) or the latter only: (Msb:) or fixed property, consisting of animate and inanimate things; [or live stock and land &c.; or land &c. with its live stock;] lit. vocal and mute, نَاطِقٌ and صَامِتٌ: (K:) or نَشَبٌ is a term mostly applied to immoveable property, such as houses and land; whereas مَالٌ is a term mostly applied to moveable property, such as silver and gold coin, &c.: but this latter term is sometimes applied to all that a man possesses; and sometimes especially, or particularly, to camels. (TA.) See also 8. [You say,] لَكُم نَشَبٌ وَمَا لَكُم نَشَبٌ [Ye have (good) lineage; but ye have not fixed property: ye are nothing but logs of wood]. (A, and in a MS. copy of the K: in the CK, with the pron. of the third pers., and

with اِنْ in place of the latter ما.) — نَشَبٌ A certain tree, of which bows are made, (K,) one of the trees of the desert. (TA.)

كُنْتُ مَرَّةً نَشَبَةً فَصَرْتُ الْيَوْمَ عَقَبَةً I was once such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such through weakness. (IAqr, K,*) [See also art. عقب.] A proverb. Said by El-Harith Ibn-Bedr El-Ghudanee. Applied in the case of him who has become abased after having been great or powerful. MF observes, that نَشَبَةٌ as syn. with عَلِقٌ is properly written نَشَبَةٌ; and that it is altered here to assimilate it to عَقَبَةٌ: but it will be seen that نَشَبَةٌ is explained in the K, in another instance in this art. in a sense suitable to it in this proverb. (TA.) — نَشَبَةٌ [A holdfast. And hence,] † A man who, when he is involved, or engaged, in an affair, can scarcely be extricated, or disengaged, from it; (A, K;) or who is unable to accomplish it: (TA:) one who, when charged with, or accused of, a vice, or fault, or the like, will scarcely forsake it. (L.) [See an explanation of a verse cited voce عَصَبٌ.] — نَشَبَةٌ a proper name of The wolf. (K.) Imperfectly declinable. (TA.)

نَشَبَةٌ: see نَشَبٌ, and نَشَبَةٌ.

نَاشِبٌ A maker of arrows. (K.) See نَاشِبٌ.

نَاشِبٌ coll. gen. n., Arrows: syn. سِهَامٌ, (S,) or نَاشِبٌ: (K:) n. un. with ة: (S, K:) pl. نَاشِبِيٌّ: (TA:) from نَشَبٌ "it stuck fast" in a thing. (Msb.)

نَاشِبٌ Sticking fast in a thing. (Msb.) — Possessing arrows. (S, K.) A word of the same kind as نَاشِبٌ and نَاشِبٌ: (Msb:) after the manner of a relative noun; having no corresponding verb from which to be formed. (TA.) قَوْمٌ نَاشِبَةٌ [A people, or party, possessing arrows]. (S.) — Also, قَوْمٌ نَاشِبَةٌ, (TA,) and نَاشِبَةٌ, (K,) A people shooting, or who shoot, arrows. (K, TA.) — نَاشِبَةُ الْمَحَالِ The pulley that sticks fast, or will not run. A poet says,

• وَتِلْكَ بَنُو عَدِيٍّ قَدْ تَأَلَّوْا
• فَيَا عَجَبًا لِنَاشِبَةِ الْمَحَالِ

[And those, the sons of 'Adee, fell short of what they should do, or delayed: and I wonder at the pulley that sticks fast, and will not run!] He compares them, in their holding back from aiding them, [see art. الو], to the pulley that will not run. So explained by IAqr, and the L. In the K explained imperfectly. (TA.)

مَنْشَبٌ A place whence one cannot extricate himself. Ex. نَشَبَ مَنْشَبٌ سَوْءٌ † He fell into an evil, or a misfortune, from which he could not deliver, or extricate himself. (A, K.)

مَنْشَبٌ [An instrument by which a thing is made to catch, or stick fast: pl. مَنْشَبٌ]. [Hence,] مَنْشَبٌ قِفْلٌ [The catches of a lock]. (A'Obeyd, in TA, voce فَرَأَشُ, q. v.) — مَنْشَبٌ Tough, or dry, bad, unripe dates; syn. بُسْرُ الْخَشْوِ: pl. أَتُونَا بِخَشْوٍ مَيْشَبٍ يَأْخُذُ بِالْحَلْقِ مَنْشَبٌ. (K.) — مَنْشَبٌ [They brought us tough, or dry, bad, unripe dates, that choked, or stuck in the throat]. (IAqr.)

مَنْشَبَةٌ: see نَشَبٌ.

مَنْشَبٌ A garment of the kind called بُرْدٌ figured with the forms of arrows: (K:) or figured with a pattern resembling the notches of arrows. (A.)

نشج

1. نَشَجَ, aor. َ, inf. n. نَشِجٌ and نُشُوجٌ, It (water) made a sound [in running] upon the ground. (L.) — نَشَجَ, aor. َ, inf. n. نَشِجٌ (S, K) and نَشَجٌ (S,) He sobbed: (L:) he became choked with weeping, without raising, or prolonging, his voice therein: (S, K:) he wept like a child when he is beaten, when his weeping does not find egress, but is reciprocated in his chest: (A'Obeyd:) he became choked with weeping, on an occasion of fright, or fear. (T.) — نَشَجَ, (K,) or نَشَجَ بِصَوْتِهِ, inf. n. نَشِجٌ, (S:) † He (an ass) made his voice to reciprocate (S, K) in his chest: (S:) he brayed, (A'Obeyd,) on an occasion of fright, or fear. (TA.) — نَشَجَ † It (a cooking-pot, and a skin, S, K, and a jar, or earthen pot, S) made a gurgling noise by the motion of its contents, as in boiling. (S, K.) — نَشَجَ, (aor. َ, inf. n. نَشِجٌ, TA.) He (a singer) made a distinction, or an interval, (فَصْلٌ) between two sounds, and prolonged [the same]. (K.) — نَشَجَ † It (a frog) made a reciprocating croaking. (K.) — نَشَجَتِ الطَّعْنَةُ † The stab made a [gurgling] sound within, on the coming forth of the blood. (TA.) — نَشَجَ, aor. َ, inf. n. نَشِجٌ, He, or it, uttered, or made, a sound, or noise. (L.)

اُنْشَجَ A channel in which water flows: pl. اُنْشَاجٌ (S, K.)

عَبْرَةٌ نَشَجٌ A weeping that reciprocates in the throat, with sobbing. (L.)

اُنْشَاجٌ The channel of a torrent: pl. اُنْشَاجٌ. (L.)

نشج

1. نَشَجَ, aor. َ, inf. n. نَشِجٌ and نُشُوجٌ, He drank a little, (L,) less than what would satisfy him: (S, L, K:) or, contr., he drank until he was full: (L, K:) as also † اُنْشَجَ. (L.) — اُنْشَجَ He gave his camel a little water to drink: (L:) he watered horses so as to allay the vehemence of their thirst. (T, L, K.)

from him sickness, (S, * A, L, K, *) and diabolical possession, or madness, (L, K,) by a نُشْرَة, i. e., a charm, or an amulet; (S, A, L, K;) as though he dispersed it from him: (A:) and in like manner نُشْرَهُ he wrote for him a نُشْرَة. (S.) El-Kilábee says, فَإِذَا نُشِرَ الْمَسْفُوعُ كَانَ كَأَنَّهَا أُنْشِطَ [And when he who is smitten by the evil eye is charmed by a نُشْرَة, he is as though he were loosed from a bond]: i. e., it [the effect of the eye] departs from him speedily. (S [in two copies of which I find نُشِرَ, as above; but in the TA, نُشِرَ.]) And in a trad. it is said, نُشْرَهُ بِقَلِّ أَعُوذُ بِرَبِّ النَّاسِ, † He charmed away the effect of enchantment from him [by the words "Say I seek refuge in the Lord of men:" the commencement of the last chap. of the Kur-án]. (S.) — نُشِرَ, (El-Hasan, Zj, A, K,) aor. 2, (TA,) inf. n. نُشِرَ and نُشُورَ; (K, TA;) or نُشِرَ; (IAb, Fr, S, A, Mgh, Mṣb;) or both; (A, K;) † He (God, S, A, &c.) raised the dead to life; quickened them; revived, or revived, them. (Zj, S, A, Mgh, Mṣb, K, &c.) I'Ab reads [in the Kur, ii. 261,] كَيْفَ نُشِرْنَا [How we will raise them to life], and adduces in his favour the words [in the Kur, lxxx. 22,] ثُمَّ إِذَا شَاءَ أَنْشُرَهُ † [Then, when He pleaseth, He raiseth him to life]: El-Hasan reads نُشِرْنَا: [and others read نُشِرْنَا, with záy:] but Fr says, that El-Hasan holds it to refer to unfolding and folding, and that the proper way is to use انشُرَ [in this sense,] transitively, and نُشِرَ intransitively. (S, TA.) [See also طَوَى, which has the contr. meaning.] — Hence, أَنْشُرَ الرِّضَاعَ الْعَظْمَ: i. q. أَنْشُرَ, with záy: (Mṣb:) or † The sucking strengthened the bone. (Mgh.) — نُشِرَ, (S, A, Mṣb, K,) aor. 2, (S,) inf. n. نُشِرَ (S, A, Mṣb, TA) and نُشُرَ, (Mṣb,) agreeably with what Fr says, (S,) signifies † He (a dead person) lived after death; came to life again; revived; (S, TA;) or lived; came to life; (A, Mṣb;) as also انشُرَ. (A.) Hence يَوْمَ النُّشُورِ † The day of resurrection. (S.) — نُشِرَ, (TA,) inf. n. نُشِرَ, (K, TA,) † It (herbage, or pasturage,) became green in consequence of rain in the end of summer after it had dried up. (TA.) — † It (a plant) began to grow forth in the ground. (K, * TA.) You say, مَا أَحْسَنَ نُشْرَهَا † How good is its first growth! (TA.) — † It (a tree) put forth its leaves. (K.) — † It (foliage) spread. (K.) — نُشِرَتِ الْأَرْضُ, (S, A, K,) aor. 2, (TA,) inf. n. نُشُورَ, (K,) † The land being rained upon in the end of summer, its herbage, or pasturage, became green after it had dried up: (S, TA:) or the land, being watered by the rain called الرَّبِيعَ, put forth its herbage. (A, K.) See نُشِرَ. — نُشِرَ, (S, A, Mṣb,) aor. 2, (S,) inf. n. نُشِرَ, (K,) † [He saved wood;] he cut (قَطَعَ, S, or نَحَتَ, K) wood, (S, A, Mṣb, K,) with a مُنْشَارٍ. (S, A, Mṣb.)

2: see 1, in five places, throughout the former half of the paragraph.

3. نَاشِرُهُ الْغِيَابَ [He spread, or unfolded, with him the garments or pieces of cloth]. (A.)

4: see 1, after the middle of the paragraph.

5: see 8, in two places.

6. تَنَاشَرُوا الْغِيَابَ [They spread, or unfolded, one with another, the garments, or pieces of cloth]. (A.)

8. انشُرَ [quasi-pass. of 1,] It spread, expanded, or unfolded; it became spread, expanded, or unfolded; as also تَنَشُرَ: (K:) [or the latter, being quasi-pass. of 2, denotes muchness, &c.] — انشُرَتِ النَّخْلَةُ The branches of the palm-tree spread forth. (K.) [And انشُرَتِ الْأَغْصَانُ The branches spread forth: and the branches straggled.] — انشُرَ الْخَبْرُ † The news spread, or became published, (S, A, K,) † among the people. (A.) — And انشُرَتِ الرَّائِحَةُ † [The odour spread, or diffused itself.] (K in art. فُوح; &c.) — انشُرَ النَّهَارُ † The day became long and extended: (K:) and so one says of other things. (TA.) — انشُرَ الْعَصَبُ † The sinews, or tendons, became inflated, or swollen, (K,) by reason of fatigue: (TA:) انشُرَ is a state of inflation, or swelling, in the sinews, or tendons, of a beast, occasioned by fatigue: (S:) AO says, that the sinew, or tendon, which becomes inflated, or swollen, is the عَجَايِبَةُ, (S, * TA,) and that what is termed تَحْرُكُ الشَّطِيِّ is similar to this affection, excepting in its not being so well endured by the horse: by another, or others, it is said, that انشُرَ of the sinews, or tendons, of a beast, in his fore leg, is a breaking, and consequent displacement, of those sinews. (TA.) — انشُرَ ذَكَرُهُ † His penis became erect. (TA.) [And hence,] انشُرَ الرَّجُلُ † The man became excited by lust. (S, K.) — انشُرَ الْمَاءُ [In my copy of the A, انشُرَ, but this I regard as a mistranscription,] The water became sprinkled; as also تَنَشُرَ: (A:) [or the latter signifies it became much sprinkled.] — انشُرُوا فِي الْأَرْضِ They became scattered, or dispersed, or they scattered, or dispersed, themselves, in the land, or earth. (A.) — انشُرَتِ الْغَنَمُ, (Mṣb, TA,) and الإِبِلُ, (K, TA,) The sheep or goats [and the camels] became scattered, or dispersed, after having been confined in their nightly resting-place: (Mṣb:) or the sheep or goats (TA) and the camels (K, TA) became scattered, or dispersed, through negligence of their pastor. (K, TA.) — انشُرَ الْأُمُورُ † The state of things, or affairs, became dissolved, broken up, decomposed, disorganized, or unsettled; syn. تَشَتَّتَتْ. (TA, art. شت.) — See also 1, latter part of the paragraph. — انشُرَ also signifies He put himself in motion, and went on a journey. (TA, in art. بَسر.) — انشُرَ الذِّئْبُ فِي الْغَنَمِ The wolf made an incursion among the sheep or goats. (TA in art. شع.)

10. اسْتَنْشَرَهُ He demanded, or desired, of him that he should unfold (أَنْ يَنْشُرَ) to him (عَلَيْهِ) [a thing]. (A.)

ناشِرٌ used in the sense of an act. part. n.: see نُشِرَ. — And in the sense of a pass. or quasi-pass. part. n.: see نُشِرَ. — A sweet odour: (S, A, K:) [because it spreads:] or odour in a more general sense; (A, K;) i. e., absolutely, whether sweet or stinking: (A'Obeyd:) or the odour of a woman's mouth, (ADk, A, K,) and of her nose, (ADk, TA,) and of her arm-pits (أَعْطَافٍ), after sleep. (ADk, A, K.) — † Herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer or spring (see below, and see سِمَاكُ): (S, K:) it is bad for the pasturing animals when it first appears, and men flee from it with their camels &c.; (S, TA;) which it affects with the [disease called] سَهَامٌ when they pasture upon it at its first appearance: [see remarks on a verse cited in art. بَاضٌ, voce بَاضٌ: and see another verse in art. جَرَبٌ, voce أَجْرَبٌ:] AHn says, that it does not injure animals with the solih hoof; or if it do so, they leave it until it dries, and then its evil quality departs from it: it consists of leguminous plants and of [the herbage termed] عَسْبٌ; or, as some say, of the latter only: (TA:) [an ex. of the word is cited in art. جَرَبٌ, voce أَجْرَبٌ:] or herbage, or pasturage, of which the upper part dries up and the lower part is moist and green: (Lth:) or herbage produced by the rain called الرَّبِيعَ: (A:) and what has come forth, of plants, or herbage. (TA.) — Life. (K.)

نَشْرٌ is of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (Mṣb, TA,) syn. with مَنَشُورٌ, like as قَبْضٌ is with مَقْبُوضٌ, (Mgh,) and syn. with مُمْتَشِرٌ, (S, Mṣb, K,) [therefore signifying Spread, expanded, or unfolded: scattered, or dispersed, &c.: and spreading, or being spread, &c.: being scattered, &c.:] and a thing that one has spread, expanded, or unfolded: &c. (O, voce سَبَلٌ, q.v.) — You say اِخْتَسَى الْبَايْزَى رِيثًا نُشْرًا The hawk, or falcon, became clad in spreading and long feathers. (S, TA.) — And hence نُشْرٌ is applied to People in a scattered, or dispersed, state, not collected under one head, or chief; (Mṣb, K;) as also نُشْرٌ: (K:) and to sheep or goats in a scattered, or dispersed, state, after having been confined in their nightly resting-place: (Mṣb:) or sheep or goats, and camels, in a scattered, or dispersed, state, through the negligence of their pastor. (TA.) You say رَأَيْتُ الْقَوْمَ نُشْرًا I saw the people in a scattered, or dispersed, state. (S.) And جَاءَ الْقَوْمُ نُشْرًا The people came in a scattered, or dispersed, state. (TA.) — Hence also, نُشِرَ الْمَاءُ What is sprinkled, of water, (Mgh, TA,) in the performance of the ablution termed اِتْمَلِكْ نُشْرًا. (TA.) It is said in a trad., اِتْمَلِكْ نُشْرًا.

نشز *Rising; or rising from its place; high, or elevated; protuberant, or prominent; protruding.* (K, TA.) You say, *قَلْبٌ نَاشِزٌ* *A heart rising from its place by reason of fright.* (K, TA.) And *تَلٌّ نَاشِزٌ* *A high, or an elevated, mound, or hill: pl. [reg. of نَاشِزَةٌ and irreg. of نَاشِزٌ].* (TA.) And *رَكْبٌ نَاشِزٌ* *A protuberant, high, pubes, or mons Veneris.* (TA.) And *نَحْمَةٌ نَاشِزَةٌ* *A piece of flesh elevated, or protuberant, upon the body.* (TA.) And *عِرْقٌ نَاشِزٌ* *A vein constantly swollen and pulsating (A, K*) in consequence of disease (K, TA) or from some other cause.* (TA.) And *رَجُلٌ نَاشِزُ الجَبْهَةِ* *A man having a high, or prominent, forehead.* (TA.) And *إِمْرَأَةٌ نَاشِزَةٌ* *A woman large in the sides, having the القصيرى [or lowest of the ribs] with the flesh upon it, prominent.* (IAar, TA.) — Also, (A, TA,) or *نَاشِزَةٌ*, (Mgh,) [but the former is the more common,] † *A woman disobedient to her husband, (Mgh, TA,) and exalting herself against him, (TA,) and hating him, (Mgh, TA,) and deserting him.* (TA.) See 1. [The former epithet is also applied in like manner to a husband.]

نشط

1. *نشط*, aor. -, inf. n. *نَشَطٌ* (S, Mgh, K) and *مَنْشَطٌ*, (TA,) *He (a man, S, TA, and a beast of carriage, TA,) was, or became, brisk, lively, sprightly, frisky, active, agile, prompt, and quick; syn. خَفٌّ, (Mgh, TA,) and أُسْرَعٌ, (Mgh;) contr. of كَسِلٌ; (TA;) or pleased, cheerful, happy, or willing; to do work, &c.; (Lth, K;) or by reason of his work; (Mgh;) as also *تَنْشِطٌ*, (S, K, TA,) *لِأَمْرٍ كَذَا* [to do, or on account of, such a thing, or such an affair]. (S, TA.) You say also, *نَشِطَ إِلَيْهِ* [He betook himself to him, or it, with briskness, liveliness, sprightliness, or the like]. (TA.) — [Hence, app.,] *نَشِطَتِ الدَّابَّةُ* *The beast of carriage became fat.* (K.) — *نَشِطَ*, aor. -, inf. n. *نَشِطٌ*, (S, K, TA,) *He went forth from a place: (K:) he passed, or crossed, from one country or the like to another: (TA:) said, for instance, of a wild bull: (AO, IDrd, S, K:) and in like manner, a star, [meaning a planet,] from one sign of the zodiac to another. (S, K.) And نَشِطَتِ الإِبِلُ*, aor. -, inf. n. *نَشِطٌ*, *The camels went, either in a right direction or otherwise.* (TA.) — [Hence,] *نَشِطَتِ البُحُورُ تَنْشِطًا بِصَاحِبِهَا* (S, TA) † *Griefs, or disquietudes of mind, lead forth him who has them [from place to place].* (TA.) Himyán Ibn-Koháfah says,*

- أَمَسَتْ هُمُومِي تَنْشِطَ المَنَاشِطَا
 - أَلْشَامُ بِي طَوْرًا وَطَوْرًا وَاسِطًا
- [meaning تنشط بى الى المناشط, i. e., † My griefs,

or disquietudes of mind, became such as to lead me forth to the places to which one goes forth, to Syria at one time, and at one time to Wásif]. (S.) You say also of a road, *يَنْشِطُ مِنَ الطَّرِيقِ الأَعْظَمِ* † *It goes forth from the main road, to the right, and to the left.* (Lth, K,*) And *نَشِطَ بِهِمُ* † *[A road led them forth, and they took it].* (TA.) — *نَشِطَ الدَّنُو*, (S, K,) aor. - (K, TA) and -, (TA,) [inf. n. *نَشِطٌ*,] *He pulled out the bucket, (S, K,) or pulled it up, (TA,) from the well, (S, TA,) without a pulley.* (S, K.) — And hence, *المَلَائِكَةُ تَنْشِطُ الأَرْوَاحَ* † *The angels draw forth the souls like as the bucket is drawn forth from the well: (Zj:) and تَنْشِطُ نَفْسٌ* (Fr, L, K [in the *قَكْبُهَا*]) which means, (K,) accord. to Ibn-'Aráfah, (TA,) † *they loose the soul of the believer gently.* (K, TA.) — [Hence also,] one says of a she-camel, [likening the motion of her fore legs to that of the arms of a man pulling up a bucket from a well without a pulley,] *حَسَنَ مَا نَشِطَتِ السَّيْرُ*, meaning † *Good was her wide stretching out of her fore legs (Aq, S, TA) in her going along.* (TA.) — *نَشِطَ الحَبْلُ*, (S, Mgh, K,) aor. -, (K, and so in a copy of the S,) or -, (Mgh, and so in a copy of the S,) inf. n. *نَشِطٌ*, (S, Mgh,) *He tied the cord, or rope so as to form a knot; (K, TA;) as also *نَشِطَهُ*, (K,) inf. n. *تَنْشِطٌ*: (TA:) or he tied it in a knot such as is termed *النُّشُوطَةُ*; (AZ, S, Mgh;) as also † the latter verb: (Ham, p. ٧٢٢:) and *نَشِطَ العُقْدَةَ* *he tied the knot so as to form what is thus termed: (Mgh:) and تَبَطَّ النُّشُوطَةَ* *he tied the knot thus termed.* (TA.) [See also 4.] — *نَشِطَ*, and *نَشِطَ مِنْ عِقَالٍ*: see 4.*

2. *نَشِطَهُ*, inf. n. *تَنْشِطٌ*, *He, or it, rendered him [i. e. brisk, lively, sprightly, frisky, &c.]; (K;) as also *نَشِطَهُ*. (Yaakoob, K.) — See also 1, last sentence but one, in two places; and see 4.*

4. *انشط*, said of a man, (K, TA,) or of a company of men, (S,) *His, or their, beasts, (S, K,) or family, (K,) were, or became, in a state of نَشِطٌ* [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (S, K.) — As a trans. v.: see 2. — [Hence, app.,] *It (herbage) rendered a beast fat.* (S, TA.) — *He loosed, untied, or undid, (S, Mgh, Mgh, K,) a cord, or rope, (S, K,) or a knot such as is termed *النُّشُوطَةُ*; (Mgh, Mgh,) as also *انشط*; and *نَشِطَ*; (Mgh;) and in like manner, the bond termed *عِقَالٌ*; (Mgh;) and so, perhaps, *نَشِطَ*: (Ham, p. ٧٢٢:) *he pulled a cord, or rope, until, or so that, it became loosed, untied, or undone; (TA;) as also *انشط*: (S, K, TA,) he caused the *عِقَالُ* to become loosed, untied, or undone, by pulling its *النُّشُوطَةَ*: (K, TA:) he loosed, untied, or undid, a knot by a single pull. (TA.) You say also, *انشط البعير* *He loosed, untied, or undid, the *انشط* [of the *عِقَالُ*] of the camel.* (TA.) And *انشط البعير من عقاله* *He loosed the camel from his *عِقَالُ*.* (Mgh.) [And hence the saying,] *كَانَتْهَا أَنْشِطٌ مِنْ عِقَالٍ* *As though he were loosed [from a bond such as is called *عِقَالُ*]: (S, Mgh, TA:) a proverb, relating to an event's happening quickly; (Mgh;) or said of him who commences any work quickly; and of the sick when he recovers; and of a person who has swooned when he revives; and of a person sent to execute an affair, hastening his determination respecting it: (TA:) it is often related in a different manner, *كَانَتْهَا نَشِطٌ مِنْ عِقَالٍ*; but this is not correct. (IAth, TA.) [But see above, in this paragraph; and see 1, where a similar meaning is assigned to the unaugmented verb.] — *He bound, or tied, him, or it, firmly, fastly, or strongly: so in the copies of the K; so that, if this be correct, the verb has two contr. significations.* (TA.) — See also 8.***

5: see 1, first sentence. — *تَنْشِطَتْ فِي سَيْرِهَا* *She (a camel) hastened, or was quick, in her going, or pace.* (S, K.) — *تَنْشِطُ المَازَةَ* † *He passed through, or over, the desert, (K, TA,) with swiftness, and with briskness, liveliness, sprightliness, or activity.* (TA.) And *تَنْشِطُهُ* † *He traversed it quickly, or swiftly.* (IB, in TA, voce *هَرَجَابٌ*.) And *تَنْشِطَتِ الأَرْضُ* † *She (a camel) traversed, or crossed, the land, like the *نَاشِطُ* in her quickness, or her aim, with briskness, liveliness, or sprightliness.* (TA.)

8. *انشط* *It (a cord, or rope,) became loosed, untied, or undone.* (Har, p. ٣١١.) — † *He (a man) became loosed from the tie of silence, (Har, p. ٣١٠; Mgh,) and from that of impotence. (Mgh [in which a doubt is expressed as to its being of classical authority].) — As a trans. v.: see 4, in two places. — He pulled, or drew, a thing. (TA.) — He seized a thing, took it hastily, or snatched it unawares: a meaning wrongly assigned in the K to *انشط*. (TA.) You say also, *انشط المأل*, (Sh, K,) and *الكلأ*, (Sh,) *The camels, or sheep or goats, pulled up, or out, the herbage, with the teeth.* (Sh, K.) — *He scaled a fish; (K;) as though meaning he pulled off the scales thereof.* (TA.)*

نَشِطٌ [app. a pl. of *نَاشِطٌ*] *Persons untwisting cords, or ropes, in the time of undoing them for the purpose of their being twisted or plaited a second time.* (IAar, K.)

نَشِطَةٌ as used in the following saying, (Mgh,) *الشُّفْعَةُ كَنَشِطَةِ العِقَالِ* *The right termed *شُفْعَةُ* is like the loosing of the bond called *عِقَالُ*, in respect*

she-camel, and the beast, to exert herself to the full, or to the utmost, or beyond measure, in going, or pace; or to go the pace termed *مرفوع*; syn. *رَفَعَهَا فِي السَّيْرِ*: (M, Mgh:) or he elicited her utmost pace; (K, TA;) from *نَصَّ* as signifying *الرَّفْعُ*; for the phrase *رَفَعَهَا فِي السَّيْرِ* necessarily implies the eliciting the utmost of her celerity of pace: (TA:) or he went a vehement pace so as to elicit the utmost that she possessed [of celerity]: (Aṣ, Ṣ:) or he put her in motion so as to elicit her utmost pace: (A'Obeyd, TA:) or he urged, or incited, her, and elicited her pace: (Mṣb:) *نَصَّ*, alone, also occurs in a trad., (M, Mṣb,) as meaning *رَفَعَ نَاقَتَهُ*: (M:) and *نَصَّ نَاقَتَهُ* signifies the same as *نَصَّهَا*. (IKṭ, TA.) You do not say of a camel *نَصَّ*, making him the agent, and the verb intrans. (O,* TA.) [In the M, however, I find it said, that *نَصَّ* and *نَصَّصَ* signify *السَّيْرَ الشَّدِيدَ*; app. indicating that they are inf. ns., of which the verb is *نَصَّ*, aor., accord. to rule, -, signifying *He went a vehement pace, or vehemently*: and Golius says, as on the authority of Ibn-Maṣrūf, that this verb is used intransitively, with *نَصَّصَ* for its inf. n., as signifying *valide incessit*: but see *نَصَّ* below.] — [Hence, app.,] *نَصَّ* also signifies *The urging or inciting [a beast]*; syn. *الْحَثُّ*. (M.) — And *نَصَّ الشَّيْءَ*, (M, K,) aor. -, inf. n. *نَصَّصَ*, (TA,) *He moved the thing; put it in motion, or into a state of commotion; agitated it; stirred it; shook it*; (M, K;) as also *نَصَّصَهُ*. (Ṣ, M, K.) Hence the saying, *فَلَانٌ يَنْصُصُ أَنْفَهُ غَضَبًا*, (K, TA [in the CK, incorrectly, *يَنْصُصُ*]) *Such a one moves about his nose by reason of anger*. (TA.) And *نَصَّصَ لِسَانَهُ* *He moved about his tongue*; (Ṣ, M;) like *نَصَّصَهُ*; (M;) which is a dial. form; (A'Obeyd, Ṣ;) the former being the original; the *ص* not being, as some assert it to be, substituted for the *ض*; for these two letters are not of the same kind so as to be commutable. (M.) — See also 8.

2: see 3.

3. *نَاصَهُ*, (K,) inf. n. *نَاصَاةً*, (TA,) *He (a man, TA) went to the utmost length with him, (namely his creditor,) in reckoning, so as to omit nothing therein*; (K, TA;) as also *نَصَّصَهُ*, (K,) inf. n. *نَصَّصِصَ*. (TA.) *He (God) went to the utmost length with him, (namely a man,) in questioning and in reckoning*. (TA.) [See also 1.]

6. *تَنَاصَ الْقَوْمُ* *The people, or company of men, crowded, thronged, or pressed, together*. (TA.)

8. *انْتَصَّ* *He, or it, (said of a camel's hump, Lth, TA,) became raised, or elevated, or high*: (K, TA:) or (TA) *became even and erect*. (Lth, K,* TA.) [In a copy of the A, the verb in these senses, and relating to a camel's hump, is written

نَصَّ.] You say also, *انْتَصَّتِ الْعُرُوسُ*, (M, K,) or *انْتَصَّتْ عَلَى الْبَيْتَةِ*, (A,) *The bride became raised, (A,) or seated, (K,) or shown or displayed, (M,) upon the مَنْصَةَ*. (M, A, K.) — *He (a man, TA) drew himself together; contracted himself; or shrank*. (Ibn-'Abbād, K, TA.)

R. Q. 1. *نَصَّصَ*, (Ṣ, M, K,) inf. n. *نَصَّصَاةً*, (Sh, M,) *He, or it, became in motion, or in a state of commotion; became agitated, stirred, or shaken; moved, or moved about; bestirred himself or itself; shook*. (Sh.) *He (a man) shook in his walk, being erect*. (M.) *He (a camel) shook, or became in a state of commotion, in rising from the ground*. (M.) — [Also,] said of a camel, it is like *حَضَّضَ*; (Ṣ;) i.e., it signifies (TA) *He (the camel) fixed, or made firm or steady, his knees upon the ground, and put himself in motion, or in a state of commotion, previously to rising*. (Lth, K, TA.) [See also *نَصَّصَ*.] — And *He (a camel) made a hollow place in the ground with his breast, in order to lie down*. (M, TA.) — *نَصَّصَ* used transitively, see 1, latter portion, in three places.

نَصَّ The end, or extremity, of anything; (Az, Ṣ, M;) the utmost, or extreme, extent, term, limit, point, or reach, of a thing: this is the primary signification. (Az, TA.) It is said in a trad., (Ṣ, M,) of 'Alee, (Ṣ,) *إِذَا بَلَغَ النِّسَاءَ نَصَّ الْحَقَاقِي*, (Ṣ,* M, K,*) or *نَصَّ نَصَّصَ*, (K,* TA,) but the former is that which is commonly known; (TA;) i.e. *When women attain the period of mature intellect, (Mbr, Ṣ, K, TA,) and know the real natures of things, (K, art. حَقَاقِي) [then the male relations on the father's side have a better right to dispose of her in marriage than the mother;] meaning, when they attain to that age at which they are qualified to contend for their rights; [accord. to the former reading;] for this is what is termed الْحَقَاقِي: (K,* TA:) or when they attain to puberty: (Az, TA:) or when they attain to that period at which they become objects of contention for right; when every one of the guardians asserts himself to have the best right: (K:) or الْحَقَاقِي in the trad. is a metaphorical term, from the same word as applied to camels [when entering upon the fourth year]; (K,* TA;) and الْحَقَاقِي, also, in this case, accord. to some, properly signifies the same, being a pl. of حَقَّةٌ; (TA in art. حَقَاقِي;) and the meaning is, *when they attain to the extreme term of childhood*. (M, K.) — In the conventional language of men of science, it signifies † *A thing [or statement] plainly, or explicitly, declared, or made manifest, by God, and his Apostle; of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ: (Mṣb:) or a نَصٌّ of the Kur-án, and of the traditions, is an expression, or a phrase, or a sentence, indicating a particular meaning, not admitting any other than it: (TA:)**

so in the conventional language of the law; and the scholastic theologians: (MF, on *حُطْبَةٌ* of the K:) or a statute, or an ordinance indicated by the manifest or plain meaning words of the Kur-án, and of the Sunneh: *فَعْلٌ* as denoting "elevation" and "appearance", or, as some say, from *نَصَّ* as signifying 'elicited, and made apparent, his opinion.' (T Hence, also, as used by the practical lawyer signifies † *An evidence, or a proof: (TA:) [particularly a text of the Kur-án, or of the Sunnah used as an authority in an argument, for proof an assertion.]* The pl. [in all these senses *نُصُوصٌ*. (Mṣb.) — [Also, † *The text, or words, of an author, book, writing, or passage frequently used in this sense.]* — *Hardness, dexterity, or straightness, of an affair, or a state, or c* (M, TA.) — *سَيَّرَ نَصَّ*, and *نَصَّصَ*, (Ṣ, K,) *vehement pace, in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost possible celerity is elicited; [this meaning seems to be indicated though not expressed, in the Ṣ;] syn. رَفَعَهَا فِي السَّيْرِ (K:) or, the former, as Az says, in one place *kind of swift pace: or, as he says in another place the utmost pace which a beast of carriage is to attain: (TA:) or نَصَّ and نَصَّصَ signifying vehement pace or going*. (M.) See 1.*

نَصَّصَ: see *نَصَّ*, last sentence, in two places.

هُوَ نَصَّاصُ الْأَنْفِ *He is one who moves about his nose [much] by reason of anger*. (Ibn-'Abbād,

حَيَّةٌ نَصَّاصَةٌ *A serpent that moves about much*. (K.) [See also *نَصَّاصٌ*.]

أَنْصُ [a comparative and superlative epithet from *نَصَّ الْحَدِيثِ*, q. v.]. 'Amr Ibn-De'e said, *رَأَيْتُ رَجُلًا أَنْصَ لِلْحَدِيثِ مِنَ الزُّهْرِيِّ*, *I have not seen a man more skilled in tracing or ascribing, or attributing, a tradition to author, in the manner explained above, (voce *نَصَّ* than Ez-Zuhree; i. q. أَرْفَعَ لَهُ and أَسَدَ)*. (TA)

مَنْصَةٌ: see what next follows, throughout.

مَنْصَةٌ, (Ṣ, M, A, Mṣb, K,) or *مَنْصَةٌ*, (Mṣb) *The thing upon which a bride is raised (Ṣ,* A, and seated, (Mgh,) or shown or displayed, (L) or upon which she stands (تَقَفُ [but this is probably a mistake for تَقَعُدُ, i. e. sits,]) when displayed to the bridegroom, (Mṣb,) in order that she may be seen (M, Mgh) [and distinguished] from among the women; (Mgh;) being a chair, (Mgh, M TA,) or couch; (TA;) or consisting of pieces of cloth raised, and carpets laid smoothly for a seat (M:) written with kear (Mṣb, K) as being an instrument, (Mṣb,) or with fet-ḥ [as being a platform (Mgh;) accord. to some authorities, مَنْصَةٌ*

it has this signification [in the verse of the Kur. above referred to]; but the former meaning, of "a sign, &c.," is the more correct. (TA.)—See also **نُصِبَ** and **نُصِبَ**, below. — **نُصِبَ**, with respect to rhyme in a verse, is *The being free from anything that would mar it*, (Akh, K,) *when the verse itself is not curtailed*; for when the verse is curtailed, the term **نصب** is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs: not one of the terms of Kh. (Akh.) Derived from **الانْتِصَابُ**, as signifying "the standing erect; being tall; making one's self tall, by stretching the neck;" and therefore not applied to verse that is curtailed. (IJ, ISd.) — **نُصِبَ** *One who is set, or set up, as an obstacle to a thing, or as a butt for a thing, like the butt of archers.* (TA, art. **عرض**.) See 1. — **نُصِبَ** [*A peculiar mode of singing, or chanting: or a peculiar kind of song, or chant*]: (See 1.)

نُصِبَ عَيْنِي, and **نُصِبَ** عَيْنِي, or the latter is a barbarism, (K,) disallowed by Kt; but it is allowed by Mtr; and said to have been heard from the Arabs [of the classical ages]; *This is a conspicuous object of my eye; a thing in full view of my eye*: said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) — **جَعَلْتُهُ نَصْبًا عَيْنِي** *I made him, or it, a conspicuous object, or a thing in full view, of my eye.* (TA.) — Mtr says, that **نُصِبَ**, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] *conspicuously seen of the eye, so as not to be forgotten, nor to be unheeded, nor to be placed behind the back, or uncared for, or disregarded.* (MF.) — **نُصِبَ** (S, K) and **نُصِبَ** (K) *Evil*; (S;) *trial; affliction; misfortune*: (S, K:) so in the Kur, xxxviii, 40: (S:) *disease*: (K:) *affliction occasioned by disease.* (Lth.) See also **نُصِبَ**.

نُصِبَ: see **نُصِبَ**.

نُصِبَ [as a subst.] *Fatigue; weariness; toil. — Difficulty; trouble; distress; affliction.* (TA.) See the verb: and see **نُصِبَ**.

نُصِبَ *Diseased; sick; and in pain.* (K.)

نُصِبَ: see **نُصِبَ**. — **نُصِبَ** (K, Mṣb) and **نُصِبَ** (K: accord. to the S, the latter is sometimes written **نُصِبَ**: [but it seems that **نُصِبَ** is the more common of the two words:] and **نُصِبَ** (S, Mṣb) *What is set up and worshipped to the exclusion of, or in preference to, the true God*: (S:) or *anything that is so worshipped*: (K:) or *a stone that is set up and so worshipped*: (Mṣb:) the pl. of **نُصِبَ** is **أَنْصَابُ**: (S, Mṣb:) or **نُصِبَ** is a pl. of **نُصِبَ**, like as **سُقْفٌ** is of **سُقْفٌ**: (Mṣb:) or it is a pl. of which the sing. is **نُصِبَ**; and it may be a sing., the pl. of which is **أَنْصَابُ**: (Zj:)

which last word, accord. to some, is *syn. with أَصْنَامٌ*: but others deny this; because **انصاب** are figured and sculptured or painted; whereas **انصاب** are of an opposite description. (Mṣb.) [See a verse cited in art. **مور**.] — Also, **الانْتِصَابُ** *Certain stones which were set up around the Ka'abah, over which it was customary for the name of some deity to be pronounced in the killing of animals (يَهْلُ عَلَيْهِمْ), and upon which victims were slain in sacrifice to another, or others, than the true God*: (ISd, K:) pl. of **نُصِبَ**, as **عُنُقٌ** is of **عُنُقٌ**; or of **نُصِبَ**, as **أَقْفَالٌ** is of **قُفْلٌ**. (TA.) — **نُصِبَ**, as occurring in the Kur, v. 4, signifies *An idol; or a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood*: (Kt:) or pl. of **نُصَابُ**, and signifying *idols*. (Jel.) — **أَنْصَابُ الْحَرَمِ** *The limits of the sacred territory [of Mekkeh]; (K;) i. e., signs, or marks, set up there, whereby it might be known.* (TA.) See also **نُصِبَ**.

نُصِبَ *A laying of a snare; meaning a plot, a stratagem, or an artifice.* (TA.)

نُصِبَ: see **نُصِبَ**.

نُصَابُ *The place of sun-set; مَغِيبُ الشَّمْسِ*; (K;) *the place to which it returns.* (TA.) — See **نُصِبَ**: and **نُصِبَ** — **نُصَابُ** *The handle of a knife*; (S, K;) *in which the سَيْلَانُ is set*: (TA:) pl. **نُصَابُ**. (K.) — **نُصَابُ**, of property, † *The amount which renders it incumbent on the possessor to pay the alms, or tax, called الزَّكَاةُ*: (S, K:) as two hundred dirhems, or five camels, (S,) [or twenty deenárs, or forty sheep or goats. (IbrD.)] So called as being the "source" whence the tax comes. (Mṣb.)

نُصِبَ (S, K) and **نُصِبَ** (K) † *A share, or portion, or lot, syn. حَظٌّ*; (S, K;) of a thing; (S;) or of anything; (TA;) *a set portion*: (A:) [hence it appears to be in the sense of **نُصِبَ** what is set:] pl. of the former **أَنْصَابٌ** and **أَنْصَابَةٌ** (K, Mṣb) [the latter a pl. of pauc.], and **نُصِبَ**. (Mṣb.) — **نُصِبَ** *A tank, or cistern.* (S, K.) — *A snare, or fowler's net, set, or set up*: (S, K:) thus in the sense of **نُصِبَ**. (TA.) See also **نُصِبَ**.

نُصِبَ, (S,) or **نُصَابُ**, (K,) which latter is the pl. of the former, (TA,) *Stones which are set up around a tank, or cistern, and the interstices of which are filled up with kneaded clay.* (S, K.) Dhu-r-Rummeh says,

• هَرَقْنَا فِي بَادِي النَّشِيَةِ دَائِرَ
• قَدِيرٍ بَعْدَ الْمَاءِ بُقْعَ نَصَابِهِ

[We poured it out into an old cistern of which the water was dried up and the bottom apparent,

which for a long time had contained no water, the stones set up around which, having their interstices filled up with kneaded clay, were black and white]. (S.) The pron. in هَرَقْنَا refers to a large bucket mentioned before. (TA.) — **نُصَابُ** is also explained by A'Obeid as signifying *Stones that are set up around a tank, or cistern, to mark the quantity of water with which the camels will be satisfied.* (TA.) See **نُصِبَ**.

نُصِبَ i. q. **مُنْصَبٌ**, *Grief, or anxiety, that fatigues, tires, or wearies*: (K:) after the manner of a rel. n.: (Sb, K:) meaning **نُصِبَ**; like **تَأْمُرُ** and **لَابِنٌ**: or **نُصِبَ** is here an act. part. n. used in the sense of the pass. part. n. [مُنْصُوبٌ] followed by **فِيهِ**; i. e. **يُنْصَبُ فِيهِ**, in which one is fatigued, tired, or wearied; like **يَتَأْمُرُ فِيهِ**, meaning **يَتَأْمُرُ فِيهِ**, &c.: (S:) or the phrase **نُصِبَ اللَّهُ**, in the sense of **أُتْعِبَهُ**, has been heard; (K;) and **نُصِبَ** is its act. part. n. (TA.) — **نُصِبَ نُصَابٌ** is also said to be a phrase of the same kind as **مَوْتُ مَائِتٌ**, and **شِعْرٌ شَاعِرٌ**; [therefore meaning *Severe fatigue, or difficulty, or trouble, and the like*]. (TA.) — Also **عَيْشٌ نُصَابٌ**, and **دُو مُنْصَبَةٌ**, *A fatiguing, laborious, or troublesome, life.* (K.) — **النُّوَصَابُ**, and **أَهْلُ النَّصَابَةِ**, and **النَّاصِبَةُ**, *Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee (K) the son of Aboo-Tálib*: (TA:) [so called] because they acted with hostility, or enmity, towards him, (K,) and openly opposed him: they were a sect of the Khawárij. (TA.)

نُصِبَ الشُّجَاعِ *The eye of the serpent called شُجَاعٌ, which it raises to look.* (TA in art. **شجع**.) — By the expression **كُنَاصِبَةُ الشُّجَاعِ** in the following words of the poet,

• بَصْرَ كُنَاصِبَةِ الشُّجَاعِ الْمُرْصِدِ •

is meant *Like the eye of the brave man, which he raises (يُنْصِبُ) to look at, or see, something.* (TA.)

نُصِبَ: see **نُصِبَ**.

أَنْصَبُ *A goat having erect horns*: (S, K:) fem. **نُصْبَاءٌ**. (S.) — **نُصْبَاءٌ** *A she-camel having an elevated breast.* (S, K.) — **أَنْصَبُ** *An ear that is erect, and approaches the other ear.* (TA.)

مُنْصَبٌ [so accord. to the copies of the S and K in my hands, and the Mṣb, which states it to be of the same measure as **مَسْجِدٌ**, and the TA: written by Golius and Freytag **مُنْصَبٌ**] and **نُصَابٌ** † *Origin; source*; (S, K, Mṣb;) of anything; (TA;) *that to which a person or thing is referred, as his or its source*; *syn.*

لَا أُرِيدُ مِنْكَ أَنْ تَنْصَحَنِي وَلَا أَنْتَصِحَا، i. e. *I do not desire of thee sincere or faithful advice, nor thy taking me as a sincere or faithful adviser.* (L.) — See 10.

10. استنصحه (S, L,) and انتصحه (L,) *He reckoned him, or deemed him, نصيح (S, L,) i. e., a sincere, faithful, or honest, adviser, or counsellor, or actor.* (L.)

نصاح † Thread (S, K) with which one sews: (S:) pl. نصائح (K, TA; in the CK نصيح); and نصيحة (K:) the kesreh and l in the latter are not those which are in the sing., and the e is added as a fem. sign of the pl. (TA.) [See also خيط.]

نصاحات Skins. (S, K.) Aṣ cites as an ex. this verse of El-Aṣṣha,

* فَتَرَى الْقَوْمَ نَشَاوَى كَلْبُهُم *
* مِثْلَمَا مُدَّتْ نِصَاحَاتُ الرَّبْحِ *

(S, &c.) ربح here signifies, accord. to some, a young camel such as is called ربيع (Az:) or a lamb, or kid: (ISd:) or the bird called in Persian زاغ. (TA.) [But see what follows.] — Also, (accord. to El-Muārrij, TA.) Snare, (as in some copies of the K, and in the TA) or cords, (as in other copies of the K) having loops (حلق) made to them, which are set, and with which apes (قردود) are caught; (K;) one of these animals being attached to one of the cords to attract others. (TA.) Agreeably with this signification some explain the verse of El-Aṣṣha cited above; ربيع, originally رباح, signifying apes. (TA.)

نصوح † True, or sincere, repentance: (S, K:) from نصحت الإبل الشرب (IAṣr, S:) or [repentance that mends one's life;] from نصح التوب, agreeably with the saying of Moḥammad, "He who traduces the absent mends, and he who begs forgiveness of God mends:" [see رفا:] (S:) or such repentance that one returns not after it to that of which he repents: (K:) sincere repentance, after which one returns not to sin: so explained by Moḥammad himself: (TA:) or very sincere, or very honest repentance: (Zj:) being a measure of an intensive epithet, applicable alike to the masc. and fem.: (TA:) or repentance in which one does not purpose to return (K) to the sin of which he repents. (TA.) The people of El-Medeeneh read [in the K, lxvi., 8,] نصوحاً: but some read نصوحاً, which is an inf. n. (Fr.)

نصيح: see نصيح.

نصيحة, an inf. n., (L, Mṣb,) or a simple

subst., (S, K,) Sincere, honest, or faithful, advice, or counsel, and conduct: (Mṣb:) direction to that which is for the good of the person who is the object, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or good advice or counsel; direction to what is good: or sedulousness, or earnestness, in advice or counsel: or sincere or honest conduct: (MF:) or benevolence; desire for what is good for the person who is the object: (Nh, MF:) [pl. نصائح].

نصاح: see نصيح.

نصيح (act. part. n. of نصح) and نصيح are syn., (S, K,) signifying One who advises, or counsels, sincerely, honestly, or faithfully: and who so acts: (Mṣb:) [who directs another to that which is for the good of the latter, by words, or speech; or otherwise: or who gives good advice, or counsel: or who advises, or counsels, sedulously, or earnestly: or who acts sincerely, or honestly: or benevolent; who desires what is good for another: see نصح له:] pl. of the former نصيح and نصحاء (K;) and of the latter, نصحاء. (S.) — رجُلٌ ناصح الجيب † A man pure, or sincere, of heart; (S;) in whom is no deceit, dishonesty, insincerity, or dissimulation: (K:) said to be an expression similar to طاهر التوب [q. v.]. (TA.) [See also art. جيب.] = نصيح (S, K) and نصيح and نصيح † A sewer; a worker with the needle; a tailor. (S, K.) = نصيح † Pure, or clear, honey, (Aṣ, S, K,) &c., like نصيح (Aṣ, S). He gave me to drink white honey; or fine, or thin, white honey. (A.) = غيوت نواصح † Rains succeeding one another. (A.)

منصحة † A needle, with which one sews. (L, K.) If thick, it is called شغيرة. (L.)

منصاح: see منصوح.

منصوح (A, L,) and منصوح † A shirt that is rent (A) and sewed. (L.) [See also منصوح.] = أرض منصوحة † A land plentifully watered by rain, (K,) having its herbage closely conjoined, (ISd, K,) as though the spaces which were between the several portions of the herbage were closed up by sewing. (ISd.)

منصوح † Well sewed. (AA, K.) [See also منصوح.] — Also † A place, in a garment, repaired and sewed: (TA:) a patched place, or place of patching: (K:) a place for sewing; similar to مترقع, q. v. (TA in art. رقع.)

نصر

1. نصره (M, A, K,) aor. 2, (M,) inf. n. نصر (M, A, K) and نصره (A,) or this is a simple subst., (S, Mṣb,) and نصور (K,) [but see the verse of Khidāsh in what follows,] He aided or assisted him, (M, K,) namely, a person wronged, misused, or treated unjustly or injuriously, (M, A, K,) against his enemy: (TA:) [he avenged him: (see the verse here following, and see 8:)] he supplied his want, or somewhat thereof. (TA.) Kidāsh Ibn-Zuḥeyr says,

* فَإِنْ كُنْتَ تَشْكُو مِنْ خَلِيلٍ مَخَانَةً *

* فَتِلْكَ الْجَوَازِي عَقَبَهَا وَنُصُورَهَا *

[And if thou complain of treachery from a friend, those requitals are its result and its avengers, or avengement]: here نصور may be a pl. of ناصر, like شاهد is of شاهد; or it may be an inf. n., like دخول and خروج. (M.) You say, نصره نصور (S, A, Mṣb,) and من عدوه (S, A, Mṣb) aor. 2, (S, Mṣb,) inf. n. نصر (S, A, Mṣb) and نصره (A,) or this, as remarked above, is a simple subst., (S, Mṣb,) He (namely, God, S, A, or a man, Mṣb,) aided or assisted him, and strengthened him, against his enemy: (Mṣb:) [he avenged him of his enemy. (See 8.)] And نصره الله God made him to be victorious, to conquer, or to overcome: so in the K, xxii. 15, where the pronoun relates to Moḥammad. (TA.) In the K, xlvi. 8, إِنَّ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ means, If ye aid God's religion and his apostle, He will aid you against your enemy: (Bḍ, Jel:) or if ye aid his servants, &c.: or if ye keep his ordinances and aid his orders and comply with his commands and shun the things which He hath forbidden, &c. (El-Baṣā'ir.) And the trad. أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا is explained as meaning, Prevent thou thy brother from wronging when he is a wronger, and aid him against his wronger when he is wronged. (TA.) Also, نصره منه (K,) inf. n. نصر and نصره (TA,) [or the latter in this sense, as in the cases above mentioned, is a simple subst.,] نصر الله نصر الله God gave rain to the earth or land. (A.) And نصر الغيث الأرض (S, M, K,) [aor. 2,] inf. n. نصر (M,) † The rain aided the earth or land: (S:) or watered it: (M:) or watered it generally and copiously, (K, TA,) and caused it to produce herbage: (TA:) and نصر البلد † it assisted the country to produce abundance of herbage: (TA:) and نصرت الأرض † the earth or land was watered by rain. (S.) — Hence, نصره, aor. 2, inf. n. نصر, † He gave to him. (M.) An Arab of the desert [in the A a beggar] accosted a people saying, أَنْصُرُونِي نَصْرَكَ اللَّهُ, meaning, † Give ye to me: may God give to you.

(M, A.) — نصره الله also signifies † God bestowed upon him the means of subsistence, or the like; syn. رزقه. (IKtt.)

2. نصره, (inf. n. تنصير, K,) He made him a Christian. (S, M, K.) It is said in a trad., [relating to the natural disposition of a child to adopt the true faith,] فأبواه يهودانه وينصرانه [But his two parents make him a Jew or make him a Christian]. (S.)

3. نصره He rendered reciprocal aid to him. See an ex. voce عاصر.]

5. تنصر He laboured, or strove, to aid, or assist; syn. عالج النصر: (M, K:) not of the same category as تحلم [he endeavoured to acquire حلم] and تبرر [he endeavoured to characterize himself by بر]. (M.) = He became a Christian. (M, K.)

6. تنصروا They aided or assisted one another: (S, Mṣb, TA:) they assisted one another to aid. (M, A, K, TA.) — تنصرت الأخبار † The accounts, or tidings, confirmed, or verified, one another. (M, K, TA.)

8. انتصر He defended himself: (Bd, Jel, lv. 35:) he defended himself against his wronger, or injurer. (TA.) — انتصر منه He exacted, or obtained, his right, or due, completely, from him, so that each of them became on a par with the other: (Az, TA:) he revenged himself upon him. (Az, S, M,* Mṣb, K.)

10. استنصر He asked, sought, or desired, aid, or assistance. (M, K.) And استنصره He asked him to aid him, (S, Mṣb, K,) عليه against him, (S, K,) i.e. against his enemy. (S, TA.) — † He begged; (K;) as though he asked for a gift, which is termed نصر. (TA.)

نصر [used a subst.,] Aid or assistance, rendered to another, especially against an enemy: [avengement of another:] victory or conquest: (Bd, xxix. 9:) and نصره is a subst. from نصر [and therefore signifies the same]: (S, Mṣb:) or the نصر latter signifies good aid, or assistance: (M, K:) and this نصر same word, when the object is God, signifies aid of God's servants; &c.; as explained above: see 1. (El-Başāir.) — Spoil; plunder; booty. (Bd, ubi supra.) — † Rain; (A, TA;) as also نصره: (TA:) in like manner as it is called فتح: (A, TA:) or the نصر latter signifies a complete rain. (IAar.) — [Hence,] † A gift: (S, TA:) and نصائر gifts. (M.) — See also ناصر.

ناصر: see نصر.

نصرة: see نصر, in five places.

نصري: } see نصراني.
نصران:

نصراني, (S, A, Mṣb, K, &c.) and نصران, (M, A,) or this latter has not been used without the addition of the relative ي, (S,) or it has been sometimes used, (M,) and نصرى, (M, Mṣb, K,) but we have not heard this used, (M,) [A Christian: or this is a secondary application, and the original meaning is a Nazarene:] fem. نصرانية, (S, A, Mṣb, K,) and نصرانة, (S, A, K,) or the latter is used only by poetic licence: (IB:) نصارى [applied to the Christians] is a rel. n. from ناصرة, [or Nazareth,] a town of Syria, (S, M, K,) also called نصرانة, (Lth, IDrd, K,) or نصران, (S, Mṣb,) and نصورية, (M, Sgh, K,) without teshdeed, accord. to Sgh, (TA,) and نصرى and نصري, (as in a copy of the M,) or نصرة and نصرة: (TA:) so originally, and then applied to such as hold the religion of its inhabitants: (Mṣb:) this is the opinion of the lexicologists; but it is of weak authority, though admissible as there are other anomalous rel. ns.: (M:) or [so in K, but in the S, and] نصارى is pl. of نصري, (Kh, M, Mṣb, K,) like as مهاري is pl. of مهري; (Mṣb, K;) or of نصران (Kh, S, M) and نصرانة, (S,) like as ندامي is pl. of ندمان (Kh, S, M) and ندمانة; (S;) but more probably of نصران, because this word has been sometimes used, whereas we have not heard نصري used: (M:) and it is implied in the copies of the K, that انصار is pl. of نصراني; but correctly, it is a pl. of نصران, without ي, as is said in the TṢ, and the L, in both of which is mentioned the saying of the poet,

* لَهَا رَأَيْتُ نَبَطًا أَنْصَارًا *

[When I saw Nabatheans, Christians], meaning نصارى. (TA.)

النصرانية The religion of the نصارى [or Christians]. (K, TA.)

نصور One who aids, or assists, much or well. (TA in art. عقرب.)

ناصر: see ناصر. It has the signification of the measure فاعل or of the measure مفعول; for أخوان نصيران, occurring in a trad., means Two brothers, aiders of, and aided by, each other. (TA.)

نصاري: see نصراني.

نصائر: see نصر.

ناصر act. part. n. of نصر, An aider or assister, especially against an enemy; &c.; as also نصير

(S,* M, A, Mṣb, K,) and نصر: (Sgh, K:) pl. (of نصير, (S, M, Mṣb, and of ناصر, M,) انصار (S, M, A, Mṣb, K) and (of ناصر, M) انصار, (M, K,) and نصور may also be a pl. of the same, as occurring in the verse of Khidash, cited above: (M:) and انصير is a pl. pl., being pl. of انصار: (TA:) and نصر is used as sing. and pl., (M, K,) being an inf. n. employed as an epithet, like عدل. (M.) — انصار also signifies The Assistants of the Prophet; (M, K;) of [the tribes of] El-Ows and El-Khazraj; (TA;) being an epithet applied to them especially, (M, K,) and used as a subst., as though it were the name of a tribe, wherefore the rel. n. انصاري [which is used as sing.] is formed from it. (M.)

ناصر: see ناسور.

انصار: see نصراني — and ناصر.

انصاري: see ناصر.

منصور [Aided or assisted, especially against an enemy, &c.]. — أرض منصور † Land watered by rain; rained upon. (S, A.)

مستنصر [Asking, seeking, or desiring, aid, or assistance]. — † A beggar. (M.)

[نصع, &c.]

See Supplement.]

نض

1. نض, aor. -, inf. n. نضض (S, A, Mgh, Mṣb, K) and نض, (K,) It (water) welled from a source, or spring: (TA:) or flowed: (TA:) or flowed, (S, Mgh, K,) or came forth, (Mgh, Mṣb,) by little and little, (S, A, Mgh, Mṣb,) from stone or the like; (Mgh;) like بض: (A:) or exuded; or oozed forth, (A, K,) [like بض:] like as it does from stone. (TA.) You say also, سحابة تنض بالماء A cloud flowing with water. (TA.) And ریح تنض بالماء [app. A wind bringing rain]. (K.) And نصبت القرية من شدة الماء, (K,) aor. -, inf. n. نضض, (TA,) The water-skin slit, or burst, (K, TA,) and its water came forth, (TA,) in consequence of being very full. (K, TA.) — [Hence,] نض إليه من معروفه شئ; [and نضض], † Somewhat flowed to him from his bounty: but the verb is mostly thus used in negative phrases. (TA.) You say also, نض من معروفك نضاضة † A little of thy bounty [flowed forth]. (TA.) And نض له بشئ; † He did him a small benefit; as also بض. (Aṣ.) — Hence too, (Mgh,) نض, (IKoot, S, A, &c.) aor. -, inf. n. نضض, (K,) also signifies † It (a thing, IKoot, Mṣb, or an affair, K)

was, or became, within the power or reach; or possible; or easy of obtainment or attainment; or prepared, or ready; or produced; or apparent; or it presented itself; syn. **أَمَكَّنَ**; (K, TA;) and **تَبَسَّرَ**; (S, A, Mgh, Mṣb, TA;) and **حَصَلَ**; (IKooṭ, Mgh, Mṣb, TA;) and **ظَهَرَ**. (Mgh.) You say, **خُذْ مَا نَضَّ** † Take thou, or receive thou, what hath become easy of obtainment or attainment: or prepared, or ready; or produced; or apparent; or what hath presented itself; syn. **تَبَسَّرَ**; (S, A, Mgh, Mṣb, TA;) and **حَصَلَ**; (Mgh, TA;) **لَكَ** to thee, or for thee; (S, A, Mgh, TA;) **مِنْ دَيْنٍ** of a debt; (S;) or **مِنَ الدَّيْنِ** of the debt; (Mṣb;) or **مِنَ دَيْنِكَ** of thy debt; (A, Mgh;) or **مِنْ غَرِيْبِكَ** from thy debtor. (TA.) And it is said in a trad., **خُذُوا صَدَقَةَ مَا نَضَّ مِنْ أَمْوَالِهِمْ** † Take ye the poor-rate of what hath appeared, or presented itself, of their possessions; syn. **ظَهَرَ**, and **حَصَلَ**. (Mgh.) You say also, **نَضَّ الثَّمَنُ** † The price was, or became, produced, or apparent, or prepared, or ready: was, or became, given in ready money, or promptly, or quickly, or in advance: syn. **حَصَلَ**: and **تَعَجَّلَ**. (Mṣb.) And **مَا نَضَّ** † [Nothing became produced, or apparent, &c., by my hand therefrom: or, accord. to A'Obeyd, or Aṣ, (see **نَضَّ**), the verb in this instance seems to have the signification here next following]. (Mṣb.) **نَضَّ مَالُهُ** also signifies † His property became converted into money, or cash, after it had been a commodity, or commodities. (A, Mgh.)*

2: see R.Q. 1, in two places.

4. **انضَّ** He (a pastor, S) gave lambs or kids to drink a small quantity of milk. (S, K, TA.) = † He accomplished a want. (K.)

5: see 10, in two places. = **تَنَضَّضْتُ فَلَانًا** † I excited, incited, urged, or instigated, such a one. (Sgh, K, TA.) [In one copy of the K, **تَنَضَّضْتُ**.]

8: see 10.

10. **استنضَّ التَّمَادَ** He sought repeatedly and perseveringly the [small quantities, or remains, termed] **تَمَادَ**, of water, and took of them little by little. (TA [in which, however, **التَّمَادَ** is erroneously put for **التَّمَادَ**].) — [Hence,] **هُوَ يَسْتَنْضِ** † He seeks, or demands, bounty, or a benefit, as it were drop by drop; syn. **يَسْتَقْطِرُهُ**: (K, TA:) or extracts, or elicits, it: (TA:) or seeks, or demands, its accomplishment. (A, TA.) And **يَسْتَنْضِ حَقَّهُ**, (S, K,) or **يَسْتَنْضِ حَقَّهُ**, (so in a copy of the Mṣb,) † He seeks, or demands, the accomplishment of his right, or due, (S, Mṣb, K,) and takes, or receives, (S,) part after part,

(S, Mṣb,) **مِنْ فَلَانٍ** from such a one: (S:) or extracts, or elicits, it, part after part. (K.) And **تَنَضَّضْتُ مِنْهُ حَقِّي** † [in one copy of the K **تَنَضَّضْتُ**] † I took, or exacted, or received, fully, or wholly, from him, my right, or due, (K, TA,) part after part: (TA:) [as also **تَبَضَّضْتُ مِنْهُ**.] And **تَنَضَّضْتُ الْحَاجَةَ** † [in one copy of the K **تَنَضَّضْتُ**] † I sought, or demanded, the accomplishment of the want. (K.)

R. Q. 1. **نَضَّضَ**, (K, TA,) or **نَضَّضَ**, (so in the CK,) said of a man, (TA,) † His **نَاضٍ**, (K, TA,) i.e. what was apparent of his property, (TA,) became much, or abundant. (K, TA.) = He moved about his tongue; as also **نَضَّضَ**; but the **ض** in the former is not a substitute for the **ص** in the latter, as some assert it to be: (L, TA:) the verb is used in this sense in speaking of a man; (TA;) and of a serpent; (S*, A, K;) inf. n. **نَضَّضَةٌ**: (S, but in one copy **نَضَّضَةٌ**;) and accord. to Ibn-'Abbād, **نَضَّضَةٌ** [the inf. n.] signifies the making, or uttering, of a sound; or the sound itself; (**صَوْتٌ**;) [app. by a motion of the tongue;] of the serpent; and hence, [accord. to some,] the epithet **نَضَّضَانٌ**, as applied to a serpent: (TA:) or this epithet is from the phrase, (IAṣr,) **نَضَّضَ فَلَانًا**, (IAṣr, K,) † **نَضَّضَهُ**, (so in the CK,) He put such a one in motion, (IAṣr,) and he disquieted, disturbed, or unsettled, him; or removed him from his place. (IAṣr, K.) [In one place, in the TA, **اسنضَّ مِنْهُ شَيْئًا** is made to signify the same; but this is doubtless a mistake, arising from an omission in transcription.] You say also, **نَضَّضَ البَعِيرُ لُفَاتِهِ** The camel moved about his **لُفَاتِهِ** [q.v.], and made them to be in contact with the ground; or this is [نَضَّضَ] with **ص**. (TA.)

R. Q. 2: see 5: — and see also 10, in two places.

نَضَّ (S, Mṣb, K) and **نَاضٌ** (S, A, Mgh, Mṣb, K) † Gold and silver coin or money; or **deenárs** and **dirhems**: (S, A, Mgh, Mṣb:) such are called **النَّاضُ** † **نَاضٌ**: (A, TA:) or the **dirhem** and **deenár**: (K:) of the dial. of El-Hijáz: (Aṣ, S, Mgh, Mṣb:) but accord. to A'Obeyd, (S, Mṣb,) or Aṣ, (TA,) these are called **نَاضٌ** only when converted into such after having been a commodity, or commodities; (S, Mṣb, K;) because one says, **مَا نَضَّ بِيَدِي مِنْهُ شَيْءٌ**; (S, Mṣb,) i.e. **مَا حَصَلَ**: (Mṣb:) **نَضَّ** also signifies what is apparent, or produced, or prepared, or ready; and so **نَاضٌ**, particularly of property: (TA:) and † the latter, what has continuance, or endurance, of property. (Mṣb.) A man of much property is described as being **أَكْثَرُ النَّاسِ نَاضًا** † [The most abounding of men in gold and silver coin]. (TA.) = See also **نَضِيضٌ**.

نَضَّضَ Water upon sand beneath which is ground, from which whenever any exudes collects, it is taken. (TA.)

بُئْرٌ نَضُوضٌ A well of which the water flows by little and little: or oozes forth. (K, TA.)

نَضِيضٌ Water little in quantity: (S, O, L, I) pl. **نَضَائِضٌ**; (S, O, L, TA;) in the K, **نَضُوضٌ** which is a mistake. (TA.) Also, A small quantity of milk. (S, K.) — **نَضِيضُ اللَّحْمِ** † A man having little flesh; (K;) as also **نَضُوضٌ** and **نَضَائِضُهُ**. (TA.) = **نَضِيضُهُمْ** and **نَضِيضَتِهِمْ**, They came with the most ren of their company; (O, K;) from Ibn-'Abī (TA.)

نَضَائِضَةٌ A remainder, (S, K,) or small remainder, (A,) of water, (S, A, K,) &c.: (S, I) the last thereof: pl. **نَضَائِضٌ** and **نَضَائِضٌ**. (T [Hence,] **نَضَائِضَةُ وَلَدِ الرَّجُلِ** † The last of children of the man: (AZ, S, A, K:) app. alike to the male and female and to two or more; (S, K;) like **عَجَزَةٌ** and **كِبْرَةٌ**. (S.) † A small thing: (A:) what comes into a hand, of a thing: a small benefit. (TA.)

نَضِيضَةٌ A small quantity of rain: (AA, S, I) or a weak rain: or a weak cloud: or one flow with water: (TA:) pl. [of pauc.] **نَضَائِضَةٌ** and mult. **نَضَائِضٌ**. (S, K.) — A wind that brings rain, (**نَضَّضَ بِالنَّاضِ**), so that it flows: or a wind. (A'Obeyd, K.) — **تَرَكَتِ الإِبِلُ المَاءَ**, (A'Obeyd, K.) — **ذَاتُ نَضَائِضٍ**, and **ذَاتُ نَضِيضَةٍ**, The camels have left the water, having thirst; (S, K) not having satisfied their thirst. (S.) = sound of the roasting of flesh-meat upon heated stones: pl. **نَضَائِضٌ**: (S, K:) ISd, however, says I think that **نَضَائِضٌ** is a sing., like **خَسَائِرٌ**; the sing. may be **نَضِيضَةٌ**. (TA.) [It seems not improbable that **نَضَائِضٌ** may be a transcription, for **نَضَائِضٌ**, pl. of the inf. n. **نَضَّضَ** used as a subst.] = See also **نَضِيضٌ**.

نَضَائِضٌ: see **نَضِيضٌ**. = **نَضَائِضٌ**, (IAṣr, S, K,) and **نَضَائِضَةٌ**, (S, A, K,) A serpent remains not still in a place, (IAṣr, K,) by reason of its malignity and liveliness: (IAṣr:) or it moves about its tongue, (S, A, K,) having put forth; (K;) as also with **ص**: [see **نَضَائِضٌ** (TA:) or that utters a sound, or sounds. (T) It is said that Dhu-r-Rummeh, being asked respecting the meaning of **نَضَائِضٌ**, did nothing more than move about his tongue in his mouth (S;) or put forth his tongue, and move it about in his mouth, making a sign with it him who asked him. (O.)

نَضَاضَةً: see نَضَاضَةٌ.

نَاضٌ † A thing, or an affair, within one's power or reach [&c.: see 1, of which it is the part. n.]. (K.) — See also نَضٌّ in six places.

نَضِب

1. نَضِبَ, aor. نَضِبُ (S, K, &c.) and also نَضِبُ (Mṣb,) which latter is strange, (MF,) inf. n. نَضِيبٌ; (S, K, &c.) and نَضِبٌ; (K;) It (water) sank into the earth; disappeared in the earth: (S, M, K, &c.) and became low: (S:) became remote. (S, M.) — نَضِبَ الحَوْضُ, occurring in a verse cited by Th, [The water of the tank or cistern, sank into the earth]. (TA.) — نَضِبَتْ عَيُونُ الطَّائِفِ [The sources of El-Tāif became dried up]. (A.) — مَا نَضِبَ عَنْهُ الْبَحْرُ وَهُوَ حَيٌّ That from which the water of the sea has become exhausted, and has dried up, it being alive, and which has then died, eat ye it. (TA, from a trad.) — كُنَّا عَلَى شَاطِئِ النَّهْرِ بِالْأَهْوَازِ [We were on the bank of the river in El-Ahwāz, and the water had sunk, or receded, from it, leaving it dry]. (TA, from a trad.) — نَضِبَتْ عَيْنُهُ (aor. نَضِبُ, inf. n. نَضِيبٌ, TA.) † His eye sank, or became depressed, in the socket: or it is only said of the eye of a she-camel. (K.) — نَضِبَ It (herbage and the like, that had been abundant,) became little, or scanty: (K:) or failed altogether. (TA.) — نَضِبَ is met. used with reference to accidents [as it is properly with respect to substances]: thus it is said in a trad., نَضِبَ عُمُرُهُ † His life passed away, or ended. (IAth.) This is what F means by saying نَضِبَ فَلَانٌ signifies مَاتَ, † Such a one died. (TA.) — نَضِبَ خَيْرُهُ, inf. n. نَضِيبٌ, † His goodness, or beneficence, became little. (AZ.) — نَضِبَ مَا وَجْهَهُ † He was not ashamed. (TA.) — نَضِبَ (inf. n. نَضِيبٌ, TA.) † It (a desert) was far-extending. (K.) — نَضِبَ, inf. n. نَضِيبٌ, † It (a people, or party,) was, or became, distant. (S.) — نَضِبَ † It (a people, or party,) strove, or used exertion, [app., in a journey.] (TA.) — نَضِبَ, aor. نَضِبُ, It (a thing, TA,) flowed, and ran. (K.) By our saying “a thing,” we mean to exclude water, though water is included in the definition of a thing: so that we need not infer from what is said in the K that the verb bears two contr. significations. (TA.) [But this observation appears to me to be scarcely admissible.] — نَضِبَتِ الدَّبْرَةُ [in the copies of the K in my hands, written دَبْرَةٌ] The sore on the back of a camel &c. became severe. (K.) نَضِبَ الدَّبْرُ † The scar of the sore became severe and deep in the back. (A.) — نَضِبَ الثَّوْبَ He pulled off the garment. (Mṣb.)

2: see 1 — نَضِبَتْ, inf. n. نَضِيبٌ, She (a camel)

had little milk; and her flow thereof became slow; (K;) and her milk was long in flowing again into her udder after each previous milking. (TA.)

4. انضَبَ القَوْسَ He pulled the string of the bow, in order that it might make a sound: like انْبَضَّ: (K:) the former verb is [said to be] an original syn. of the latter; (TA;) [and if so, it has an inf. n., as shown below:] or he pulled the string of the bow, and then let it go, to make it twang: or he pulled the string of the bow without an arrow, and then let it go, to make it twang: (TA:) or he caused the bow to make a sound, or twang: (AHn, L:) انضَبَ انضَبَ is the same as انْبَضَّ, of which it is a transp. syn. (S.) AHn, gives to it the inf. n. انْبَضَابٌ; and yet asserts it to be formed by transposition: but this is absurd; for verbs so formed have not inf. ns.; as mentioned by Sb and Aboo-'Alee and the rest of the skilful grammarians. (Abu-l-Hasan.) See كَلَبَ.

غَضِيرٌ نَاضِبٌ A pool of which the water has sunk into the earth. (A.) — [So] عَيْنٌ مُنْضِبَةٌ A source of which the water has sunk into the earth; [a source that has become dried up]. (A.) — خَرَقٌ نَاضِبٌ † [A deep hole: or a far extending desert]: syn. بَعِيدٌ. (S, TA.) — إِنَّ فَلَانًا لَنَاضِبٍ الْخَيْرِ † Verily such a one is a person of little good, or beneficence. (AZ.) — نَاضِبٌ † Distant; remote: (Aṣ, S:) an epithet applied to water and anything. (TA.) — جَرَى نَاضِبٌ † A far-extending run. (TA.)

تَنْضِبٌ, a coll. gen. n., [I find it said to have been written with tenween by J himself: but it appears to have been also used as a generic proper name; and as such, having the measure of a verb, it must be written تَنْضِبٌ, being imperfectly declinable:] A certain tree: the ت is augmentative, because there is no word of the measure تَفْعَلُ; whereas there are words of the measure تَفْعَلُ, as تَفْعَلُ and تَفْعَلُ: n. un. تَنْضِبَةٌ: (S:) a certain tree of El-Hijāz: (K:) it grows large, in the form, or manner, of the سَرْح, having white and thick branches; and folds, such as are called حَطَائِرُ, are made of it: [this is the only meaning I can assign to the words محتظر وهو, supposing به to be omitted after محتظر, though يُحْتَضِرُ would be better:] its leaves are contracted; and it always appears as though it were dry and dusty, though growing: (TA:) its thorns are like those of the عَوْسَج: (K, TA:) and it has a fruit [called مَغْدُ (L, K, art. مغد)] like small grapes, which is eaten, of a reddish colour: AHn says, that its smoke is white, of the colour of dust; and that poets therefore liken dust to it: and in one place he says, that it is a large tree, without leaves [properly so called], which has a trunk, and from which grow thick boughs, with many

branches; its leaves [if such they may be called] being only shoots, which are eaten by the camels and sheep and goats: Aboo-Naṣr says, that it is a tree having short thorns: not of the trees that grow on lofty mountains; frequented by chameleons: [see حَرَبًا, in art. حَرَب: and see an ex. in a verse cited voce سَاقُ:] ISd thinks that it is thus called because of its little sap: AM says, that it is a large tree, from which are cut tent-poles: (TA:) and Ibn-Selemeh says, that it is a tree from which arrows are made. (S.) — نُوقٌ كَقِدَاحِ التَّنْضِبِ [She-camels like arrows made of the wood of the tendub]. (TA.)

نَاصِبٌ: see مَنْضِبَةٌ.

نَضَج

1. نَضَجَ, aor. نَضَجُ, inf. n. نَضِجٌ (S, K, &c.) or these are [properly] simple subst., (the former accord. to the L, and both accord. to the Mṣb,) and the inf. n. is نَضِجٌ (Mṣb,) It (fruit, التَّمْرُ, S, K, [in the CK التَّمْرُ, or dates,] as grapes, and dates, TA, and flesh-meat, S, K, whether dried in the sun or roasted, TA, [or cooked in any way,]) attained to a perfect state of fitness for being used, or for being eaten: it (fruit) became ripe, or mature: it (flesh-meat) became thoroughly cooked. (S, K, &c.) See 2. [And It (the skin of one tormented in Hell) became thoroughly burned: see KUR iv. 59.] — It (an ulcer or the like) became ripe, or suppurated.]

2. نَضَجَتِ النَّاقَةُ بِوَلَدِهَا (S, K,) and نَضَجَتْ وَوَلَدَهَا (K,) and نَضَجَتْ وَوَلَدَهَا (L,) † She (a camel) exceeded the usual period of gestation by a month, or thereabout: (L:) or exceeded the year and did not bring forth: (S, K:) was pregnant, and exceeded the year, counting from the time when she conceived, and did not bring forth. (Aṣ.) Th uses the expression نَضَجَتْ وَوَلَدَهَا as signifying She (a woman) exceeded the usual period of gestation, namely nine months; or did so by a month: in which case the child is more strong for the delay. (TA.) — نَضَجَتِ النَّاقَةُ بِلَبَنِهَا † The she-camel attained the utmost point with her milk: but ISd thinks it a mistake for نَضَجَتْ بِوَلَدِهَا. (L.) — See 4.

4. انضَجَ He rendered fruit, or flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) perfectly fit for being used, or for being eaten: rendered ripe, or mature: thoroughly cooked: (S, K:) it (the proper time) rendered fruit ripe, or mature; ripened, or matured it. (TA.) — AHn uses this verb in a strange manner, explaining the expression نَبَاتٌ مَهْرُؤٌ by the words قَدْ أَلْدَى قَدْ أُنْضَجَهُ البَرْدُ [meaning, a plant, or herbage, that is nipped, shrunk, shrivelled, or blasted, by the cold]: this is strange because انْضَاجٌ is an effect

of heat; not of cold. (M.) [See أَحْرَقَ.] — **أَنْضَجَ** † *Mature thy judgment, or thine opinion.* (A.) — **لَا يَنْضِجُ الْكِرَاعَ** (L,) or **كِرَاعًا** † *He does not thoroughly cook the slender part of the leg of a sheep, or the like*: i. e., he is weak, and of no use, or does not possess a competence. (L.) — [نضج also signifies *It matured, or caused to suppurate, an ulcer or the like*; as also † نضج.]

10: see 4.

نَضَجَ: see نَضَجَ.

نَضِجٌ and نَضِجٌ: see 1. — As simple subst., in relation to fruit, or to flesh-meat, *A perfect state of fitness for being used, or for being eaten: ripeness, or maturity: the state of being thoroughly cooked.* (L, Mṣb.)

مُنْضَجٌ and نَاضِجٌ (S, K) and مُنْضِجٌ (TA) *Fruit, and flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,] in a perfect state of fitness for being used, or for being eaten: ripe, or mature: thoroughly cooked: (S, K, &c. :) pl. [of the first, and perhaps of the second also,] نَضِجَاتُ الرَّأْيِ (TA.) — نَضِجُ الرَّأْيِ † A man of sound, [or mature] judgment. (S, K.) — † أَمْرٌ مُنْضَجٌ † [A matured affair; an affair soundly, or thoroughly, managed]. (A.)*

نَاضِجٌ: see نَضِجٌ.

مُنْضِجٌ: see نَضِجٌ.

مُنْضِجٌ: see what follows.

مُنْضِجَةٌ (S, L, K) and مُنْضِجٌ and each with ة (L) † *A she-camel that exceeds the usual period of gestation by a month, or thereabout: (L:) or that exceeds the year and does not bring forth: (S, K:) pl. مُنْضِجَاتُ (S) and مُنْضِجَاتُ (L.)* See an ex. voce قِرَابٌ. — [Also both, but the latter the more common, A suppurative medicine.]

مِنْضَاجٌ *An iron instrument for roasting flesh-meat; syn. سَقَوْدٌ. (K.)*

نضج

1. نَضَجَ, aor. ʔ, (S, K,) and ʔ, (Mṣb, MF,) inf. n. نَضِجٌ, (S,) *He sprinkled a house, or chamber, [with water]: (S, K:) or he sprinkled it lightly: (TA:) نَضِجٌ is like نَضِجٌ; and sometimes these two words agree, and sometimes they differ: (Lth:) some say that they both signify any sprinkling: (TA:) or the former signifies what is intentional; and the latter, what is unintentional. (IAṣr.) [See نَضِجٌ.] — نَضَجْتُ عَلَيْهِ الْمَاءَ, inf. n. نَضِجٌ, [I sprinkled*

*water, or the water, upon him]. (Aṣ.) — نَضَجَ, aor. ʔ, and ʔ, inf. n. نَضِجٌ, He moistened, or sprinkled, a garment, or piece of cloth. (Mṣb.) — أَصَابَهُ نَضِجٌ مِنْ كَذَا [A sprinkling of such a thing came upon him]. (TA.) — نَضَجَتْ She (a camel) sprinkled her urine. (TA.) — نَضِجٌ, (S, K,) aor. ʔ, inf. n. نَضِجٌ, (S,) † *It (water, TA,) moistened [or allayed] his thirst, (S, TA,) and allayed it: (K, TA:) took it away: or almost took it away: (TA:) also (K) or نَضِجَ الرَّيِّ, (TA,) he satisfied his thirst with drink: (K:) or he drank less than what would satisfy his thirst. (S, K.) — نَضِجَ الْمَاءَ الْمَالَ The water took away the thirst of the camels &c.: or nearly did so. (T.) — نَضِجَ الْمَاءَ He (a camel) carried water from a river or canal or well to irrigate standing corn or the like. (Mṣb.) — نَضِجَ He moistened a skin, in order that it might not break. — نَضِجَ الْجِلَّةَ, aor. ʔ, inf. n. نَضِجٌ, He sprinkled the palm-leaf date-basket with water, in order that its dates might stick together: (L:) or he scattered forth its contents. (L, K.) — نَضِجَ (inf. n. نَضِجٌ, S,) He watered palm-trees, (K,) and standing corn &c., (TA,) by means of a camel carrying the water. (K.) — سَقَى الزَّرْعَ نَضِجًا The standing corn &c. was watered by means of buckets, (and camels carrying the water; not by means of a channel opened for that purpose. (TA.) — هَذِهِ نَخْلٌ تَنْضِجُ These are palm-trees that are watered [by the means above mentioned]. (S.) — فَلَانٌ يَسْقَى بِالنَّضِجِ [Such a one waters palm-trees &c. by the means above mentioned]. (S.) — يَنْضِجُ عَلَى الْبَعِيرِ He drives the camel that carries the water for irrigation, watering palm-trees [&c.] (S.) — نَضَجُواهُمْ بِالنَّبْلِ, (inf. n. نَضِجٌ, TA.) † *They shot at them [or sprinkled them] with arrows: (S, K:) they scattered arrows among them, like as water is sprinkled. (TA.)* Moḥammad said to the archers at the battle of Ohod, **انْضِجُوا عَنَّا الْخَيْلَ**, † *Shoot ye at the horses and their riders with arrows [and so repel them from us]. (S,* TA.) — انْضِجَ, aor. ʔ and ʔ; (TA;) and † انْضِجَ and † اسْتَنْضِجَ [both of which are thus used as intrans.]; (K;) He sprinkled some water upon his pudendum after the ablution called الوُضُوءُ: (K:) as also انْتَفَضَ. (TA.) — انْضِجَ بِالْبَوْلِ He made [a little sprinkling of] urine to fall upon his thighs. (K.) Hence the saying in a trad., **النَّضِجُ مِنَ النَّضِجِ**, meaning, that he upon whom falls a little sprinkling of urine, like the heads of needles, as explained by Z, must sprinkle the part with water, and is not required to wash it. (TA.) — نَضَجْنَا السَّمَاءَ***

*The sky rained upon us. (L.) — نَضَجَ, [aor. ʔ,] He (a horse) sweated. (Mṣb.) نَضَجَ بِالْعَرَقِ, inf. n. نَضِجٌ and نَضِجَانٌ, He (a man, and a horse,) broke out with sweat: and in like manner, the protuberance behind a camel's ear; and the arm-pit or the like. (L.) [See an ex. in a verse cited in art. عدو, conj. 3.] — يَنْضِجُ طَيْبًا + He diffuses the odour of perfume: lit., sweats it. (L, from a trad.) — نَضِجَ It (sweat) exuded, or came forth. (Mṣb.) — نَضِجَتِ الْقَرْبَةُ, (S, K,) and الْخَابِيَةُ, (S,) aor. ʔ, inf. n. نَضِجٌ and تَنْضِجٌ, (S, K,) [the latter of an intensive form,] *The water-skin, and the jar, (being thin, TA,) sweated, (ISk, S, K,) or exuded its water. (TA.) — نَضِجَ الْجَبَلُ The mountain sweated water between its masses of rock. (TA.) — نَضِجَ الشَّجَرُ, inf. n. نَضِجٌ, TA,) † *The trees began to break out with leaves. (Aṣ, S, K.) — نَضِجَ الزَّرْعُ, and † انْضِجَ, † The standing corn became thick in its body, (TA,) and began to have the farinaceous substance in its grains, yet moist, or succulent, or tender. (K.) — نَضِجَتِ الْعَيْنُ, (L, K,) aor. ʔ, inf. n. نَضِجٌ; (L;) and † انْضِجَتِ, (L, K,) and † نَضِجَتِ; (K;) *The eye overflowed with tears: (L, K:) the eye filled with tears and then overflowed without stopping. (L.) — نَضِجَ, aor. ʔ, It (a sea, or great river,) flowed. (TA, art. تير.) — نَضِجَ = بَلَغَ: see بَلَغَ. — انْضِجُوا الرَّحِمَ بِيَلَالِهَا — نَاضِجٌ عَنْهُ, (S, K,) aor. ʔ; (S;) and † نَضِجَ, (K,) inf. n. مَنَاضِجَةٌ and نِضَاجٌ; (TA;) † *He repelled from, and defended, such a one: (S, K:) as also مَضِجَ (Shujāḥ:) and نَضِجَ الرَّجُلَ he repelled from the man. (Kr.) — نَضِجَ عَنْ نَفْسِهِ † He defended himself with an argument; a plea, or an allegation. (S.)*****

3: see 1.

4: see 1 — انْضِجَ عَرَضَهُ + He aspersed his honour, or reputation: (K:) marred it; as also **أَمَضَحَهُ** (Shujāḥ Es-Sulamee:) *made people to carp at it.* (Khaleefeh.)

5: see 1 and 8. — **رَأَيْتُهُ يَنْضِجُ مِمَّا قَرَفَ بِهِ** † *I saw him deny, (S, K,) and declare himself clear of, (S,) that of which he was accused, or suspected. (S, K.)* — تَنْضِجُ مِنْ أَمْرٍ † He pretended to be clear, or quit, of the thing. (TA.)*

8. **انْضِجَ عَلَيْهِمُ الْمَاءَ** *The water became sprinkled upon them. (S.) — انْضِجَ الْبَوْلُ عَلَى الثَّوْبِ The urine became sprinkled upon the garment. (Mṣb.) — انْضِجَ بِالنَّضِجِ He sprinkled himself with the kind of perfume called نَضِجٌ. (L.) [And † تَنْضِجُ is used in similar sense in art. غسل in the K.] See 1.*

10: see 1.

نَضْحٌ *A rain between two rains; better than what is called نَضْحٌ; (L.); i. q. نَضْحٌ, with respect to rain. (Sh.) — نَضْحَاتٌ [or نَضْحَاتٌ?] A slight, or scanty, scattered shower of rain. (L.) — Also نَضْحٌ Rain. (L.) — نَضْحٌ + Perfume that is thin, like water: pl. نَضُوحٌ and نَضْحَةٌ: [see also نَضُوحٌ:] what is thick, like نَضُوحٌ and غَالِيَةٌ, is called نَضْحٌ. (L.) — A mark left by water, or anything thin, such as vinegar and the like: differing from نَضْحٌ [q. v.]. (AA, in TA, art. نَضْحٌ.)*

نَضْحٌ and نَضْحٌ † *A watering-trough or tank; or so called because it moistens [or allays] the thirst of camels: (IAqr, S:) or a small watering-trough or tank: (TA:) or the latter a watering-trough or tank that is near to the well, so as to be filled with the bucket; and it may be large: (Lth:) pl. of the former أَنْضَاحٌ; and of the latter نَضْحٌ. (S.) — نَضْحٌ الوَضُوءِ What is sprinkled in the performance of the ablution called الوضوء. (L.) [See فَرْجُهُ.]*

نَضْحِيَّةٌ: see نَضُوحٌ.

نَضْحٌ مَزَادَةٌ *A مزادة that sweats, or exudes its water. (TA.) — نَضُوحٌ † A certain kind of perfume. (S, K.) [See also نَضْحٌ.] — قَوْسٌ نَضُوحٌ, and نَضْحِيَّةٌ †, A bow that impels the arrow with force, or sends it far, and that scatters the arrows much; expl. by نَضْحَةٌ نَضْحَةٌ طَرُوحٌ نَضْحَةٌ. (AHn, K.) — النَضُوحُ One of the names of The bow. (TA.)*

نَضْحٌ Sweat. (S.) — See نَضْحٌ.

نَضْحٌ He who drives the camel that carries water from a well &c., for irrigating land, (S, K,) and waters palm-trees [&c.]. (S.) — See قَوْسٌ نَضُوحٌ.

نَضْحَةٌ: see مَنْضَحَةٌ.

نَضْحٌ † *A camel (S) or an ass or a bull (TA) upon which water is drawn (يُسْتَقَى عَلَيْهِ) [from a well &c.]: (S, TA:) a camel that carries water (يَحْمِلُ الْمَاءَ) from a river or canal or well to irrigate seed-produce; so called because it is a means of moistening [or allaying] thirst by the water which it carries: (Msb:) the female is called نَضْحَةٌ (S, Msb) and سَانِيَةٌ [q. v.]: (S:) pl. نَضْحَاتٌ. (Msb.) — Afterwards applied to Any camel: as in the following instance, occurring in a trad., أَطْعِمُهُ نَضْحَكَ Give him thy camel to eat. (Msb.) — See نَضْحٌ.*

نَضْحَةٌ (L, K) as also مَنْضَحَةٌ, (IAqr, L,) vulg. † نَضْحَةٌ, (Az,) i. q. زُرْقَةٌ, (IAqr, L, [in

some copies of the K زُرْقَةٌ; in the CK زُرْقَةٌ] i. e. An instrument made of copper or brass for shooting forth naphtha [into a besieged place: mentioned in several histories]. (L.)

نضح

1. نَضَحَهُ, aor. -, [and -, see below], inf. n. نَضَحٌ, He sprinkled him, or it, [with water &c.]: or i. q. نَضَحَهُ: (K:) AZ says, نَضْحٌ signifies the act of sprinkling, like نَضْحٌ; these two words being syn.: you say نَضَحْتُ, aor.

أَنْضَحُ: (S:) or the former signifies less than the latter: (K:) so most say: (L:) or the former signifies what is unintentional; and the latter, what is intentional: (IAqr, L:) Aq says, that the latter is the act of man: (L:) and the former, he says, signifies more than the latter, and has no pret. nor aor.: and Aboo'Othmán Et-Towwazee says, that the former signifies the mark, or effect, that remains upon a garment or other thing, and that the act is termed نَضْحٌ, with ح unpointed: (S:) Aq says, that نَضْحٌ has no verb nor act. part. n.; and A'Obeyd says, that it has no pret. nor aor. ascribed to any authority: or you say نَضَحْتُ التَّوْبَ, aor. - and -, inf. n. نَضْحٌ, I wetted the garment; and it signifies more than نَضَحْتُ. (Msb.) نَضَحْتُ

نَضَحْتُ, inf. n. نَضْحَانٌ, Her (a she-camel's) arm-pits were sprinkled with pitch. (S, L, from a verse of El-Katamee.) أَصَابَهُ نَضْحٌ مِنْ كَذَا A sprinkling, more [or less] than what is termed نَضْحٌ, came upon him. (Aq, S.) — نَضَحْنَاهُمْ, (K,) نَضَحْنَا التَّبَلَّ فِيهِمْ, (Yz, S,) and نَضَحْنَاهُمْ بِالتَّبَلَّ, (Yz, S,) We [shot at them and] sprinkled them with arrows; or scattered arrows among them; (Yz, S, K;) meaning, our enemies. (K.) — نَضْحٌ, (inf. n. نَضْحٌ, L,) It (water) boiled forth vehemently (in gushing, L,) from its source, (L, K,) or boiled up vehemently. (Aboo'Alee, L, K.)

3. نَضَحُوا, inf. n. مَنْضَحَةٌ and نَضْحٌ, They sprinkled each other. (S, K.)

8. انْتَضَحَ It (water) became sprinkled. (S, K.)

9. انضاحٌ and انضاحٌ It (water) poured out, or forth. (TA.)

11: see 9.

نَضْحٌ A mark, or effect, that remains upon a garment or other thing, (Aboo'Othmán Et-Towwazee, S, K,) as the body, (TA,) from perfume, (K,) or mire, or a soil or pollution: (TA:) or from blood, and saffron, and mud, and the like: نَضْحٌ being with water, and with anything thin, such as vinegar and the like. (AA.) [See also نَضْحٌ.]

نَضْحَةٌ A rain; a shower of rain. (S, K.)

نَضْحٌ غَيْثٌ نَضْحٌ A copious rain. (S, Msb, K.) — نَضْحَةٌ عَيْنٌ نَضْحَةٌ A copious spring of water: (S:) or a spring that boils forth, or gushes forth (S, Msb) copiously. (Msb.) — نَضْحَةُ الذَّفْرَى A she-camel that sweats copiously in the part called ذَفْرَى, behind the ear. (L.)

نَضْحَةٌ, [in the TA مَنْضَحٌ,] vulg. نَضْحَةٌ, i. q. زُرْقَةٌ: (K, TA:) [in the CK, زُرْقَةٌ, which is a mistake: see مَنْضَحَةٌ].

نضد

1. نَضَدَ, aor. -, (S, K, &c.,) inf. n. نَضْدٌ; (S, L, Msb;) and نَضَدَ, (L, K,) inf. n. نَضِيدٌ; (S, L;) or the latter has an intensive signification; (S, L;) He put goods, household-goods, or commodities, (مَتَاعٌ, S, L, K,) one upon another: (S, L, Msb, K:) or put, or set, them together, (T, A, L,) in regular order, or piled up: (A:) both verbs signify the same: (L, K:) or the latter, he put them one upon another [or side by side] compactly. (S, L.) — [You say,] نَضَدْتُ اللَّيْنَ عَلَى الْمَيِّتِ [I placed the crude bricks in order against the corpse, to support it; as it is laid upon its right side, or so inclined that the face is towards Mekkeh]. (L.)

2. نَضَدَ, inf. n. نَضِيدٌ, He [God] made a person's teeth to be disposed in regular order. (A.) — See 1.

5. تَنْضَدَتِ الْأَسْنَانُ The teeth were disposed in regular order. (A.)

8. انتضد, [quasi-pass. of 1, It was put, or set, one part upon, or beside, another, in regular order; was piled up, or became piled up]. (K, art. فقر.) — انتضد † It (a people, A) remained, stayed, abode, or dwelt, in a place; (A, K;) and collected there. (A.)

نَضْدٌ Goods, household-goods, or commodities, put one upon another: (S, L, K:) or, put, or set, together, (A, L,) in regular order, or piled up: (A:) or the best thereof: (L, K:) or such things in general: but the first meaning is the most appropriate: (L:) pl. أَنْضَادٌ. (S, L.) — رَأَيْتُ نَضْدًا مِنَ التِّيَابِ وَالْفُرُوشِ I saw a number of garments, or pieces of cloth, and of beds, or the like, put together in regular order, or piled up. (A.) — See نَضِيدَةٌ. نَضْدٌ A couch-frame, or a raised couch, (سَرِيرٌ,) upon which goods, household-goods, or commodities, are put one upon another, (S, L, K,) or put, or set, together, in regular order, or piled up: (A, L:) or simply, a couch-frame, or raised couch; (سَرِيرٌ;) so called because the things so termed are generally put upon it: (L, Msb:) or a مَشْجَبٌ, or a thing resembling this, upon which garments and household-goods are put, one upon another, or together. (L.) —

نَضْدٌ † Glory; honour; dignity; might; or power; (A;) eminence; or nobility. (K.) —

نَضْدٌ † Eminent; or noble: (L, K:) applied to a man: pl. أَنْضَادٌ. (L.) — Also, (A, L,) and the pl., (S, A, L,) † A man's paternal and maternal uncles (S, A, L) preëminent in nobility. (S, L.) — Also, the pl., † The party, or company, (L, K,) and number, (A, L, K,) and auxiliaries, or assistants, (A,) of a people, (L, K,) or of a man: (A:) and the sing. and pl., companies, or congregated bodies, of men. (A.) — نَضْدٌ † A fat she-camel; (K:) likened to a couch-frame, or a raised couch, upon which are the things termed نَضْدٌ; (TA;) as also نَضُودٌ. (K.) — أَنْضَادٌ, of mountains, Stones, such as are called جَنَادِلٌ, one upon another. (S, L, K.) Also, of clouds, Portions piled up, one above another: (S, L, K:) sing. نَضْدٌ. (L.)

نَضُودٌ: see نَضْدٌ and نَضِيدٌ.

نَضِيدٌ and نَضُودٌ (Mṣb, K,) and مَنْضُودٌ, [or the last has an intensive signification, as is shewn above,] Goods, household-goods, or commodities, (K,) put one upon another: (Mṣb, K:) [or put, or set, together, in regular order, or piled up: and the last, put one upon another, or side by side, compactly: see 1]. — طَلَعُ نَضِيدٍ, in the Kṣur, [l. 10,] Spadices of palm-trees [having their flowers] compacted, or compactly disposed; (L:) yet in their envelopes; (Fr, L;) for when they have come forth therefrom they cease to be نَضِيدٌ. (L.) — طَلَعُ مَنْضُودٍ, in the Kṣur, [lvi. 28,] Gum-acacias having fruit or leaves closely set, one above another, from bottom to top, without their trunks being apparent below. (L.) — شَجَرُ الْخَنَّةِ نَضِيدٌ مِنْ أَصْلِهَا إِلَى قَرَعِهَا, The trees of paradise are closely set with leaves and fruit, one above another, from bottom to top, without having trunks apparent: (L, from a trad. :) and similarly نَضُودٌ (Jel, lvi. 20.)

نَضِيدَةٌ A pillow: and any stuffed article of household furniture: (L, K:) pl. نَضَائِدٌ: and نَضْدٌ is used as a coll. n. (L.)

نَضُودٌ: see نَضِيدٌ.

نَضِيدٌ در مَنْضُودٌ Pearls arranged, or put together, in regular order. (A.) — See نَضِيدٌ.

نضر

1. نَضَرَ, aor. ʾ; (IAḡr, S, A, Mṣb, K;) and نَضَّرَ, aor. ʾ; and نَضَّرَ, aor. ʾ; (IAḡr, S, A, K;) the last [also] mentioned by A'Obeyd; (S;) inf. n. نَضَارَةٌ, (S, A, Mṣb, K,) of the first; (S, Mṣb;) and نَضُورٌ (K) and نَضْرَةٌ, (S, A, K,) of the second, (S,) or this is a simple subst., (Mṣb,) and نَضْرٌ, (TA,) [also of the second;] and نَضْرٌ, (K;) [of the third;] and أَنْضَرَ; (IAḡr, L, K, TA;) It (a tree, A, K, and a plant, A, and foliage, TA, and a colour, K, and a face, IAḡr,

S, Mṣb, K, and anything, TA,) was, or became, beautiful (S, Mṣb, K,) and bright: (S* [see نَضْرَةٌ below] or, when said of a face, tropically used, (A,) signifying as above: (TA:) or † it was, or became, beautiful and fresh: or beautiful and fine-skinned, so that the blood appeared [through the skin]: syn. حَسَنٌ وَغَضٌّ: (A:) or pleasant: (Fr:) and أَنْضَرَ, said of a tree, its foliage became green. (TA.) — [When said of a man, sometimes signifying He was, or became, in a state of enjoyment, or in a plentiful and pleasant and easy state of life; agreeably with a usage of نَضَرَ and نَضَّرَ and أَنْضَرَ to be mentioned below. And in like manner, when said of life, it signifies It was, or became plentiful and pleasant and easy.] — نَضْرَةُ اللَّهِ, (IAḡr, S, A, Mṣb, K,) aor. ʾ, (Mṣb,) inf. n. نَضْرٌ; (TA;) and نَضْرَةٌ, (S, A, K,) or this has an intensive signification; (Mṣb;) and أَنْضَرُهُ; (IAḡr, S, A, K;) when the pronoun relates to the face, (IAḡr, S, A,) in which case it is tropical, (A,) [or to a tree, or colour, as is implied in the K,] God made it beautiful (S, A, K,) and bright. (S* TA.) — When the pronoun relates to a man, the meaning (of the first of these three forms, as mentioned by En-Nadr and Sh and in the Mgh and TA, and of the ʾ second, as mentioned by Aḡ, and En-Nadr and Sh, &c., and of the ʾ third, as mentioned in the TA,) is God made him to have enjoyment, or plentiful and pleasant and easy life; syn. نَعْمَةٌ; (S, Mgh, Mṣb, TA;) or جَعَلَهُ نَاضِرًا [which signifies the same]: (A'Obeyd:) or نَضْرَةُ اللَّهِ, (El-Azdee, Mgh,) and نَضْرَةُ اللَّهِ, (El-Ḥasan El-Muāddib, TA,) signifies † God made his rank, or station, good (El-Azdee, El-Ḥasan El-Muāddib, Mgh, TA,) among mankind: (El-Ḥasan El-Muāddib, TA:) not relating to beauty of the face; (El-Azdee, El-Ḥasan El-Muāddib, Mgh, TA:) but is similar to the saying, اَطْلُبُوا الْحَوَائِجَ إِلَى وَجْهِ الْوَجْهِ [which see explained in art. وَجْه]. (El-Ḥasan El-Muāddib, TA.) Aḡ cites this verse:

• نَضَرَ اللَّهُ أَعْظَمًا دَفَنُوهَا •
• بِسِجِسْتَانَ طَلْحَةَ الطَّلِحَاتِ •

[May God grant enjoyment to bones which they have buried in Sijistán: (I mean) Talhat-et-Talahát]. (TA.) And it is said in a trad., نَضَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاها ثُمَّ أَدَاهَا نَضْرٌ, (Sh, S, A, Mgh, TA,) or نَضْرٌ, (Sh, S, in which latter we read أَمْرًا in the place of عبدا, and A, in which we find مَنْ in the place of عبدا, and Mgh; the reading نَضْرٌ alone being given in the copies which I have of the S and A;) May God cause to have enjoyment, or a plentiful and pleasant and easy life, [the servant, or man, who hears what I say, and keeps it in mind, then conveys it to him who

hears it:] (S, Mgh, in explanation of the la reading, and TA, in explanation of both readings:) or † may God make to have a good rank or station &c. (Mgh, in explanation of the former reading.)

2. نَضْرَةُ اللَّهِ: see نَضْرَةٌ, throughout.

4. أَنْضَرَ: see نَضْرٌ, in two places. — نَضْرَةُ اللَّهِ: see نَضْرَةٌ, throughout.

نَضْرٌ (S, A, Mṣb, K) and نَضَارٌ (S, A, K, the CK نَضَارٌ] and TA) and نَضِيرٌ (S, Mṣb, and أَنْضَرَ (K [without tenween, though this not shown in the K, as it is originally an epithet though it may be obsolete as an epithet,]) نَضَارٌ (S, A, Mṣb, K;) as also نَضَارٌ: (Es-Sukkareḡ or silver; (K;) as also نَضَارٌ: (Es-Sukkareḡ or generally the former: (TA:) pl. [of pau (of the first, S,) أَنْضَرٌ, (S, K,) and [of mul نَضَارٌ: (K:) or (so accord. to the S and A, in the K, and) نَضَارٌ signifies what is pure, (A, K,) of gold &c., (A,) or of native or wrought gold or silver, (Lth, K,) and of wood (Lth,) or of anything: (S:) and is used as epithet, applied to gold: (TA:) and نَضْرَةٌ [n. un. of نَضْرٌ] signifies a molten piece of gold (TA.)

نَاضِرٌ: see نَاضِرٌ.

نَضْرَةٌ Beauty (S, Mṣb, K,) and brightness (S, TA:) so in the Kṣur, lxxvi. 11. (Jel.) [T above explanation in the Mṣb and K, "beauty is evidently imperfect. Accord. to the Mṣb, the word is a simple subst., not an inf. n.] † Pleasantness of countenance. — نَضْرَةٌ لِنَعِيمٍ † The beauty and brightness of aspect characteristic of enjoyment, or of a plentiful and pleasant and easy state of existence: so in the Kṣur, lxxxiii. 2 (Bd, Jel:) or the brightness, or glistening, a moisture (نَدَا) [upon the skin] characteristic thereof. (Fr.) — Enjoyment; or a plentiful and pleasant and easy life; syn. نَعْمَةٌ [in the CK نَعْمَةٌ]. (A, K.) — Richness; or competency or sufficiency. (A, K.) — Life. (A, K.) — See also نَضْرٌ.

نَضَارٌ: } see نَضْرٌ; each in two places. S
نَضَارٌ: } also غَرَبٌ.

نَضِيرٌ: see نَاضِرٌ, in two places: — and نَضْرٌ.

نَاضِرٌ (A, L, K) and نَضِيرٌ (A, L, Mṣb, and نَضْرٌ, (A, L,) [being epithets from نَضْرٌ a and أَنْضَرَ, respectively,] and أَنْضَرَ, according to the K, but in the place of this we find in the corresponding passage in the L the verb نَضَرَ with the addition "is like نَضْرٌ," (TA,) Beauti-

(Mṣb, K) and bright. (TA.) So in the Kur, lxxv. 22, **وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ** + *Faces on that day shall be beautiful and bright*: (Bd, Jel:) or *shining by reason of enjoyment, or of a beautiful and pleasant and easy state of existence.* (Fr.) [These epithets have also other, similar, significations, shown by explanations of نَضْرُ and its variations.] نَضْرُ is coupled with غَضُّ, as an epithet applied to a boy, (A,) and so نَضِيرٌ; (TA,) and نَاصِرَةٌ with غَضَّةٌ, applied to a girl, (A,) and so نَضِيرَةٌ; (TA;) and thus used are tropical. (A.) — نَاصِرٌ also signifies *Intense in greenness*: (K:) you say **أَخْضَرَ نَاصِرٌ** [*intense, or bright, green*], (S, K,) like as you say **أَصْفَرَ** [*intense, or bright, yellow*]: (K:) so says IAqr: (TA:) or **أَخْضَرَ نَاصِرٌ** signifies *smooth green*, accord. to A'Obeyd, and Az adds, *glistening in its clearness.* (TA.)

نَاصِرٌ: see نَضْرُ: = and see نَاصِرٌ.

[نَضْف, &c.
See Supplement.]

نَطَأ

[1. نَطَأٌ بِسَلْجِهِ: see نَطَأٌ.]

نَطَب

1. نَطَبَهُ (aor. ٢, inf. n. نَطَبٌ, TA,) *He struck [or filipped] his ear with his finger.* (K.) نَطَبٌ † [*Between them two is a contention like that of two rams*]; said of two learned men, and of two merchants. (A.) — نَطَبٌ نَطَبٌ † [*There happened to us in the market a contention like that of two rams*]. (A.) — نَطَبَهُ He, or it, faced, or was or came opposite to him, or it]: نَطَبٌ is syn. with مَقَابَلَةٌ in the dial. of El-Hijáz. (TA.)

3. نَطَبَهُم (inf. n. مَنَابِئَةٌ, TA,) *He incited them against each other, (K,) and acted in an evil or mischievous manner towards them.* (TA.)

4: see 1.

نَطْمَةٌ i.q. نَطْمَةٌ, i.e., *A single act of piercing, or pecking, with the beak, of a cock, &c.* (Az.)

نَطَابٌ The head. (Th, K.) Respecting the saying of El-Jo'eyd El-Murádee,

* نَحْنُ ضَرْبَانَهُ عَلَى نَطَابِهِ *
ISk says, No one has explained it, and the reading better known is **عَلَى تَطَابِهِ**, meaning "notwithstanding the sweetness (طيب) that was in him:" for the man spoken of was going in to a bride of the tribe of Murád: but accord. to some, نَطَابٌ here signifies *The tendon of the neck*; syn. حَبْلٌ العُنُقِ; so in the K, on the authority of Aboo-'Adnán alone; or **حَبْلُ العَاتِقِ**, accord. to IAqr, who cites this verse:

* نَحْنُ ضَرْبَانَهُ عَلَى نَطَابِهِ *
* قُلْنَا بِهِ قُلْنَا بِهِ قُلْنَا بِهِ *

[We smote him on the tendon of the upper part of his shoulders: we slew him: we slew him: we slew him]. قَتَلْنَاهُ signifies قُلْنَا بِهِ. (TA.)

نَاطِبَةٌ, and نَاطِبٌ, sing. of نَوَاطِبٌ in the following sense: (TA:) *The holes that are made in a thing with which one clears, or clarifies, [i.e. strains, or filters], and through which what is cleared [or strained] passes forth*: (K:) *the holes of a strainer for wine, &c.* (TA.) — See مَنُطَبٌ.

نَاطِبٌ and مَنُطَبَةٌ and † نَاطِبٌ † A strainer; a colander. (K.)

مَنُطَبَةٌ Stupid; foolish; of little sense: (K:) an epithet applied to a man. (TA.)

نَطَحَ

1. نَطَحَهُ, aor. ٢ and ٤, (S, K,) inf. n. نَطْحٌ, (S,) *He (a ram, S, L, and the like, L) smote him with his horn.* (K.) — مَا نَطَحَتْ فِيهِ جَمَاءٌ ذَاتٌ قَرْنٍ [*A horned animal did not smite with its horn for him a hornless ewe*]: a proverb, said of him who has perished unavenged. (L.) [See also Freytag's Arab. Prov., ii. 507.] — نَطَحَهُ عَنْهُ † *He pushed him, or thrust him, away from him, and removed him.* (A.)

3. مَنَاطِحَةٌ, inf. n. نِطَاحٌ (L, Mṣb) and مَنَاطِحَةٌ, (Mṣb,) *They two (rams or he-goats) smote each other with their horns.* (L.) — بَيْنَهُمَا نِطَاحٌ † [*Between them two is a contention like that of two rams*]; said of two learned men, and of two merchants. (A.) — جَرَى نَا فِي السُّوقِ نِطَاحٌ † [*There happened to us in the market a contention like that of two rams*]. (A.) — نَاطِحَهُ He, or it, faced, or was or came opposite to him, or it]: نِطَاحٌ is syn. with مَقَابَلَةٌ in the dial. of El-Hijáz. (TA.)

6: see 8. — تَنَاطَحَتِ الأَمْوَاجُ, and السُّيُولُ, † [*The waves, and the torrents, conflicted, or dashed together.*] (A.)

8. تَنَاطَحَتِ الكِبَاشُ, and † تَنَاطَحَتِ, (S, K,) *The rams smote one another with their horns.* (K.) — لَا يَتَنَاطَحُ فِيهَا عَنَزَانٌ [*Two she-goats will not, in it, smite each other with their horns*]: i.e., two weak persons will not encounter each other in it: alluding to a case in which there will not happen any discord or contention. (L, from a trad.)

نَطَّاحٌ: see نَطَّوْحٌ.

نَطَّيْحٌ Smitten with the horn and so killed: fem. with ٥: (L, K:) pl. نَطَّيْحَى (L) and نَطَّيْحٌ:

(Lh, L:) you say also نَعَجَةٌ نَطَّيْحٌ, as well as نَطَّيْحَةٌ. (L.) — Also نَطَّيْحَةٌ A sheep or goat (Az) smitten with the horn and so killed. (Az, S,) and of which the flesh is therefore unlawful to be eaten: (Az:) the ٥ is added because it is made a subst., not an epithet: (Az:) or because the quality of a subst. predominates in it, as in the case of فَرِيْسَةٌ and أَكِيْلَةٌ and رَمِيَّةٌ. (S.) — نَطَّيْحٌ and † نَطَّيْحٌ † *What comes to thee from before thee, (or faces thee, L,) of birds and wild animals (S, L, K) &c., which one rouses by throwing a stone or by crying out, and from the course of which one augurs evil or good*: (L:) contr. of قَعِيْدٌ. (S.) [The نَطَّيْحٌ or † نَطَّيْحٌ is of evil omen.] — Hence, (TA,) نَطَّيْحٌ † An unfortunate, or unlucky, man. (K.) — نَطَّيْحٌ A horse having a blaze, or white mark on his face, extending to one of his ears, which is deemed unlucky: (L:) or a horse having on his forehead two circular or spiral curls of hair (دَائِرَتَانِ), which are disliked: (S, L, K:) if there be but one, it is called دَائِرَةٌ اللَّطَاةُ; and this is not disliked; (S;) or it is called لَطْمَةٌ; and the horse, لَطْمِيْرٌ. (L.)

كَبِيْشٌ نَطَّاحٌ [*A ram that smites much with his horn*]: (S:) and † نَطَّوْحٌ [signifies the same: and] is applied to a man [app. as meaning *who pushes, thrusts, or repels, much, or vehemently*]. (IAqr, TA in art. رَدَس.)

دَائِرَةُ النَّاطِحِ A certain circular or spiral curl of hair on a horse, which is deemed unlucky. (L.) [See نَطَّيْحٌ.] — نَاطِحٌ † A difficulty; a distressing event; an affliction; a calamity: pl. نَوَاطِحٌ. (S, K.) Ex. أَصَابَهُ نَاطِحٌ A difficulty, or distressing event, befell him. (S.) — النَّطَّاحُ The difficulties, &c., of fortune. (S.) — النَّطَّاحُ † [The two stars called] الشَّرْطَانِ, [q.v.,] which are [the two stars in] the two horns of Aries: (S, K:) [the first of the Mansions of the Moon: the latter is β, and the former α:] ISd says, that † النَّطَّاحُ is a star which is one of the Mansions of the Moon, and from [the auroral rising of] which one augurs evil: and IAqr says, that one says, نَطَّحٌ and النَّطَّحُ, without and with ال; and the like in the case of the name of any of the Mansions of the Moon. (TA.) The Arabs said إِذَا طَلَعَ النَّطَّاحُ طَابَ السُّطْحُ [*When En-Nat-h rises aurorally, the house-top becomes pleasant as a place on which to sit in the evening, or on which to sleep*]. (A.) — مَا لَهُ نَاطِحٌ وَلَا خَاطِبٌ He has neither sheep, or goat, nor camel. (S, K.)

نَطْرَ

1. نَطَّرَ, (IKṭt, Mṣb,) aor. ٢, (TA,) inf. n. نَطْرٌ

(IKtt, Mṣb, K) and نَطْرَةٌ, (Sgh, K,) *He kept, or watched, vines, (IKtt, Mṣb, K,) and palm-trees, (K,) and seed-produce. (TA.)* See نَطْرَةٌ and نَاطُورٌ.

نَطْرَةٌ, with the unpointed ط, signifies *The act of guarding, or watching with the eyes*: and hence the word نَاطُورٌ. (IAḥr, Mṣb, TA.)

نَطْرُونَ, with feṭ-h, [*Natron*]; the *Armenian بَورِق*, or بَورِق; (thus differently written here in different copies of the K;) or [rather] the *Egyptian بَورِق*: (K, art. برق:) the best kind [of بَورِق] is the *Armenian*, which is soft, or fragile, light, and white: then the *rose-coloured*: and the strongest is the *Ifreekee*: there is a kind found in *Egypt*, in two places: one of these is in the western part of the country, in the neighbourhood of a district called *Eṭ-Tarrāneh*; and it is transparent, green and red; the green being the more in request; the other is in [the district called] *El-Fākooseeyeh*; and this is not so good as the former. (TA.) [See also بَورِق.]

نَطْرٌ *A scarecrow (خَيْالٌ) set up in the midst of seed-produce. (Sgh, K.)*

نَاطِرٌ: see نَاطُورٌ.

نَاطُورٌ *A keeper, or watcher, (S, Mṣb, K, &c.) of vines, (S, K,) and of palm-trees, (K,) and of seed-produce: (Mṣb, TA:) as also نَاطُورَةٌ (El-Bāri', Mṣb) and نَاطِرٌ: (S, K:) pl. (of the first, TA) نَوَاطِيرٌ (Az, S, A, Mṣb, K) and (of the last, TA) نَطَارٌ and نَطْرَاءٌ and نَطْرَةٌ: (K:) it is a foreign word, (اعجمي, K,) not pure Arabic, (TA,) of the dial. of the people of *Es-Sawād*: (Lth, Mṣb, TA:) Az says, I know not whether it be taken from the language of the people of *Es-Sawād* or be Arabic: (TA:) accord. to AḤn, it is Arabic: (TA:) and IAḥr says, that it is from نَطْرَةٌ, meaning as explained above: (Mṣb, TA:) IDrd says, that it is with ط, (A, Mṣb,) from النَّظْرُ; (A;) but in the language of the *Nabatheans* with ط; (Mṣb;) that the *Nabatheans* change the former letter into ط. (A.)*

نَاطُورَةٌ: see نَاطُورٌ.

نطس

1. نَطَسَ, aor. ٤, (S, K,) inf. n. نَطْسٌ, (S,) *He was, or became, learned, or knowing, (K,) in affairs, and skilful therein: (TA:) or he examined things minutely, and attained the utmost knowledge of them. (S.)*

4. مَا أَنْطَسُهُ *How intelligent and knowing is he in affairs!* (TA.)

5. *He took extraordinary pains, or exceeded the usual bounds, in cleansing or purifying*

*himself, or in removing himself far from unclean things or impurities: (Aḥ, S:) or he shunned, or removed himself far from, unclean things: (M, A, K:) and he was dainty, nice, exquisite, refined, or scrupulously nice, and exact, syn. تَأْتَقَى, (Aḥ, M, A, K,) in cleanliness; (K;) and in speech, (A, K,) so as never to speak otherwise than chastely; (TA;) and in diet and apparel, (A, K,) so as never to eat or wear anything but what was clean, (A,) or so as never to eat anything but what was clean nor wear anything but what was good; (TA;) and in all affairs. (K.) It is said in a trad. of 'Omar, لَوْ لَا التَّنَطُّسُ مَا بَأَيْتُتُ, (S, M,) i. e., *Were it not for the being scrupulously nice and exact, I had not cared for my not washing my hand. (M.)* — تَنْطَسُ *He examined it (anything) minutely. (A.)* — تَنْطَسُ *the الأَخْبَارَ, (S,) or عَنِ الأَخْبَارِ, (M, A,) He searched, or sought, for, or after, news, or tidings; searched or inquired into, investigated, scrutinized, or examined, news, or tidings. (S, M, A.)**

نَطْسٌ: } see نَطَسَ; the former, in two places;
نَطْسٌ: } and the latter, in four.

نَطْسٌ *Learned, or knowing; (A, K;) as also نَطْسٌ (K) and نَطْسٌ (A, K) and نَطْسِيٌّ and نَطْسِيٌّ: (K:) or learned, or knowing, in affairs, and skilful therein: as also نَطْسٌ and نَطْسٌ: (ISk, TA:) intelligent, or skilful, and scrupulously nice and exact (مَتَنَوِّقٌ), in affairs: (A:) or one who examines things minutely, and attains the utmost knowledge of them: as also نَطْسٌ and نَطْسٌ: (S:) or learned, or knowing, in affairs: skilful in physic &c.; as also نَطْسٌ and نَطْسِيٌّ and نَطْسِيٌّ: (M:) or نَطْسِيٌّ (S, A, K, TA) and نَطْسِيٌّ (S, TA) and نَطْسِيٌّ (A'Obeyd, S,) a student of physic, (S, K, TA,) who examines it minutely; (TA;) or learned, or knowing, in physic; in Greek نَطْسَاس [γνώστης]: (A, TA:*) and نَطْسِيٌّ one who is dainty, nice, exquisite, refined, or scrupulously nice and exact (مَتَنَوِّقٌ), and who chooses or selects [what is best]; (IAḥr;) or any one who takes extraordinary pains, or exceeds the usual bounds, in a thing: (M:) also نَطْسِيٌّ, [without teshdeed,] a skilful man: (TA:) and نَطْسٌ, [pl. of نَطْسٌ or نَطْسٌ or نَطْسٌ,] skilful physicians. (A, K.) — Also, One who shuns, or removes himself far from, unclean things; (K, TA:) who is scrupulously nice and exact (مَتَأْتَقِيٌّ) in affairs: (TA:) and نَطْسَةٌ a woman who shuns, or removes herself far from, foul, evil, or unseemly, things: (AA, TA:) and نَطْسٌ, [pl. of نَطْسٌ,] men who do thus: (K, TA:) and نَطْسَةٌ a man who shuns much, or removes himself very*

far from, unclean things, and is very dainty, nice, exquisite, refined, or scrupulously nice and exact (كَثِيرُ التَّائِقِي) in cleanliness, and in speech, and in diet and apparel, and in all affairs. (K, TA.)* See 5.

نَطْسٌ: }
نَطْسَةٌ: }
نَطْسِيٌّ: } see نَطْسٌ, throughout.
نَطْسِيٌّ: }
نَطْسِيٌّ: }

نَاطِسٌ, (accord. to one copy of the S, and the L, and the CK, and a MS. copy of the K,) or نَاطُوسٌ, (accord. to the TA, as from the K,) or both, (accord. to one copy of the S,) *A spy, who searches for news, or tidings, and then brings them. (S, L, K, TA.)*

نَاطُوسٌ: see نَاطِسٌ.

مُتَنْطَسٌ: see نَطْسٌ, in two places.

نطش

نَطْشَانٌ an imitative sequent to عَطْشَانٌ; (S, K;) not used alone. (S, art. عطش.)

[نطع, &c.]

See Supplement.]

نظر

1. نَظَرَ, (S, M, A, Mṣb, K,) and نَظْرَةٌ, (M, A, Mṣb, K,) aor. ٤, (M, A, &c.,) and نَظُرٌ is substituted for نَظْرٌ in the dial. of certain Arabs, (IDrd, TṢ, K,) or, accord. to Lb, in the *Bughyet-el-Ámál*, the و is here added only [by poetic license,] to make the sound of the dammeh full, agreeably with other instances; (TA;) and نَظْرٌ, and نَظْرَةٌ, aor. ٤, (A, K,) the verb being like سَمِعَ accord. to the correct copies of the K, [and so in the A,] but in one copy of the K, like نَظْرٌ; (TA;) inf. n. نَظْرٌ, (S, M, A, Mṣb, K,) and نَظْرٌ is allowable, as a contraction of the former, (Lth,) and نَظْرَانٌ (S, K,) and مَنْظَرٌ (M, A, K) and تَنْظَارٌ and مَنْظَرَةٌ, (M, K,) [which is an intensive form; *He looked at, or to, in order to see, him, or it;*] he considered, viewed, him or it with his eye; (S, A, K;) and نَظْرَةٌ [i. e. looked at] or it;] as also نَظْرَةٌ: (K:) and نَظْرَةٌ signifies the same as نَظْرَةٌ and نَظْرَةٌ [but app. in another sense, to be mentioned below, and not the sense explained above, though the latter implied in the TA; and the same may be meant when it is said that نَظْرٌ is syn. with نَظْرٌ, if the assertion, which I find in the M, have been copi-

without consideration, and be not confirmed by an example]: (TA:) or *نَظَرَ إِلَيْهِ* signifies *he extended, or stretched, or raised, [or directed,] his sight towards him or it, whether he saw him or did not see him.* (TA.) The usage of *النَّظَرُ* as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below. (TA.) You say, *نَظَرَ إِلَيْهِ نَظْرَةً حُلْوَةً* [He looked at him, or towards him, with one sweet look.] (A.) And *نَظَرَ فِي الْمِنْظَرِ* [He looked in the mirror]. (A.) And *نَظَرَ فِي الْكِتَابِ* [He looked into, or inspected, the writing or book], (A, Mṣb,) which is for *نَظَرَ الْمَكْتُوبَ فِي الْكِتَابِ* [he looked at what was written in the writing or book], or has a different meaning to be explained below. (Mṣb.) And *هُوَ يَنْظُرُ حَوْلَهُ* [lit., He looks around him; meaning,] *he looks much.* (A.) [See also *نَظَرَ* below.] — *نَظَرَتِ الْأَرْضُ*, (Sgh, K,) and *نَظَرَتِ الْأَرْضُ بَعِينٍ*, and *بَعِينِينَ*, (A,) † *The earth, or land, showed (A, Sgh, K) to the eye (Sgh, K) its plants or herbage.* (A, Sgh, K.) — *نَظَرَ إِلَيْهِ* † *It looked towards, meaning faced, him or it.* So in the *Qur*, [vii. 197,] *وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يَبْصُرُونَ* † *Thou seest them look towards thee, i. e., face thee, but they see not; referring to idols, accord. to A'Obeyd.* (TA.) And you say, *دَارِي يَنْظُرُ إِلَى دَارِ فُلَانٍ* † *My house faces the house of such a one.* (S.) And *نَظَرَ إِلَيْكَ الْجَبَلُ* † *The mountain faced thee:* (A:) as in the following ex.: *إِذَا أَخَذْتَ فِي طَرِيقِ كَذَا فَنَظَرَ إِلَيْكَ الْجَبَلُ فَخَذَ* † *When thou takest such a road, and the mountain faces thee, then take thou the way by the right of it or the left of it.* (S.) — [Hence, perhaps,] *نَظَرَ الدَّهْرُ إِلَى بَنِي فُلَانٍ* † *Fortune opposed the sons of such a one and destroyed them:* (S [immediately following there the ex. which immediately precedes it here:]) or *نَظَرَ إِلَيْهِمُ الدَّهْرُ* signifies † *Fortune destroyed them:* (M, A:) but (says ISd) I am not certain of this. (M.) — *النَّظَرُ* also signifies † *The turning the mind in various directions in order to perceive a thing [mentally], and the seeing a thing:* and sometimes it means † *the considering and investigating:* [and as a subst., speculation, or intellectual examination:] and sometimes, † *the knowledge that results from [speculation or] investigation.* (El-Baṣā'ir.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say *نَظَرْتُ إِلَيْهِ*, it means only [I looked at, or towards, him or it] with the eye: but when you say *نَظَرْتُ فِي الْأَمْرِ*, it may mean [† I looked into, inspected, examined, investigated, the thing or affair] by thought

and consideration, intellectually, or with the mind: (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that *نَظَرَهُ* and *نَظَرَ إِلَيْهِ* may be used in the latter of these two senses, though *نَظَرَ فِيهِ* is most common in this sense.] It is said in the *Qur*, [x. 101,] *قُلْ أَنْظُرُوا مَاذَا فِي السَّمَوَاتِ* † *Say, Consider ye what is in the heavens.* (TA.) And you say, *نَظَرَ إِلَيْهِ* *He saw it, and † thought upon it, and endeavoured to understand it, or to know its result.* (TA.) [And *He looked to it, or at it, or examined it, intellectually; regarded it; had a view to it.*] And *نَظَرَ فِيهِ* † *He considered it:* (TA:) or *thought upon it;* namely a writing or book; or when such is the object it may have another meaning, explained before; and an affair: and with this is held to accord the saying *نَظَرَ وَفِيهِ*, q.v. infra, voce *نَظَرَ*: (Mṣb:) and † *he thought upon it, measuring it, or comparing it.* (M, K, TK. In the M and K, only the inf. n., *نَظَرَ*, of the verb in this sense is mentioned.) And *نَظَرَ فِي أُمُومِ الْيَتَامِ* † *He considered, or examined, [or estimated,] the possessions of the orphans, in order to know them.* (Mṣb.) And similar to this is the phrase [in the *Qur*, xxxvii. 86,] *فَنَظَرَ نَظْرَةً فِي النُّجُومِ*, meaning, † *And he examined the science of the stars:* (Mṣb:) [or *he took a mental view of the stars, as if to divine from them.*] *النَّظَرُ* when used unrestrictedly by those who treat of scholastic theology means *الإِعْتِبَارُ* † *The thinking upon a thing, and endeavouring to understand it, or to know its result; or judging of what is hidden from what is apparent; or reasoning from analogy.* (MF.) — *نَظَرَ فِي مَا بَيْنَهُمُ*, inf. n. *نَظَرَ*, [app. for *مَا بَيْنَهُمُ*], † *He judged between them.* (K.) — *نَظَرْتُ*, (TA,) inf. n. *نَظَرَ*, † *She practised divination; (K,* TA;) which is a kind of examination with insight and skill.* (TA, from a trad.) — *أَنْظُرْ لِي فُلَانًا* † *Look thou out for such a one for me;] seek thou for me such a one.* (A, TA.) — *أَنْظُرْنِي* † *Listen thou to me.* (M, K, TA [in the CK, erroneously, أَنْظُرْنِي.]) The verb [says ISd] has this meaning in the *Qur*, ii. 98. (M.) — *أَنَا أَنْظُرُ إِلَى اللَّهِ ثُمَّ إِلَيْكَ* [lit., I look to God, then to thee; meaning,] † *I look for the bounty of God, then for thy bounty.* (A.) — *نَظَرَ اللَّهُ إِلَيْهِ* † *God chose him, and compassionated him, pitied him, or regarded him with mercy; because looking at another is indicative of love, and not doing so is indicative of hatred: (IAth:) or † God bestowed benefits upon him; poured blessings, or favours, upon him:* (El-Baṣā'ir:) and *نَظَرَ لَهُمُ* † *he compassionated them, and aided them;* (Sgh, K;) and simply, *he aided them:* (K,* TA:) and *نَظَرَ لَهُ* † *he accomplished his want, or that which he*

(another) wanted. (Mṣb.) — *نَظَرَهُ* is also syn. with *أَنْظَرَهُ*, q.v. — Also syn. with *أَنْظَرَهُ*, q.v. — Also *نَظَرَهُ*, (K, TA,) inf. n. *نَظَرَ*; (TA;) or *نَظَرَهُ*; (so in a copy of the M, and in the CK; but from the mention of the inf. n. in the TA, the former seems to be the right reading;) *He sold it (a thing, M) with postponement of the payment; he sold it upon credit.* (M,* K,* TA.) See also 4. — [In these last three acceptations, accord. to the A, the verb is used properly, not tropically.] — *نَظَرَ* *He was, or became, affected by what is termed a نَظْرَةٌ; (K, TA;) i. e., a stroke of an [evil] eye; (TA;) [or of an evil eye cast by a jinnee;] or a touch, or slight taint of insanity, from the jinn; (K;) or a swoon.* (K, TA.)

2: see 1, last signification but one. — *نَظَرَ فِيهِ* [He said of it *نَظَرَ فِيهِ*, q.v.]. (TA passim.)

3. *نَظَرَ فِي أَمْرٍ*, inf. n. *مُنَظَّرَةٌ*, (T, S,*) † *He considered, or examined, or investigated, with him a thing or an affair, to see how they should do it: (T, TA:) he investigated, or examined, with him a thing, and emulated him, or vied with him, in doing so, each of them adducing his opinion:* (TA:) [he held a discussion with him respecting a thing:] or *نَظَرَهُ* is syn. with *جَادَلَهُ*: (Mṣb:) or *مُنَظَّرَةٌ* signifies the *examining mentally, or investigating, by two parties, the relation between two things, in order to evince the truth;* (KT; and Kull, p. 342;) and sometimes *with one's self;* but *مُجَادَلَةٌ* signifies the *disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not.* (Kull.) — Also *نَظَرَهُ* [† *He, or it, looked towards, or faced, him or it; was opposite, or corresponded, to him or it.* (See *نَظِيرٌ*.)] — † *He was, or became, like him:* (A, K:) or *like him in discourse or dialogue.* (TA.) — *جَيْشٌ يُنَظِرُ أَلْفًا* † *An army that is nearly equal to a thousand.* (A.) — *نَظَرَ فُلَانًا بِفُلَانٍ* † *He made, or called, such a one like such a one.* (K.) Hence the saying of Ez-Zuhree, (K,) Moḥammad Ibn-Shihāb, (TA,) *لَا تَنْظُرْ بِكِتَابِ اللَّهِ وَلَا بِكَلَامِهِ* † *Thou shalt not call anything like the book of God, nor like the words of the apostle of God:* (A'Obeyd, T, K:) or *thou shalt not compare anything, nor call anything like, to the book of God, &c.:* (A,) or *thou shalt not apply [aught of] the book of God, nor the words of the apostle of God, as a proverb to a thing that happens:* (A'Obeyd, T, K; in which last, we read *لَشَيْءٍ يَعْزُضُ*, in the place of the right reading, *لَشَيْءٍ يَعْزُضُ*: TA:) for, as Ibrāheem En-Nakha'ee says, they used to dislike the mentioning a verse of the *Qur-ān* on the occasion of anything happening, of worldly events; (T;) as a person's saying to one who has come at a time desired by the former, (TA,) or to one named Moosà, who

has come at a time desired; (K.) جِئْتَ عَلَى قَدَرٍ يَا مُوسَى [Thou hast come at a time appointed, O Moosà: (Kur, xx. 42:)] (T, K:) and the like: (T:) but the first explanation is the most probable. (TA, as from Az; but I do not find it in the T.)

4. أَنْظَرَ بِهِ † [He, or it, was made like]. You say, مَا كَانَ هَذَا نَظِيرًا لِهَذَا وَلَقَدْ أَنْظَرَ بِهِ [This was not like this, but has been made like]: (T, K:) like as you say, وَمَا كَانَ حَظِيرًا لَهُ وَلَقَدْ أَخْطَرَ بِهِ (T.) = أَنْظَرَهُ He postponed him; delayed him: (M, A, Mṣb, K:) he granted him a delay or respite; let him alone, or left him, for a while: (T, TA:) as, for instance, a debtor, (T, Mṣb, TA,) and a man in difficult circumstances: (TA:) and أَنْظَرَهُ signifies the same. (Mṣb.) You say, بَعْتُهُ شَيْئًا فَأَنْظَرْتُهُ I sold to him a thing, and granted him a delay. (T.) And a person speaking says to him who hurries him, أَنْظِرْنِي أَيْتَلَعُ رِيْقِي Grant me time to swallow my spittle. (T.) And it is said in the Kur, [xv. 36 and xxxviii. 80,] فَأَنْظِرْنِي فَأَنْظِرْنِي Then delay me until the day when they shall be raised from the dead. (TA.) See also 8. — He sold to him a thing with postponement of the payment; he sold to him a thing upon credit. (M.) See also 1, last signification but one.

5: see 1, first signification. = See also 8.

6. تَنَاطَرَا † They faced each other. (K.) You say, تَنَاطَرَتِ الدَّارَانِ † The two houses faced each other. (M.) And دَوْرُنَا تَنَاطَرُ (S,) or تَتَنَاطَرُ, [which is the original form,] (A,) † Our houses faced one another. (S, A.) — See also تَرَاطَا.

8. انْتَظَرَهُ: see 1, first sentence. = He looked for him; expected him; awaited him; waited for him; watched for his presence; syn. ارْتَقَبَ اِنْتَظَرَ; (TA:) and تَأْتَى عَلَيْهِ; (M, K:) and أَنْظَرَهُ (aor. 2, T &c., inf. n. نَظَرَ S, K) signifies the same; (T, M, A, Mṣb, K;) and so أَنْظَرَهُ, (M, A, K,) and أَنْظَرَهُ; (Zj, TA;) [but respecting the last two, see what is said below:] but when you say انتظر without any objective complement, the meaning is, [he waited; or] he paused, and acted or behaved with deliberation, or in a patient, or leisurely, manner. (Lth, T.) It is said in the Kur, [lvii. 13,] اُنْتَظِرُونَا أَنْظِرُونَا Wait for us (اِنْتَظِرُونَا) that we may take of your light: and accord. to Zj, اُنْتَظِرُونَا [which is another reading] is said to mean the same: or the latter means delay us: accord. to Fr, however, the Arabs say اُنْتَظِرْنِي meaning Wait thou for me (اِنْتَظِرْنِي) a little.

(T.) اِنْتَظِرْ also signifies The expecting, or waiting for, a thing: (TA:) or the expecting, or waiting for, a thing expected: (M, K, TA:) or أَنْظَرَهُ signifies he expected, or waited for, (انتظر,) him, or it, leisurely; and so اِنْتَظِرْ. (S.) You say also, اِنْتَظِرْ بِهِ خَيْرًا أَوْ شَرًّا (M, A, K, in art. ربح, in the last of which is added بِهِ) [He looked for, expected, awaited, or waited for, something good or evil to befall him, or betide him].

10. اِسْتَنْظَرَهُ: see 8, last signification but one. — He asked of him, or desired of him, a postponement, or delay. (M, A, K.)

نَظَرَ: see نَظِيرٌ. = A man says to another, بَيْعٌ, [or perhaps بَيْعٌ, like the word used in reply to it, here following, and like حَطْبٌ and نَحْجٌ meaning, I sell,] and the other says, نَظَرَ, meaning, Grant me a delay (اُنْتَظِرْنِي) that I may buy (اَشْتَرِي) of thee. (M, TA.)

نَظَرَ: see 1. [Used as a subst., as well as when used as an inf. n.,] it has no pl. (Sb, in TA, voce فِكْرٌ) — وَضَرَبْنَا هُمُومًا بِنَظَرٍ, and مِنْ نَظَرٍ † We saw them. (A, TA.) — بَيْنَنَا نَظَرٌ † Between us is the extent of a look in respect of nearness. (A, TA.) — حَتَّى نَظَرَ (K, TA,) and حَتَّى نَظَرَ (A,) حَتَّى جِلَالٌ وَرِيَاءٌ وَنَظَرٌ (S,) and جِلَالٌ وَنَظَرٌ † A tribe near together, (S, A, K,*) of which the several portions see one another. (S, A.) — وَفِيهِ نَظَرٌ † But it requires consideration, by reason of its want of clearness, or perspicuity: (Mṣb:) [a phrase used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong:] like تَأَمَّلْ فِيهِ. (MF, art. صَفْحٌ) — هُوَ بِخَيْرِ النَّظَرَيْنِ, said in a trad., of one who has purchased a ewe or she-goat that has been kept from being milked for some days; meaning, † He has the option of adopting the better of the two things; he may either retain it or return it. (TA.)

نَظَرَةٌ A look: a quick look or glance: (T:) pl. نَظَرَاتٌ. (A.) Hence the trad., لَا تُتَّبِعِ النَّظَرَةَ, فَإِنَّ نَظَرَكَ الْأَوَّلَى وَتَيْسَتْ لَكَ الْآخِرَةَ [Thou shalt not make a look to follow a look; for the former is thine of right, but the latter is not thine: i. e., when thou hast once looked at anything forbidden, unintentionally, thou shalt not look at it a second time]. (T, TA.) And the saying of a certain wise man, مَنْ لَمْ تَعْمَلْ مِنْ نَظَرْتِهِ لَمْ يَعْملْ لِسَانُهُ [He whose look does not produce an effect, his tongue does not produce an effect]; (T;) meaning, that he who is not restrained from a fault or offence by being looked at is not restrained by speech. (TA.) — A

stroke of an [evil] eye: (TA:) a stroke of an [evil] eye by which one is affected from the jinn's looking at him; (T, S;*) as also سَفَعَةٌ: (T:) or a touch, or a slight taint or infection of insanity, (طَائِفٌ,) from the jinn: or a swoon. (M, K.) — An alteration of the body or complexion by emaciation or hunger or travel &c. (S, M, K.) — Foulness; ugliness: (AA, TA:) evilness; or badness, of form or appearance: a fault; a defect; an imperfection. (M, K.) — † Reverence, veneration, awe, or fear. (IAṣṣ, T, K.) — † Compassion; pity; mercy. (IAṣṣ, T, K.)

نَظَرَةٌ A postponement; a delay. (T, S, M, Mṣb, K.) It is said in the Kur, [ii. 280,] فَتَنَظِرَةٌ إِلَى مَيْسَرَةٍ [Then let there be a postponement, or delay, until he shall be in an easy state of circumstances]; (T, M, Mṣb;) i. e., فَتَأَخَّرَ (T,) or فَتَأَخَّرَ (Mṣb:) and accord. to another reading, فَتَنَظِرَةٌ; like كَادِبَةٌ, in the Kur, lvi. 2. (M.) You say also, بَاعَ مِنْهُ الشَّيْءَ بِنَظَرَةٍ He sold to him the thing with postponement of the payment; he sold to him the thing upon credit. (M.) And بِأَنْظَارٍ, and اِشْتَرَيْتَهُ مِنْهُ بِنَظَرَةٍ, and بِأَنْظَارٍ, I bought it of him with postponement of the payment; I bought it of him upon credit. (T.)

نَظَرِيٌّ † [Speculative knowledge or science; such as is acquired by study;] that of which the origination rests upon speculation, and acquisition by study; as the conception of the intellect or mind, and the assent of the mind to the position, that the world has had a beginning. (K, T.) [It is opposed to بَدِيهِيٌّ and to ضَرُورِيٌّ.]

سَمِعَتْهُ نَظَرَةً, and vars. thereof, see in art. سَمِعَ.

نَظَارٍ, like قَطَامٍ (S, K,) an imp. n., (T,) meaning, Wait thou: syn. اِنْتَظِرْ. (T, S, K.)

نَظِيرَةٌ and نَظِيرَةٌ and نَظِيرَةٌ and نَظِيرَةٌ A chief person, whether male or female, to whom one looks. (M, K.) You say, فَلَانٌ نَظِيرَةٌ قَوْمِهِ, and قَوْمِهِ نَظِيرَةٌ قَوْمِهِ, Such a one is the person to whom his people look, (Fr, T, S,) and whom they imitate, or to whose example they conform. (Fr, T.) All these words are also used in a pl. sense: (M, K:) or [so in some copies of the K; but in others, and,] نَظِيرَةٌ and نَظِيرَةٌ have نَظَائِرٌ for their pl., (S, K,) sometimes. (K.) — Also, نَظِيرٌ A man who neglects not to look at, (M, L, K,) or to consider, (A,) that which, (M, A, L,) or him who, (K,) disquiets him, or renders him solicitous. (M, A, L, K.)

نظير † Looking to, or facing, another person or thing; opposite or corresponding to another person or thing; as also مُنَاطِرٌ; syn. مُقَابِلٌ. (A.) [Hence, نَظِيرُ السَّمْتِ, and النَّظِيرُ, † The nadir; the point opposite to the zenith.] نَظِيرُكَ signifies الَّذِي يُنَاطِرُكَ (M,) or الَّذِي تُنَاطِرُهُ (T,) [which I suppose to mean † He who looks towards, or faces, thee; who is opposite, or corresponds, to thee; or he towards whom thou lookest, &c., and who looks towards thee, &c.: though susceptible of other interpretations: see §.] — † Like; a like; a similar person or thing: (AO, T, S, M, A, K;) equal; an equal: (Mṣb:) applied to anything: (TA:) as also نَظَرٌ; (AO, S, K;) like نَدِيدٌ and نَدٌّ; (AO, S;) and مُنَاطِرٌ: (K:) fem. تَظِيرَةٌ: (T, M, A:) pl. masc., نَظَائِرٌ: (M, A, Mṣb, K:) and pl. fem. نَظَائِرٌ, (T, A,) applied to words and to all things. (T.) You say, فَلَانٌ نَظِيرُكَ † Such a one is thy like. (T.) And هَذَا نَظِيرٌ لِهَذَا (T,) or نَظِيرٌ هَذَا (Mṣb,) † This is the like of this, (T,) or the equal of this. (Mṣb.) And عَدَدْتُ إِبِلَ فَلَانٍ نَظَائِرًا † I counted, or numbered, the camels of such a one in pairs, or two by two; (Aṣ, T, K;*) if by looking at their aggregate, you say, عَدَدْتُهَا جَمَارًا. (Aṣ, T.)

نَظُورَةٌ: see نَظُورٌ, in two places. — See also نَظِيرَةٌ.

نَظِيرَةٌ: see نَظُورٌ, in two places. — Also, A scout, or scouts; (T, Sgh, K;) and so نَظُورَةٌ: (Sgh, K:) pl. of both, نَظَائِرٌ. (TA.) — Fem. of نَظِيرٌ, q. v. (T, &c.). [And hence,] النَّظَائِرُ [the pl.] The more excellent of men: (K,* TA:) because they resemble one another in dispositions and actions and sayings. (TA.)

نَظَارٌ † A horse (A, K) that raises his eye by reason of his sharpness of spirit: (A:) or sharp-spirited, and raising his eye. (T, K.)

نَظَارَةٌ A people looking at a thing; (S, K;) as also مُنَظَّرَةٌ. (K.) — See also مُنَظَّرٌ.

نَاطِرٌ act. part. n. of نَظَرَ; Looking; &c.: pl. نَظَائِرٌ. (Mṣb.) — النَّاطِرُ [The pupil, or apple, of the eye, the smallest black of the eye, (S, Mṣb,) in which is [seen] what is termed النَّظَائِرُ, (S,) [and] with which the man sees; (Mṣb;) the black spot in the eye; (M, K;) the clear black spot that is in the middle of the [main] black of the eye, with which the looker sees what he sees: or that part of the eye which resembles a mirror, in which, when one faces it, he sees his person: (TA:) or a duct (عَرَقٌ) in the nose, wherein is the water of sight: (M, K:) [app. a loose description of the optic nerve:] or the sight itself: (M, K:) or the eye:

(K:) or the eye is called النَّاطِرَةُ; (S, A;*) the pl. of which is نَواطِرٌ. (A.) — شَدِيدُ النَّاطِرِ (so in a copy of the M and of the A and in some copies of the K,) or شَدِيدُ النَّاطِرِ (so in some copies of the K and in the TA,) A man clear of suspicion, who looks with a full gaze: (M, K:) or clear of that with which he is upbraided. (A.) — النَّاطِرَانِ Two veins at the two edges of the nose, commencing from the inner angles of the eyes, towards the face. (Zj, in his Khalk el-Insán.) — Also, نَاطِرٌ † A guardian; a keeper; a watcher: (S, Mṣb:) and, as also نَاطِرٌ, i. q. نَاطُورٌ, (K, TA,) [which last is] a word of the Nabathean dialect. (TA.) — [The dim. is نَوَيْظِرٌ.] You say, عَمِيْنَتِي نَوَيْظِرَةٌ † My eye (lit. my little eye) is looking to God for His bounty, then to you for your bounty. (A.) — In the K̄ur, [lxxv. 23,] the words إِلَى رَبِّهَا نَاطِرَةٌ have been explained as signifying Waiting for (مُنْتَظِرَةٌ) their Lord: but this is a mistake; for the Arabs do not say نَظَرْتُ إِلَى الشَّيْءِ in the sense of اِنْتَظَرْتُهُ, but they say نَظَرْتُ فَلَانًا in that sense. (T.)

نَاطِرَةٌ: see نَاطِرٌ. — See also نَظَرَةٌ.

نَاطِرٌ: see نَاطِرٌ.

نَاطُورَةٌ: see نَاطُورٌ.

أَنْظُرٌ: see 1.

مُنَظَّرٌ [A place in which a thing is looked at]: a place, or state, in which one likes to be looked at. (T, A, TA.) You say, فَلَانٌ فِي مَنَظَرٍ وَمَسْمُوعٍ † Such a one is in a state in which he likes to be looked at and listened to [and in a state in which he is satisfied with drink and food]. (T, A, TA.) And لَقَدْ كُنْتُ عَنْ هَذَا الْمَقَامِ بِمَنَظَرٍ † Thou wast in a state [in] which thou likedst [to be looked at], away from this place of abode. (T, TA.) — The aspect, or outward appearance, of a thing; opposite of مَخْبِرٌ: (S, art. خَبِرَ:) [when used absolutely, a pleasing, or goodly, aspect; or beauty of aspect; as also مُنَظَّرَةٌ: this is implied by the usage of مَنَظَرَانِي, q. v., and is well known:] or what one looks at and is pleased by or displeased by; as also مُنَظَّرَةٌ: (M, K:) or the former, a thing that pleases and rejoices the beholder when he looks at it: (T:) and the latter, the aspect (مَنَظَرٌ) of a man when one looks at it and is pleased by it or displeased by it. (T, TA.)* You say, لَهُ مَنَظَرٌ حَسَنٌ [He has a goodly aspect]. (A.) And أَمْرًا حَسَنًا الْمَنَظَرِ, and الْمَنَظَرَةُ, [A woman goodly of aspect.] (S.) And مَنَظَرُهُ خَيْرٌ مِنْ مَخْبِرِهِ [His aspect is better than his internal state]. (S.) And لَذُو مَنَظَرٍ بَلَا مَخْبِرَةٍ (T, (K:)) or the eye is called النَّاطِرَةُ; (S, A;*) the pl. of which is نَواطِرٌ. (A.) — شَدِيدُ النَّاطِرِ (so in a copy of the M and of the A and in some copies of the K,) or شَدِيدُ النَّاطِرِ (so in some copies of the K and in the TA,) A man clear of suspicion, who looks with a full gaze: (M, K:) or clear of that with which he is upbraided. (A.) — النَّاطِرَانِ Two veins at the two edges of the nose, commencing from the inner angles of the eyes, towards the face. (Zj, in his Khalk el-Insán.) — Also, نَاطِرٌ † A guardian; a keeper; a watcher: (S, Mṣb:) and, as also نَاطِرٌ, i. q. نَاطُورٌ, (K, TA,) [which last is] a word of the Nabathean dialect. (TA.) — [The dim. is نَوَيْظِرٌ.] You say, عَمِيْنَتِي نَوَيْظِرَةٌ † My eye (lit. my little eye) is looking to God for His bounty, then to you for your bounty. (A.) — In the K̄ur, [lxxv. 23,] the words إِلَى رَبِّهَا نَاطِرَةٌ have been explained as signifying Waiting for (مُنْتَظِرَةٌ) their Lord: but this is a mistake; for the Arabs do not say نَظَرْتُ إِلَى الشَّيْءِ in the sense of اِنْتَظَرْتُهُ, but they say نَظَرْتُ فَلَانًا in that sense. (T.)

ذُو مَنَظَرَةٍ بَلَا مَخْبِرَةٍ (A,) [Verily he has a pleasing aspect without a pleasing internal state.]

مَنَظَرَةٌ A high place on which a person is stationed to watch; (S;) a place on the top of a mountain, where a person observes and watches the enemy: (T:) and مَنَاطِرٌ [the pl.] eminences; or elevated parts of the earth; or high grounds: (M, K:) because one looks from them. (M.) — Its application to A certain separate place of a house, [generally an apartment on the ground-floor overlooking the court, and also a turret, or rather a belvedere, and any building, or apartment, commanding a view,] is vulgar. (TA.) — See also نَظَارَةٌ. — And see مَنَظَرٌ, in five places.

مَنَظَرِي: see what next follows.

مَنَظَرَانِي (S, M, A, K) and مَنَظَرِي (M, K,) the latter contr. to analogy, (M,) A man (M,) of goodly aspect. (M, K.) You say, رَجُلٌ مَنَظَرَانِيٌ † [A man of goodly aspect and of pleasing internal, or intrinsic, qualities]; (S, A;) i. e., ذُو مَخْبِرٍ and ذُو مَنَظَرٍ. (TA, art. خَبِرَ.)

مَنَظَارٌ A mirror (A, K) in which the face is seen. (TA.) — Also, A telescope; a thing in which what is distant is seen [as though it were] near: vulgarly, نَظَارَةٌ. (TA.)

مَنَظُورٌ A man looked at with an evil eye: (A, TA;) affected by what is termed a نَظْرَةٌ; (T, TA;) i. e., a stroke of an [evil] eye; [or of an evil eye cast by a jinnee; or a touch, or slight taint of insanity, from the jinn;] or a swoon. (TA.) — A person, (T,) or chief person, (A,) whose bounty is hoped for, (T, A,) and at whom eyes glance. (A.) — مَنَظُورَةٌ A woman in whom is a نَظْرَةٌ, meaning, a fault, defect, or imperfection. (K,* TA.)

مَنَاطِرٌ: see نَظِيرٌ.

[نظف, &c.]

See Supplement.]

نعب

نَعَبٌ aor. نَعَبَ and نَعَبٌ inf. n. نَعَبٌ and نَعَبٌ (S, K) and نَعَابٌ (K) and نَعَبَانٌ (S, K) He (a raven, or crow, غُرَابٌ) uttered a cry, cried out, or croaked: (S:) or uttered the cry, or croak, that is asserted to be ominous of separation: [but see below:] or moved about his head without crying: (Mṣb:) he (a raven, or crow, or other animal,) cried out: or stretched out his neck, and moved about his head, in crying out. (K.) The نَعَبٌ of the raven, or crow, is said to be ominous of good; and its نَعَبِيٌّ, of evil. (Kifāyet el-Mutahaffidh.) — نَعَبٌ also signifies † The neighing of a horse. (TA.) — نَعَبُ الدِّيَكِ † [The cock crowed] is sometimes said, metaphorically. (S.) — نَعَبُ الْمُؤَدِّنِ † The chanter of the call to prayer

stretched out his neck, and moved about his head, in his cry. (A, L, K.) — نَعَبَ, aor. ٢, inf. n. نَعِبُ, He (a camel, K) went with a quick pace: (S, K:) or, with a certain kind of pace: (K:) or he (a camel) moved about his head, in proceeding at a quick rate; like a بُخْتِي camel, raising his head: (TA:) or, inf. n. نَعَبَانُ, he stretched out his neck. (A.) Accord. to some, نَعِبُ signifies The moving of a she-camel's head forwards in her march, or pace. [S, accord. to an excellent copy, in which the original words are thus given: يُقَالُ إِنَّ النَّعْبَ تَحْرُكُ رَأْسِهَا الْخ نَعِبَ نَعِبًا; making نَعِبُ an epithet of a she-camel that so moves her head.]

4. انْعَبَ + He (a man) cried out, or stretched out his neck and moved about his head, in disturbances, broils, or the like: syn. نَعَبَ فِي الْفِتَنِ. (TA.)

رِيحٌ نَعِبٌ A rapid wind. (K.)

نَاعِبَةٌ: see نَعُوبٌ.

نَعَابٌ The young one of a raven, or crow: syn. قُرُخٌ غُرَابٌ: or a raven, or crow, [absolutely]: syn. عُرَابٌ. In a prayer of David occur the words يَا رَازِقُ النَّعَابِ فِي عَشِيهِ [O Sustainer of the young raven (or young crow) in his nest!]. It is said that the young raven (or young crow), when it comes forth from its egg, is white, like a lump of fat, and that the old bird, on seeing it, dislikes and abandons it; that thereupon God sends to it gnats, which light upon it on account of its foul greasy smell, and that it lives upon them until it is fledged and becomes black, when its parents return to it. (L.)

نَاعِبَةٌ: see نَاعِبَةٌ.

نَاعِبَةٌ (K) and نَعُوبٌ and نَاعِبَةٌ (S, K) and نَعِبٌ (so in the correct copies of the K: in the L, نَاعِبَةٌ: accord. to MF, نَعِبٌ: TA.) A swift she-camel: (S, K:) pl. of the first, and of [the masc. epithet] نَاعِبٌ, نَوَاعِبٌ and نَعِبٌ: and of نَعِبٌ, نَعِبٌ. (TA.) [The last pl. is the only one mentioned in the S, K, which do not point out its proper sing.] See also نَعِبٌ in 1.

مِنْعَبٌ An excellent, fleet horse, (S, K,) that stretches out his neck like the raven, or crow: and (or accord. to some, TA) one that follows his own way, heedless of the bridle, [app., lowering his head, and stretching out his neck,] syn. الَّذِي يَسْطُو بِرَأْسِهِ (K,) without any increase in the rate of his run. (TA.) — See نَاعِبَةٌ. — A stupid, or foolish, and clamorous man. (K.)

نَعَت

1. نَعَتٌ, aor. ٢, inf. n. نَعَتٌ; and انتعت; He

described, or characterized, or designated, (S, K,) a thing; (S;) syn. وَصَفَ: (S, K:) or he described a thing by mentioning what was in it, or what it possessed; whereas, in the وَصَفَ of a thing one may exaggerate: (L:) [he distinguished a person or a thing by an epithet: and hence, he qualified a substantive by an epithet: and he used a word as an epithet:] or he described a thing by mentioning what was in it that was good, or goodly; not with reference to what was bad, or foul, or ugly; unless by a straining of the meaning one say نَعَتٌ سَوُو; whereas وَصَفَ is said with respect to what is good, or goodly, and what is bad, or foul, or ugly: (IAth:) or نَعَتٌ signifies he described by mentioning the make, or form, or other outward characteristic, as tallness and shortness; and وَصَفَ respects action, as beating: or, accord. to Th, نَعَتٌ signifies he described by mentioning something in some particular place in the body, such as lameness; whereas وَصَفَ is used with respect to what is common to the whole, as greatness, and generosity; therefore God is an object of نَعَتٌ نَفْسُهُ. (TA.) — نَعَتٌ نَفْسُهُ بِالْخَيْرِ [He described himself as possessing, or characterized by, or distinguished by, goodness.] (Mṣb.) — نَعَتٌ, aor. ٢, inf. n. نَعَانَةٌ, He (a man) was naturally endowed with powers of description, and skilful in the use of those powers. (TA.) — نَعَتٌ, aor. ٢, inf. n. نَعَانَةٌ, He (a horse) was, or became, what is termed نَعَتٌ, i.e., generous, or fleet, &c. (L, K.) — نَعَتٌ, (L,) or نَعَتٌ, of the same measure as فَرِحَ, (K,) He (a horse) affected, or endeavoured, or constrained himself, to be, or become, what is termed نَعَتٌ, i.e., generous, or fleet, &c. (L, K.) MF remarks that نَعَتٌ, in this sense, is strange, as فَعَلَ is not a measure denoting تَكَلَّفَ. (TA.)

4. انتعت His face became beautiful, or goodly, so that he was described (K) as characterized by beauty, (TA,) [or, so that he became distinguished by an epithet].

8. انتعت He, or it, was, or became, described: (TA:) [he, or it, was, or became, distinguished by an epithet: he, or it, was, or became, characterized, or distinguished, by that which made him to excel others of his kind: see نَعَتٌ]. See 1.

10. استنعت He asked him to describe him, or it. (T, K.)

نَعَتٌ An epithet; or that whereby a person or thing is described: [hence, an epithet whereby a substantive is qualified:] (TA:) pl. نَعَوْتُ: it has no other pl. than this. (ISd.) [Respecting distinctions said to exist between نَعَتٌ and نَعَتٌ لَهُ نَعَوْتُ or صِفَةٌ, see 1.] [You say,] وَمَنَاعَتٌ جَمِيلَةٌ [He has goodly epithets applied

to him, and goodly qualities, or properties, which are causes, or occasions, of epithets]. (A.) — كَمِثْلِ كَذَا, a phrase similar to كَذَا كَذَا, meaning Like such a thing. See an ex. voce سَبَّحَ.] — نَعَتٌ Anything excellent. (TA.) — [Hence,] نَعَتٌ نَعَتٌ, and نَعَتٌ نَعَتٌ, and نَعَتٌ نَعَتٌ, [in the CK, نَعَتٌ,] and نَعِبٌ, and نَعِبَةٌ, A generous, or a fleet, or swift, horse, that excels in running, and outstrips others. (K.) [And so] نَعَتٌ نَعَتٌ A beast of carriage, or a man, characterized, or distinguished, by that which makes him to excel others of his kind: a horse described as distinguished by generosity, or by fleetness, or swiftness, and by outstripping others. (TA.)

نَعَتٌ: see نَعَتٌ.

أَمْتِكَ نَعَتَةٌ, or عَبْدُكَ نَعَتَةٌ, Thy male slave, or thy female slave, is of the highest quality. (K.) But in the A it is said, عَبْدُكَ نَعَتٌ, and أَمْتِكَ نَعَتَةٌ. (TA.)

نَعِبٌ A generous, excellent, surpassing, man. (TA.) See also نَعَتٌ.

نَعِبَةٌ: see نَعَتٌ.

نَاعَتٌ Describing; a describer: pl. نَاعَاتٌ. (TA.)

مَنْعُوتٌ [A person or thing described; distinguished by an epithet: and hence, a substantive qualified by an epithet]. — مَنْعُوتٌ بِالْكَرَمِ [Described as possessing, or characterized by, or distinguished by, generosity; distinguished by the epithet of generous]. (A.)

نَعَتٌ: see نَعَتٌ.

نَعَت

1. نَعَتُهُ, aor. ٢; and انتعته; He took it. (K.)

4. انتعت في ماله He was prodigal of his wealth: (K:) or he scattered it: or it signifies قَدَّرَ فِيهِ. (L.) — انتعت He set about, or commenced fitting himself out, or equipping himself for journeying. (K.) — انتعت في إنعاث (in the CK, and in a MS. copy of the K, انتعاث,) They have striven, laboured, or exerted themselves, in their affair. (K.)

8: see 1.

نَعَج

1. نَعَجَ, aor. ٢, inf. n. نَعَجُ (S, K) and نَعُوجٌ, (K,) a verb similar to طَلَبُ, (S, K,) aor. ٢, inf. n. طَلَبٌ; (S;) so in the handwriting of J; (IB;) or, with reference to a colour, نَعَجَ, aor. ٢, inf. n. صَحَبَ; a verb like صَحَبَ, aor. ٢, inf. n. صَحَبٌ; (accord. to an insertion in a copy of the S read

to IB, TA, [and so in one of M. Fresnel's copies of the S, and in a copy in my possession, and so in the L, in which both forms of the verb are given,] *He, or it, [a colour,] was of a clear, or pure white.* (S, L, K.) = نَعِج, aor. ٤, inf. n. نَعِج, *He (a man, Az, or a camel, S) became fat:* (T, S, K:) said by AA to occur in a poem of Dhu-r-Rummeh, but not found in his poetry by Sh, who deems it strange: Az, however, confirms it by the authority of an Arab of the desert; and adds, that it signifies *he (a man) became fat and in good condition: and he increased, and became swollen, or inflated: and نَعِج is said to signify the same.* (TA.) — نَعِج, aor. ٤, inf. n. نَعِج, *He (a man, S) became heavy in the stomach (القلب) from eating mutton.* (S, K.) = نَعَجَتْ فِي سَيْرِهَا, (inf. n. نَعِج, L.) *She (a camel) was quick, or swift, in her pace:* (S, L:) she went with a certain pace: (L:) a dial. form of مَعَجَتْ. (S.)

4. أَنْعَجَ الْقَوْمُ *The people's camels became fat.* (S, K.)

نَعِج [and أَنْعَج] *Of a pure white colour:* (L:) [pl. of the latter نَعِج]. — نَسَاءُ نَعِج [Women of a clear white colour in the parts around the eyes; intensely black and wide, in the eyes]. (A.) = نَعِج A man heavy in the stomach (القلب) from eating mutton: pl. نَعِجُونَ. (S, TA.)

نَعِجَةٌ, (S, K,) and نَعِجَةٌ, accord. to a reading of El-Hasan, *وَلِي نَعِجَةٌ وَاحِدَةٌ*, [Kur, xxxviii. 22,] (TA,) *A ewe; the female of the sheep:* (L, K:) also, the female of the wild bull: and, of the gazelle: and, of the wild sheep: (TA:) [but see below:] pl. نَعِجَات and نَعِجَات. (S, K.) — نَعِجَةُ الرَّمْلِ *The [wild] cow:* pl. نَعِجَات الرَّمْلِ: no other wild animal but the cow (accord. to A'Obeyd, S,) is thus called: (S, K:) [but see above]. The Arabs speak of gazelles as though they were goats, terming the male تَيْس; and of wild bulls or cows as though they were sheep, terming the female نَعِجَةٌ. (AAF.) — Also نَعِجَةٌ † *A woman; as likewise شَاة.* (TA.)

نَعِجَةٌ: see نَعِجَةٌ.

نَاعِجٌ *A camel of beautiful colour, and highly esteemed.* (TA.) نَاعِجَةٌ *A she-camel of beautiful colour:* (TA:) or a white she-camel, (S, K,) of generous race: (TA:) a swift she-camel: a she-camel upon which one hunts wild cows: (S, K:) such is of the kind called مَهْرِيَّة. (IJ:) or one that is light, or active: (TA:) pl. نَوَاعِج. (S.) — نَاعِجَةٌ also *A woman of beautiful com-*

plexion, or colour. (TA.) = أَرْضٌ نَاعِجَةٌ *Plain, or even, land, (S, K,) fertile, and producing the kind of tree called رَمْت.* (Abou-Kheyreh.)

نَعِجٌ: see أَنْعَج.

نعر

1. نَعَرَ, (S, A, Mṣb, K,) aor. ٤ (S, K) and ٤, (K,) [in the Mṣb, ٤, but this I suppose to be an error in transcription,] the first of which is the most common, (K,) or the most common when the verb relates to a vein, accord. to Fr, as cited by Sgh, (TA,) inf. n. نَعِيرٌ (S, A, Mṣb, K) and نَعَارٌ, (A, K,) or this latter is a simple subst., (Mṣb,) and نَعْرَةٌ, (A,) [or this also is a simple subst.,] *He (a man, K, or a beast of carriage, Mṣb,) uttered a sound, or noise, (S, A, Mṣb, K,) with, (A, K,) or in, (S,) his خَيْشُوم [or the innermost part of his nose]:* (S, A, K:) but Az, says, I have not heard this explanation from any of the leading authorities. (TA.) — Also, (TA,) inf. n. نَعِيرٌ, (K,) *He called out, or cried out vehemently, in war, or in some evil case.* (K, TA.) And نَعَرَتْ, inf. n. نَعِيرٌ, *She (a woman) clamoured, and acted in a foul or immodest manner.* (TA.) — نَعَرَ الْعِرْقُ, (S, K,) or نَعَرَ الْعِرْقُ بِالذَّمِّ, (A,) aor. ٤, (Fr, Sgh, K,) and ٤, (S, K,) the former of which is the more common, (Fr, Sgh,) inf. n. نَعْرٌ, (S, TA,) or نَعِيرٌ and نَعَارٌ, (as app. implied in the K, but perhaps not intended to be so,) † *The vein gushed with blood:* (S, K:) or, (aor. ٤, inf. n. نَعُورٌ and نَعِيرٌ, TA,) *made a sound by reason of the blood coming forth:* (K:) or *gushed with blood, and made a sound at the coming forth of the blood.* (A.)

نَعْرَةٌ *A sound, or noise, in the خَيْشُوم [or innermost part of the nose];* (S, K:) [as also نَعَارٌ. (See 1.)] — نَعْرَاتٌ [the pl.] is also applied to *The call of the مَوْدِن.* (S.)

نَاعِرٌ: see نَعْرَى.

نَعْرَةٌ: see نَعَارٌ.

نَعُورٌ: } نَاعِرٌ.
نَعَارَةٌ and نَعَارٌ: }

نَاعِرٌ *Uttering a sound or noise [with, or in, the خَيْشُوم, or innermost part of the nose].* (Sh.) And نَعَارٌ *Clamorous:* (K, TA:) † fem. with ٥, applied to a woman, and signifying the same: (A:) or, so applied, it signifies *clamorous and foul, or immodest:* (K:) and نَعْرَى غَيْرِي *أَمْرًا غَيْرِي* *a [very jealous] clamorous woman;* (K:) in which phrase, نَعْرَى may not be regarded as fem.

of نَعْرَان, because [epithets of the measures] نَعْرَانُ and فَعْلَانُ come from verbs of the class of فَرِحَ; not from those of the class of مَنَعَ [or that of ضَرَبَ]. (Az, K.) — [And so] نَعَارٌ † *One who drives away the beasts and cries out after them.* (TA, art. زَغِق.) — You say also, أَطَرْتُ بِهَذَا, نَاعِرًا † *صَوْتًا نَاعِرًا* [lit., *I made a clamorous voice to fly with this; meaning,] † I published this.* (A.) — Also نَاعِرٌ † *A vein flowing with blood:* (Sh:) [or *gushing with blood;* &c. (See its verb, above.)] And نَعَارٌ † *A vein gushing with blood;* and so نَعُورٌ: (S:) *that does not cease to flow with blood;* as also نَعُورٌ (TA) and نَاعُورٌ: (K, TA:) and نَعَارٌ applied to a wound signifies the same; as also نَعَارٌ, with ت and ع, and نَعَارٌ, with ت and غ: (IAṣr, Az:) and نَعُورٌ applied to a wound signifies † *making a sound by reason of the vehemence with which the blood comes forth.* (TA.)

نَاعُورٌ, (S, A, Mgh, Mṣb,) or نَاعُورَةٌ, (K,) *A [machine of the kind called] دُولَاب [q. v.], (A, K,) or مَنَجُون [q. v.], (Mgh, Mṣb,) with which water is drawn [for irrigation], (S,) and which is turned by water, (S, Mgh, Mṣb,) and makes a noise, or [creaking] sound by [its revolving]:* (S:) so called because of its نَعِير [or sound]: (A, Mgh, Mṣb:) [app. also any rotary machine for raising water to irrigate land: see Niebuhr's 'Voyage en Arabie,' tome i., p. 220 et seq.:] it is used on the banks of the Euphrates (A, TA) and the 'Ásee: (TA:) pl. نَوَاعِير. (S, A, Mṣb.) — And the former, *The wing (جَنَاح) of a mill or mill-stone.* (K.) — Also نَاعُورَةٌ *A bucket with which water is raised.* (K.) — See also نَاعِرٌ.

نَاعُورَةٌ: see نَاعُورٌ.

نيس

1. نَعَسَ, (S, A, Mṣb, K,) aor. ٤, (S, M, and so in a copy of the B by the author of the K,) or ٤, (A, K,) [the latter being agreeable with analogy,] inf. n. نَعَاسٌ, (S, A, K, TA,) or this is a simple subst., (Mṣb,) [*He drowsed; he was, or became, drowsy, or heavy with sleepiness: or he slumbered, or dozed:*] the inf. n. is syn. with نَعَسٌ: (S, A, K:) or نَعَاسٌ signifies *languor in the senses, (K, TA,) arising from the heaviness [which is the prevenient sign] of sleep:* (TA:) or the beginning of sleep: (M, art. وَسَن) or its proper signification is, accord. to Az, (Mṣb, TA,) وَسَن (Mṣb) or سِنَّة (TA) *without sleep:* (Mṣb, TA,) or سِنَّة is in the head, and نَعَاسٌ is in the eye: or سِنَّة is the vapour (رِيح) of sleep which begins in the face, then is transmitted to the heart, and you say, of a man, يَنْعَسُ, and then, يَنَامُ. (Mṣb, art. نَوْم.) It is said in a proverb,

مَطْلُ كُنْعَاسِ الْكَلْبِ [A delaying of the payment, of a debt, or the like, like the drowsing, or slumbering, of the dog:] i. e. continual: (S, TA:) for the dog is characterized by much نَعَاسٌ, and, as is said in the B, is accustomed to open his eyes [only] sufficiently for the purpose of guarding, and this he does time after time. (TA.) — نَعَسٌ, (TK,) inf. n. نَعَسٌ, (IAqr, K,) + It (a man's judgment, and his body,) was soft, and weak. (IAqr, K, TK.) — + It (a market) was, or became, stagnant, or dull, with respect to traffic. (K, TA.)

4. انعس + He begat heavy, sluggish, lazy, indolent, or torpid, sons. (AA, K.)

6. تنعس He feigned himself [drowsing, or slumbering, or] sleeping. (K, TA.) — † It (lightning) became faint. (A, TA.)

نُعْسَةٌ [A single fit of drowsiness: or of slumber:] a single movement of the head in drowsing or slumbering. (TA.) You say, رَكَبَتْهُ نُعْسَةٌ شَدِيدَةٌ [A vehement fit of drowsiness, or of slumber, came upon him]. (A.) And نَعَسْتُ نُعْسَةً وَاحِدَةً [I drowsed, or slumbered, once]. (S.)

نَاعَسٌ: see نَعَسَانٌ.

نَعَّاسٌ: see 1.

نَعُوسٌ A she-camel bountiful in yielding milk; (S, A, K;) that drowns, or slumbers, in yielding milk; (A;) or because, in yielding milk, she drowns, or slumbers: (S:) or having much milk, that drowns, or slumbers, when milked: (M:) or that closes her eyelid on being milked. (Az, TA.)

نَعَّاسَةٌ: see نَاعَسٌ.

نَاعَسٌ, part. n. of نَعَسٌ, [Drowsing, drowsy, or heavy with sleep: or slumbering, or dozing:] (S, Mṣb, K;) as also نَعَسَانٌ; (Lth, Fr, Th, Mṣb, K;) but this latter is rare; (Fr, Th, Mṣb, K;) and by some disallowed: (TA:) fem. of the former with ة: (Mṣb, TA:) and of the latter نَعَسَى, made to accord. with وَسَنَى, fem. of وَسَنَانٌ; and this is best in poetry: (Lth, Mṣb, TA:) and نَعَّاسَةٌ is also used as an epithet [in an intensive sense] applied to a female: (TA:) the pl. of نَاعَسٌ is نَعَّاسٌ; like رَاكِعٌ, pl. of رَاكِعٌ; and that of نَاعَسَةٌ is نَوَاعِسٌ. (Mṣb.) — † جَدُّهُ نَاعَسٌ [His good fortune is slumbering]. (A, TA.)

نعش

1. نَعَشَهُ, aor. نَعَشَ, (S, K,) inf. n. نَعَشٌ, (S,) He (God) raised him; lifted him up; (S, K;) as also نَعَشَهُ; (Lth, Ks, K;) which is disallowed by ISk, who says that it is a vulgar word, and by J after him, but is correct; (TA;) and نَعَشَهُ, (AA, K,) inf. n. نَعَشٌ: (AA, TA:) or He

(God) set him up, or upright; as also نَعَشَهُ: (Mṣb:) [see an ex. in a verse cited voce شَمَلٌ:] or he [app. a man] raised him, or lifted him up, after a stumble, or trip. (Sh.) You say also, نَعَشْتُ الشَّجَرَةَ I set the tree upright, when it was leaning. (TA.) And نَعَشَ طَرْفَهُ He raised his eye, or eyes. (S, K.) — [Hence,] aor. and inf. n. as above, (TA,) † He recovered him from his embarrassment, or difficulty: (A:) † he restored him from a state of poverty to wealth, or competence, or sufficiency; (K, TA;) as also نَعَشَهُ: (TA:) and † he recovered him from a state of perdition or destruction. (TA.) And نَعَشَكَ اللَّهُ † May God restore thee from poverty to wealth, or competence, or sufficiency: or make thee to continue in life; preserve thee alive. (A.) And نَعَشَهُ + He set him up, and strengthened his heart. (TA.) And الرَّبِيعُ يَنْعِشُ النَّاسَ † (A, TA,) [The spring, or spring-herbage, or the season, or rain, called الرَّبِيعُ,] makes men to live and enjoy plenty of herbage or the like. (TA.) — [Hence also,] نَعَشَ الْمَيِّتَ, (Sh, K,) aor. as above, (Sh,) and so the inf. n. (TA) † He eulogized, or praised, the dead man, (Sh, K,) and exalted his praise, or fame, or honour. (Sh.) — نَعَّشُوا الْمَيِّتَ also signifies They carried the dead man upon the نَعَشٌ, q. v. (A [where this signification is indicated, but not expressed: it is shown, however, by an explanation of pass. part. n. (q. v. infra) in the TA.]) — نَعَشَ نَعَشًا عَلَى جَنَازَتِهَا [q. v.] was made for her bier. (Mgh, from a trad. of, or relating to, Fátiméh.)

2. نَعَشَهُ: see 1. — Also, (K,) or نَعَشَ لَهُ, (S,) inf. n. نَعَشٌ, (K,) He said to him اللَّهُ نَعَشَكَ اللَّهُ [which see above, in 1, and also below, in 8]: (S, K;) in [some copies of] the S, نَعَشَكَ اللَّهُ. (TA.)

4: see 1, in four places.

8. انتعش He rose; or became raised, or lifted up: (TA:) he rose after his stumble, or trip: (S, A, Mṣb, K;) and in like manner you say of a bird, (A, TA,) meaning it rose [after falling or alighting], (TA,) and he raised his head. (TA.) Hence the saying, مَعَسَ فَلَا أَنْتَعَشَ May he fall, having stumbled, or stumble and fall, and not rise [again]: a form of imprecation. (TA.) And hence the saying of 'Omar, اِنْتَعِشْ نَعَشَكَ اللَّهُ Rise thou: may God raise thee: or نَعَشَكَ اللَّهُ has here one of the two meanings assigned to it before, in 1. (TA.) — [And hence,] † He recovered, or became recovered, from his embarrassment, or difficulty. (A, TA.)

نَعَشٌ A state of elevation, or exaltation. (Sh.) See 1. — A state of remaining; lastingness; endurance; permanence; or continuance; syn. نَعَاةٌ. (Sh, K.) — [A kind of litter, or] a thing

resembling a مَحْفَةٌ, upon which the king used to be carried, when sick: (IDrd, Mṣb, K:) not the نَعَشٌ of a corpse. (IDrd, Mṣb.) This is said to be the primary application. (TA.) — And hence, (TA,) A bier, (S, A, Mṣb, K,) when the corpse is upon it, for otherwise it is called سَرِيرٌ: (S, IAth, Mṣb:) it is called by the former name because of its height, or its being raised: (S, TA:) pl. نَعُوشٌ: (Mṣb:) also, a reticulated thing, (Az, Mgh, TA,) resembling a مَحْفَةٌ, (Mgh,) which is put as a cover over a [dead] woman when she is placed upon the bier; (Az, Mgh, TA;) but this is properly called حَرَجٌ, though people called it نَعَشٌ, which is properly only the bier itself. (Az, TA.) — [And hence,] بَنَاتُ نَعَشِ الْكُبْرَى [or بَنَاتُ نَعُوشِ الْكُبْرَى, together with نَعَشٌ or نَعُوشٌ, constitute + The constellation of Ursa Major: or the principal stars thereof:] seven stars; whereof four [which are in the body] are called نَعَشٌ [or نَعُوشٌ], and three [which are in the tail] are called بَنَاتُ نَعَشِ, (S, K,) i. e., بَنَاتُ نَعَشِ: (TA:) and in like manner نَعَشِ الصُّغْرَى, (K,) or بَنَاتُ نَعَشِ الصُّغْرَى [together with نَعَشِ الصُّغْرَى constitute + the constellation of Ursa Minor: or the principal stars thereof; seven in number; whereof the four in the body are called نَعَشٌ, and the three in the tail are called بَنَاتُ نَعَشِ: (S:) [the former four] said to be likened to the bearers of a bier, because they form a square: (IDrd, TA:) [the بَنَاتُ نَعَشِ being so called as being likened to damsels or to men (for بَنَاتُ نَعَشِ is pl. of بِنْتٌ applied to an irrational thing as well as pl. of بِنْتٌ) following a bier:] Sb and Fr agree: that نَعَشٌ is imperfectly decl. because determinate and of the fem. gender: (S:) or it is perfectly decl. when indeterminate, but not when determinate [by having the epithet الْكُبْرَى or الصُّغْرَى added to it]: (Aboo-'Amr Ez-Záhid, K;) because also occurs, in poetry; (Sb, S, K;) because a single one [of the stars thereof] is called ابْنُ نَعَشِ (Lth, K,) being made to accord. in gender with كَوْكَبٌ; but when they say ثَلَاثٌ or أَرْبَعٌ, they say بَنَاتُ نَعَشِ: (Lth, TA:) [this is agreeable with a general rule; accord. to which, بَنَاتُ نَعَشِ is the pl. of ابْنُ نَعَشِ applied to anything but a human being:] the pl. of نَعَشِ is بَنَاتُ نَعَشِ; like as أَبَارِصٌ is pl. of أَبْرَصٌ. (L, TA.) See also نَعَشٌ. — Also نَعَشٌ A piece of wood, (K, TA,) of the length of twice the stature of a man, (TA,) upon the head of which is a piece of rag, (K, TA,) called حَرَجٌ (TA,) with which young ostriches are hunted or captured. (K, TA.)

النَّعْشِيُّ [The small star called] النَّعْشِيُّ [or النَّعْشِيُّ + The small star called] النَّعْشِيُّ which is [by the star ζ] in the middle of بَنَاتُ نَعَشِ. So in the saying, هُوَ أَخْفَى مِنْ نَعَشِ فِي بَنَاتِ نَعَشِ [He, or it, is more obscure than No'eysk among the Benát Naash]. (A, TA.)

النَّوْاعِشُ : see نَعَشُ, near the end.

مَنْعُوشُ A corpse carried upon a نَعَشُ, or bier. (S, A, * Mṣb.)

[نَعَطُ, &c.

See Supplement.]

نغب

1. نَغَبَ, aor. َ and ُ, (inf. n. نَغِبُ, TA,) He (a man, TA) swallowed saliva. (K.) — نَغَبَ, (inf. n. نَغِبُ, TA,) It (a bird) sipped water: you do not say of a bird شَرِبَ. (K.) — نَغَبَ He (a man) took in gulps, or gulped, in drinking: (K:) and likewise an ass. (TA.) — نَغَبْتُ مِنَ الْإِنَاءِ نَغْبًا with kear, I drank in gulps from the vessel. (ISk, S.)

نَغْبَةٌ A hungering. (K.) A tribe's wanting food, or hungering: syn. إِقْفَارُ الْحَيِّ. (K, as in some copies: [app. the right reading:] in other copies, أَقْفَارُ, which is pl. of قَفْرُ. TA.) — See نَغْبَةٌ.

نَغْبَةٌ and نَغْبَةٌ A gulp; or as much as is swallowed at once; of water &c.: (S, K:) or the latter signifies a single act of gulping: (K:) differing from the former like as [its syn.] جُرْعَةٌ does from جُرْعَةٌ: (TA:) pl. of the former نَغْبٌ: (S:) for which نَغْرٌ occurs in a verse. (TA.) — Ex. وَأَهَا مَا أَبْرَدَهَا مِنْ نَغْبَةٍ مَا أَبْرَدَهَا عَلَى الْفَوَادِ [Excellent! How cool a gulp is it! How cool is it to the heart! May the hands and mouth perish!] said on hearing of the death of an enemy, or of any trial or affliction that has befallen him. (A.) — نَغْبَةٌ A foul action. (S, K.) So in the following saying, مَا جَرَّبَتْ عَلَيْهِ مَا جَرَّبَتْ عَلَيْهِ نَغْبَةٌ قَطُّ [A foul action was never found to be chargeable upon him.] (S.)

نغت

1. نَغَتَ, aor. َ, inf. n. نَغْتُ, He pulled hair; syn. جَذَبَ. (K.)

نغث

نَغْثٌ Lasting and vehement evil. (IAṣr, K.) — وَقَعْنَا فِي نَغْثٍ We fell into lasting and vehement evil. (L.)

نغر

1. نَغَرَتِ الْقِدْرُ, (S, K, TA,) aor. َ; and نَغَرَتْ (K, and so in a copy of the A,) aor. َ; and نَغَرَتْ, aor. َ; (K;) inf. n. نَغْرٌ (IKṭṭ, K) [of the first] and نَغْرٌ (IKṭṭ, TA) and نَغْرَانُ (K, TA) and نَغِيرٌ, (TA,) The cooking-pot boiled; estuated; became in a state of violent commotion; syn.

غَلَّتْ, (Aṣ, S, IKṭṭ, A, L,) and فَارَتْ. (Aṣ, K.) = Hence, (TA,) نَغَرَ الرَّجُلُ, (S,) or نَغَرَ, (so in a copy of the A,) † The man became angry, or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: (S, A:) or his inside boiled by reason of such anger: (Aṣ, S:) and نَغَرَ عَلَيْهِ, aor. َ; and نَغَرَ, aor. َ; and نَغَرَ, aor. َ; (K;) the first of which is the most common; (TA;) inf. n. نَغْرٌ [of the first] and نَغْرَانُ; and نَغْرٌ; (K;) [after which last, in the CK, the word غَلَى, commencing the explanation, is omitted;] his inside boiled against him by reason of anger: (K:) or by reason of vehement or most vehement anger, or latent anger without power to exercise it: (TA:) or (so accord. to the TA; but in the K, and) نَغَرَ عَلَيْهِ he became changed, or altered, to him, and threatened him with evil: (ISk, S, K, TA:) and نَغَرَ, aor. َ, inf. n. نَغْرٌ, also signifies he held enmity in his heart, watching for an opportunity to indulge it; or he hid enmity and violent hatred in his heart; or he bore rancour, malevolence, malice, or spite. (TA.)

5: see 1, in two places.

6. تَنَاعَرُوا i. q. تَنَازَرُوا [app. meaning, † The behaving with mutual enmity or hostility]. (K.)

نَغْرٌ † [Angry or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: as is implied in the S: or] having his inside boiling by reason of anger: (S, * K:) and [it is said that] إِمْرَأَةٌ نَغْرَةٌ signifies a woman very jealous; syn. غَيْرِي: (K:) [but] it is related in a trad. of 'Alee, that a woman came to him and told him that her husband had illicit intercourse with her female slave; whereupon he said, "If thou be speaker of truth, we stone him; and if thou be a speaker of falsehood, we whip thee:" and she said, [Restore ye me to my family, very jealous,] with my inside boiling by reason of anger, or vehement or most vehement anger, or latent anger without power to exercise it: this is the explanation given by Aṣ: and ISd says, that he holds نغرة to signify here angry, not very jealous; since it is related that an Arab said to a woman, أَغِيرِي أَنْتِ أَمْرٌ نَغْرَةٌ [Art thou very jealous or angry?] (TA.)

نَغْرٌ Certain birds like sparrows, (S,) or a species of sparrows, (Mṣb,) with red beaks: (S, Mṣb:) n. un. with َ: (S:) or the young ones of sparrows: (K:) n. un. as above: (TA:) or the young ones of the sparrows; (Sh, Mṣb;) which you always see in a lean state: (Sh:) or [a species] of young sparrows: (TA:) or the bird called بُلْبُلُ: (Mṣb, K:) it is said that the people of El-Medeeneh call the بُلْبُلُ by the

names of نَغْرٌ and حُمْرَةٌ; and it is said to resemble the sparrow; and the fem. is with َ: (Mṣb:) or (TA; in the K, and) a species of the حُمْرُ, (K, TA; in the CK, erroneously, حُمْرُ;) red in the beaks and in the lower parts of the أُحْشَاكُ [or portions beneath the beaks]: (TA:) or the males thereof: (K:) pl. نَغْرَانُ, (S, Mṣb, K,) like as صِرْدَانُ is pl. of صِرْدٌ. (S, Mṣb.) Its dim. is يَأُ أَبَا نَغِيرٌ (S, Mṣb, K) occurring in a trad.; يَا أَبَا نَغِيرٍ مَا فَعَلَ النُّغَيْرُ [O Aboo-Omeyr, what did the little nughar?]; (S, K;) said by Moḥammad to a little child of Aboo-Talḥah El-Anṣaree, who had a bird, or birds, of this name, which died. (TA.)

نغروق

See art. غرقت.

نغص

1. نَغَصَ, aor. َ, (S, K,) inf. n. نَغْصٌ, (S,) He (a man, S,) failed of having his desire fully accomplished: (S, K:) but Lth says, that it is more commonly with teshdeed, i. e. نَغَصَّ, [unless this be a mistake for نَغَصَّ,] inf. n. نَغْصٌ. (TA.) — And in like manner, (S,) He (a camel) failed of having his full, or complete, draught, or drink. (S, K.) — And It (beverage) was imperfect, or defective. (K.) — See also 5. — نَغَصَّ (L, K) and نَغَصَّ (L, TA) [both inf. ns., the verb of the former being app. نَغَصَّ, used intransitively, and that of the latter نَغَصَّ, used transitively, followed by إِبْلُهُ,] also signify The bringing one's camels to the drinking-trough, and, when they have drunk, turning them back, and bringing others; (K;) taking forth, from every two camels, a strong camel, and putting in its place a weak camel; and thus as it were, making their drinking troublesome. (TA.) — You say also, نَغَصَّ الرَّجُلُ الرَّجُلَ The man prevented the man from obtaining his share of water by interposing to hinder his camels from drinking: and in like manner, أَنْغَصَهُ رَعِيَهُ [He prevented him from obtaining his share of pasturage for his camels]: the verb in the latter instance being with ِ. (TA.) — See also 2.

2. نَغَصَّ عَلَيْنَا He cut short a thing of which we loved to have much, or abundance. (IAṣr, TA.) — نَغَصَّ عَلَيْهِ; and نَغَصَّ عَلَيْهِ, inf. n. نَغْصٌ; but the former is the more common; He rendered [an affair, or circumstances, or a state,] troublesome, or perturbed, to him; syn. كَدَّرَ. (IKṭṭ, TA.) You say, نَغَصَّ اللَّهُ عَلَيْهِ الْعَيْشَ, (S, K,) inf. n. نَغْصٌ; (S;) and نَغَصَّهُ (S, K) and أَنْغَصَّ عَلَيْهِ الْعَيْشَ; (K;) God rendered life troublesome, or perturbed, to him; syn. كَدَّرَهُ: (S, K:) the first of these is the most common: 355 °

(TA:) the second occurs in poetry; the pronoun in this relating to a man. (Akh, §, TA.) — See also نَغَص.

4: see 1, last sentence: — and see also 2.

5. تَنَغَّصَتْ عَيْشَتَهُ (S,) or مَعِيشَتَهُ (K,) His state of life, (S,) or his means of subsistence, (K,) became troublesome, or perturbed, or attended with trouble; syn. تَكَدَّرَتْ. (S, K.) You say also, نَغَصَ أَمْرَهُ, inf. n. نَغَصٌ, [His affair, or case, became troublesome, &c.;] (A;) [for] نَغَصٌ is syn. with تَنَغَّصٌ as signifying تَكَدَّرٌ. (Har, p. ۲۳۲).

6. تَنَاصَتِ الإِبِلُ عَلَى الْحَوْضِ The camels crowded, or pressed, together to the drinking-trough. (Ks, K.)*

نَغَصٌ is said to signify Things that prevent one from attaining an object of desire. (Har, p. ۲۳۲.)

مَنْغَصٌ Any one who cuts short a thing of which one loves to have more. (IAqr, TA.)

نغص

1. نَغَصٌ, aor. َ, (Ks, S, A, Mṣb, K,) and ُ, (S, A, K,) inf. n. نَغَصٌ (S, Mṣb, K) and نَغُوصٌ (S, K,) and نَغَصَانٌ and نَغَصٌ (K,) It was or became, in a state of motion, commotion, agitation, or convulsion; it shook; shook about; wabbling; tottered; wagged; nodded; syn. تَحَرَّكَ, (S, A, Mṣb, K,) and اِضْطَرَبَ (A, K,) and اِرْتَجَافٌ; (TA;) as also نَغَصٌ (Mṣb, K) and نَغَصٌ (K:) it is said of a man's head; (S, TA;) and also, (S, A,) with نَغَصٌ and نَغَصَانٌ for its inf. ns., (S,) of a camel's saddle, (S, A,) and of the central incisor (S, TA) of a child, (S,) or of any tooth, as also ُ the last of the verbs above mentioned; (A;) and of other things; (Mṣb, TA;) نَغَصٌ signifying any moving in a shaking or tremulous or convulsive manner (في اِرْتَجَافٍ); (S, TA;) and نَغَصَتْ and نَغَصَتْ, said of a tooth, being syn. with رَجَفَتْ. (A.) — Also, inf. n. نَغَصَانٌ, He, or it, was, or became, disquieted, agitated, or violently agitated. (TA.) — نَغَصُوا إِلَى الْعَدُوِّ † They rose and hastened and went forth to, or towards, the enemy. (A, TA.) — نَغَصٌ also signifies † It (a thing, TA) was, or became, dense: (so in some copies of the K) or much in quantity: (so in other copies of the K:) or much in quantity, and dense. (TA.) And † It (a cloud) was, or became, dense, and then became ready to rain, and was seen to move about, one part into another, without its going along: (S:) or was seen to become ready to rain, without motion, not travelling along: (A:) or it travelled along. (IF.)

[See نَاغَصٌ, below.] — نَغَصَ أَمْرَهُ † His affair, or case, was, or became, in a weak, or unsound, state; syn. وَهَى. (TA.) — See also 4, in two places.

4. نَغَصٌ: see 1. — انغصه He put it in a state of motion, commotion, agitation, or convulsion; shook it; shook it about; made it to wabble, or totter; wagged it; nodded it; as also نَغَصَهُ; (S, Mṣb, K, TA;) and نَغَصَ بِهِ (A:) namely a thing: (Mṣb:) or his head; (S, A, TA;) in wonder; (A;) or as one in wonder at a thing; (S, TA;) or in disapproval of a thing told him; (AHeyth, TA;) or in derision; or as though asking the meaning of what was said, inclining to the speaker. (TA.) Hence, in the Kṣur, [xvii. 53,] فَسَيَنْغَضُونَ إِلَيْكَ رُؤُوسَهُمْ (S, TA) And they will shake, or wag, their heads at thee, in derision. (TA.)

5: see 1, in three places.

نَغَصٌ One who shakes his head, and trembles in his gait: (K:) an inf. n. used as an epithet. (TA.) — A male ostrich that shakes his head: (S:) or نَغَصٌ, as also نَغَصٌ, is a name of the male ostrich; determinate; (K;) being a name of the species; like أُسَامَةٌ (TA:) so called because, when he hastens his gait, he moves up and down: (Lth:) or a name of the male ostrich that has a habit of going round about: (AHeyth, K:) and نَغَصَةٌ [is the n. un., signifying] an ostrich. (TA.) — See also نَاغَصٌ.

نَغَصٌ: see نَاغَصٌ, in three places.

نَغَصٌ: see نَغَصٌ.

نَغَصَةٌ A tree. (IKt.) — See also نَغَصٌ.

نَغُوصٌ A she-camel having a large hump: because, when it is large, it shakes, or quakes. (IF, K.)

نَغَاصٌ [In a state of much motion, commotion, agitation, or convulsion; shaking, shaking about, wabbling, tottering, wagging, or nodding, much]. You say, اِبِلٌ نَغَاصَةٌ بِرِحَالِهَا [Camels jogging much with their saddles; or jogging much their saddles]. (A, TA.) — See also نَاغَصٌ. — نَغَاصُ الْبَطْنِ Wrinkled in the belly: an expression applied to Moḥammad, (K,) by 'Alee, who thus explained it: because of the elevation of the wrinkled parts above the even surface of the belly: or it may be derived from نَغَضُونَ, meaning "wrinkles" in the belly, by transposition of letters. (TA.)

نَاغَصٌ [In a state of motion, commotion, or agitation, or convulsion; shaking; shaking about; wabbling; tottering; wagging; nodding: pl. نَغَصٌ]. You say, مَحَالٌ نَغَصٌ [Great pulley-sheaves in a state of motion, &c.]. (S, TA.)

And غَيْرٌ نَاغَصٌ (K) and نَغَاصٌ (S, K) † A cloud, or clouds, becoming dense, and then ready to rain, and seen to move about, one part into another, without going along: (S:) or in a state of motion, or commotion, one part after another, (K, TA,) not travelling along: (TA:) or seen to move about, one part into another, without going along. (L.) — Also, (S, K,) or نَاغَصَةٌ, (so in a copy of the A,) and نَغَصٌ and نَغَصٌ, (A, K,) but this is rare, (TA,) A cartilage: (S:) or the cartilage of the shoulder-blade: (A, K:) or the part thereof where it moves to and fro: (K:) or the upper part of the end of the cartilage of the shoulder-blade: (TA:) or the نَغَصٌ of the shoulder-blade is the thin bone at the extremity thereof: (Sh:) or the نَغَصَانٌ are the parts of the root of the shoulder-blade that move about in walking: (L:) and the نَاغَصٌ of a man is the base of the neck, where he moves about his head, (Sh.)

نَاغَصَةٌ: see نَاغَصٌ.

[نغف, &c.]

See Supplement.]

نفا

نُفَاةٌ One of several parts, or portions, of scattered herbage: or one of several adjacent meadows (رِيَاضٌ), separated from, and rising above, the greater part of the pasture: pl. نُفَاٌ. (K.)

نفت

1. نَفَيْتُ (S) aor. َ, inf. n. نَفَيْتٌ (S) and نَفَتٌ and نَفَتَانٌ (L,) The cooking-pot boiled: (K:) or threw forth what resembled arrows, by reason of [its vehement] boiling: (S, L:) [see also نَفَتَتْ, and نَفَطَتْ:] or [boiled so that] the broth, or gravy, stuck to its sides: (K:) or the broth boiled in the cooking pot, and what dried thereof stuck to the sides of the pot: (L:) you say [also] نَفَطَتْ نَفَطًا, and نَفَتَتْ نَفَاتًا, [for نَفَتَتْ and نَفَطَتْ]. (S, L [but in the latter, these two verbs are written without the syll. points].) — نَفَيْتُ غَضَبًا, as also نَفَطْتُ, † He boils with anger. (S:) — نَفَيْتُ عَلَيْهِ غَضَبًا, † He boils against him with anger. (TA.) — نَفَيْتُ بِالْعَدَاوَةِ † [His breast boils with enmity]. (A.) [See also نَفَتٌ.] — نَفَتَ, aor. َ, inf. n. نَفَتٌ and نَفَتَانٌ (L, K) and نَفَيْتٌ and نَفَاتٌ (L,) † He (a man, L) was angry: (K, L:) or نَفَتَانٌ resembles coughing: [so that the verb seems to signify he made a noise like coughing, by reason of anger:] (L:) or he blew in anger: (L:) or he blew, (نَفَخَ, as in the copies of the K in my hands,) or swelled, or became inflated, (انْتَفَخَ,

as in the TA,) by reason of anger. (K.) — **نَفَتَ**, (aor. -, L,) inf. n. **نَفْتٌ**, *It (flour or the like) had water poured upon it, and swelled, or became inflated, (تَنَفَّخَ) in consequence.* (L, K.)

6: see 1.

مَرَجَلٌ نَفُوتٌ *A cooking-pot throwing forth what resembles arrows, by reason of [its vehement] boiling: &c.* (S, L.)

نَفِيْتَةٌ *A certain kind of food, thicker than what is called سَخِيْنَةٌ; (K;) i.q. حَرِيْقَةٌ; made by sprinkling flour upon water or milk, (fresh milk, L,) until it becomes swollen or inflated, (يَنْفِتُ), (S, L,) when it is supped, or sipped (يَتَحَسَّى); (L;) it is thicker than سَخِيْنَةٌ; the master of a family uses it plentifully for his household in times of scarcity: (S, L:) they only eat نَفِيْتَةٌ and سَخِيْنَةٌ in a time of straitness, and dearness, and leanness of the cattle: Az says, in art. حَذْرُقْ, سَخِيْنَةٌ is flour thrown upon water or milk, and cooked, and then eaten with dates or [here a word in the L is illegible; after which we read] and it is [what is called] حَسَاءٌ; and it is also called سَخُوْنَةٌ: and نَفِيْتَةٌ and حَرِيْقَةٌ and حَرِيْبَةٌ and نَفِيْتَةٌ are a kind of حَسَاءٌ, between thick and thin. (L.) [See also حَزِيْرٌ, and حَرِيْقَةٌ.]*

نفت

1. **نَفَتَ**, aor. -, and -, inf. n. **نَفْتٌ** (S, K) and **نَفْتَانٌ**, (TA,) [*He puffed; or blew, without spitting: or he sputtered, or blew forth a little spittle in minute scattered particles: or] he spat: or he [did as though he] spat without ejecting spittle: and نَفَتَ فِي الْعُقْدَةِ signifies he spat, ejecting a little spittle, upon the knot, in enchantment: (Msb:) or النَّفْتُ is like النَّفْحُ, or blowing, and less than التَّفْلُ, or spitting, or ejecting spittle from the mouth: (S, K:) or like blowing, with [the emission of] spittle: (Keshsháf;) or like blowing, as done in enchantment, without spittle: the action, if accompanied by spittle, being termed التَّفْلُ: this is the most correct explanation: (Ináyeh:) or gentle blowing without spittle: (الإِدْكَارُ) or more than blowing; or like blowing; but less than spitting: sometimes without spittle, thus differing from التَّفْلُ; and sometimes with a little spittle, thus differing from النَّفْحُ: or the emitting wind from the mouth, together with a little spittle. (MF.) — **لَا بَدَّ** **لِلْمَصْدُورِ أَنْ يَنْفِتَ** [*He who has a disease in his chest must spit*]. A proverb. (S.) — **نَفَتَهُ مِنْ فِيهِ**, aor. -, inf. n. **نَفْتٌ**, *He ejected it from his mouth.* (Msb.) — [*Hence,*] **نَفَتَ اللَّهُ الشَّيْءَ فِي الْقَلْبِ** † *God cast, or put, the thing into the heart.* (Msb.) — **نَفَتَ فِي رُوعِي كَذَا** † *Such a thing was inspired, or put, into my mind.* (A.)*

— **نَفَتَ فِي رُوعِي** † *He (the Holy Spirit [Gabriel]) inspired, or cast, or put, into my mind, or heart.* (Nh, from a trad.) — [*You say,*] **لَوْ نَفَتَ عَلَيْكَ فَلَانَ قَطْرَكَ** [*If such a one blew, or spat, upon thee, he would throw thee down upon thy side.*] Said to one who tries his strength with one superior to him. (A.) — **نَفَتَ عَلَيَّ** — **نَفَتَ عَلَيَّ** as though meaning *He blew at me by reason of the violence of his anger.* (L.) [See also **نَفَتَ**.] — **الْحَيَّةُ تَنْفِتُ السَّرَّ إِذَا تَكَرَّتْ** [*The serpent ejects venom from its mouth when it inflicts a wound with its nose*]. (S.) — **نَفَتَ** *It (a wound) emitted blood.* (TA.) — [*From the blowing or spitting upon the knots:]* **نَفَتَهُ**, inf. n. **نَفْتٌ**, *He enchanted him.* (Msb.) — **نَفَتَتِ الْقِدْرُ**, aor. -, inf. n. **نَفِيْتُ** and **نَفْتُ**, *The cooking-pot boiled: or, boiled, and threw forth what resembled arrows, by reason of the vehemence of its boiling.* (Msb.) [See also **نَفَتَتِ**.] *It is when it begins to boil.* (TA.)

نَفْتُ الشَّيْطَانِ *Poetry: (K, from a trad.): called نفت because it is like a thing which a man spits, or blows, (يَنْفِتُ) from his mouth, like incantation. (A'Obeyd.) — **ذَا مِنْ نَفَاتٍ** **فَلَانَ** *This is of the poetry of such a one.* (TA.)*

دَمٌ نَفِيْتُ *Blood emitted by a wound (S, K) or vein.* (TA.)

مَثَانٌ كَانَهَا نَفَاتٌ [*A plain land that produces many plants, or herbs, or much herbage,*] as though blowing forth, or spitting forth, the plants, or herbs. (L, from a trad.) [The correctness of **نَفَاتٌ** is questioned by El-Khattábee. May it not be a mistake for **نَفَاتٌ** ?]

نَفَاتَةٌ *What one blows, or spits, (يَنْفِتُ) from his mouth.* (S.) — *What a person having a disease in his chest blows forth or spits out, (يَنْفِتُ) (K.) — What remains in one's mouth, of a سَوَاكٍ, or tooth-stick, and is spit out: (S:) a particle broken off (سَطِيْبَةٌ) so in the L &c.: in the K, سَطِيْبَةٌ) from a سَوَاكٍ, or tooth-stick, remaining in the mouth, and spit out. (L, K.) One says, **لَوْ سَأَلْتَنِي نَفَاتَةَ سَوَاكٍ مَا أَعْطَيْتَهُ** *If he asked me for a particle of a tooth-stick, remaining in my mouth, I would not give him (it).* (S.)*

نَفِيْتَةٌ *A certain kind of food.* (See **نَفِيْتَةٌ** and **وَطِيْتَةٌ**.)

نَفَاتٌ *An enchanter; one who is in the habit of enchanting: fem. with ة.* (Msb.) — **التَّفَاتَاتُ فِي الْعُقْدِ** [Kur, cxiii. 4.] *The women who blow, without spitting, saying something at the same time, upon the knots which they tie in a thread, or string: (Jel:) meaning the enchantresses.* (S, K, Jel.) [See a verse cited voce **عَاضَةٌ**.]

نَافِتٌ *Enchanting.* (Msb.)

مَنْفُوتٌ *A man enchanted.* (A.)

نفج

1. **نَفَجَ**, (S, K,) aor. -, inf. n. **نَفُوجٌ**; (Msb;) and **انْتَفَجَ**; (TA;) *It (a hare, S, K, or other animal, Msb) sprang up (S, K) from its hole; or leaped. (TA.) — نَفَجَ; (TA;) and **انْفَجَ**, (S,) inf. n. **انْفَاجٌ**; (Msb;) and **انْتَفَجَ**; (TA;) *He made a hare to spring up (S, &c.) from its hole; or to leap. (TA.) — نَفَجَ, aor. -, and -, inf. n. **نَفَجٌ**; and **انْتَفَجَ**; *It (a jerboa) ran: (M:) or slackened his run. (A.) — نَفَجَ, and **انْتَفَجَ**, and **تَنَفَجَ**, *It (anything) rose; or became elevated, or exalted. (TA.) — نَفَجَ, aor. -, inf. n. **نَفَجٌ**, *He made anything to rise; or to become elevated, or exalted. (TA.) — نَفَجَتِ الْفُرُوجَةُ* *The chicken came forth from its egg.* (S, K.) — **نَفَجَ**, (aor. -, inf. n. **نَفَجٌ**, S,) *It (a woman's breast) heaved up her shift.* (S, K.) — **نَفَجَتِ الرِّيحُ** † *The wind came with force: (S, K:) or, suddenly. (TA.) — نَفَجَ, inf. n. **نَفَجٌ**, *He magnified, or made great, him, or it.* (Msb, TA.) [And so,] **انْتَفَجَ** *It became great.* (TA.) — **نَفَجَ**, aor. -, inf. n. **نَفَجٌ**; (Msb;) and **انْتَفَجَ**, (TA,) and **تَنَفَجَ**; (K;) *He boasted of that which he did not possess, (Msb,) and which was not in him: (TA:) or, of more than he possessed.* (K.)*****

4: see 1, and 10.

5: see 1, in two places.

8. **انْتَفَجَا حَنْبَا الْبَعِيرِ** *The sides of the camel became elevated, (S, K,) [or bulging,] and great, naturally. (TA.) — Hence the expression انْتَفَاجُ الْإِهْلَةِ † [The swelling out of the new moons], in a trad. respecting the signs [of the last day]. (TA.) — See 1 throughout.*

10. **انْفَجَ** (IAar, M) and **انْفَجَ**, (M,) *He (a sportsman) drew forth a jerboa [&c. from its hole]. (M.) — Hence, (TA,) † He drew forth, and caused to appear, the anger of a person. (K.)*

نَفَجٌ and **نَفَاجَةٌ** † [*A boasting of that which one does not possess, or the like: see 1, and نَفَاجٌ*]. (A.) [See also **نَفَجٌ**.]

نَفُجُ الْحَقِيْبَةِ *A woman, (K,) and a man, (TA,) large in the buttocks: (K, TA:) or prominent therein. (TA in art. حَقْب)*

نَفْجَةٌ *A single leap of a hare from the place where it has been lying. In a trad., a sedition, or disturbance, is likened to this in regard of the shortness of its duration. (TA.)*

نَفَّاحٌ and نَفَّحٌ: see نَفَّاحَةٌ.

نَفِيجَةٌ A bow (S, K) made of a piece of wood of the kind of tree called نَبَعٌ; not known by Aboo-Sa'eed with ح [in the place of ج]. (S) [so in the copies of that work which I am using, three in number: but in one copy, "except with ح"].

نَفَّاحٌ † A proud man; as also † مُتَفَعِّحٌ: (K:) a boastful and proud man: (ISk, S:) a man who praises himself for that which is not in him: one who says that which he does not, and who boasts of that which does not belong to him and which is not in him; as also † ذُو نَفَّاحٍ (and † ذُو نَفَّاحَةٍ, A): or one who boasts of that which he does not possess: and said to be not of high repute. (TA.) [See also نَفَّاحٌ.]

نَافِحَةٌ: see نَافِحَةٌ.

نَافِحَةٌ The commencement of anything, (so in two copies of the S, and so in the Mṣb,) or of any wind, (so in one copy of the S,) that begins with vehemence, or violence: (S, Mṣb:) or a wind that begins with vehemence: (K:) or, that comes with vehemence: (A:) Aṣ thinks it to be attended by cold: AḤn says, that sometimes the north wind rises upon people when they have been sleeping, and almost destroys them with cold at the close of the night, when the former part of the night has been warm: (TA:) or a wind that rises upon one suddenly and vehemently, when he is not aware: (Sh:) pl. نَوَافِحٌ. (A.) — نَافِحَةٌ † A cloud abounding with rain: (S, K:) so called from the same word as signifying "a wind that comes with vehemence:" (TA:) thus called by the name of the thing which is its cause. (S.) — نَافِحَةٌ The hinder part of a rib: (S:) or, of the ribs: (K:) as also † نَافِحٌ: (TA:) pl. نَوَافِحٌ. (S.) — نَافِحَةٌ † Camels which a man inherits, and whereby his camels are increased in number. (TA.) — نَافِحَةٌ † A daughter: so called because she increases the property of her father by her dowry: (K:) or, that increases the property of her father; for he takes her dowry (consisting of camels, TA) and adds it to his property, (or camels, TA,) so that the amount becomes raised. (S.) The Arabs used to say, in the time of paganism, when a daughter was born to one of them, هِنْبًا لَكَ النَّافِحَةُ May she who is to increase thy property by her dowry be productive of enjoyment to thee! (S.) — نَافِحَةٌ A bag, follicle, or vesicle, of musk: (K:) pl. نَوَافِحٌ: (S:) an arabicized word, (S, K,) from [the Persian] نَافَهُ; and therefore some say that it is properly written نَافِحَةٌ: or, accord. to the Mṣb, it is Arabic, and a bag of musk is so called because of its high value, from نَفَّحَهُ "he magnified him, or it:" but this requires consideration. (TA.) See فَاوْرَةُ الْمِسْكِ, voce فَاوْرَةٌ.

أَنْفَجَانِي One who exaggerates, or exceeds the due bounds, in speech; (K:) and who boasts of that which he does not possess. (TA.)

مَنَافِحٌ Pieces of stuff with which women make their buttocks to appear large; syn. عِظَامَاتٌ. (K.)

مُنْتَفِحُ الْجَنْبَيْنِ A man having elevated, [or bulging,] sides. (A.) — مُنْتَفِحٌ A camel having prominent flanks. (TA.) See نَفَّاحٌ.

نفع

1. نَفَحَ, aor. ٤, (S, L, K,) inf. n. نَفْحٌ (L, K) and نَفُوحٌ (L) and نَفْحَانٌ and نَفْحَانٌ (K,) It (perfume) diffused its odour. (S, L, K.) — نَفَحَتْ (S, L, K,) aor. ٤, inf. n. نَفْحٌ (Mṣb,) † The wind blew: (S, Mṣb, K:) or blew gently; began to be in a state of commotion: (A:) نَفَحَتْ and نَفَحَتْ are syn., except that the effect of نَفْحٌ is greater than that of نَفْحٌ: (Zj:) or, accord. to Aṣ, (S,) or IAṣr, (TA.) نَفْحٌ relates to a cold, or cool, wind; and نَفْحٌ, to a hot wind: (S, TA:) [but see نَفْحَةٌ]. — نَفَحَتْهُ الْجَنُوبُ بِرُودِهَا † The south wind blew upon it with its cold, or coolness. (IB.) — نَفَحَ الْعِرْقُ, (aor. ٤, inf. n. نَفْحٌ, S,) † The vein ejected, or spirted forth, blood. (S, K.) And in like manner, نَفَحَتْ الطَّعْنَةُ بِالْدَمِ † The stab ejected, or spirted forth, blood. (TA.) — نَفَحَ اللَّبَنُ نَفْحَةً † He churned the milk once. (A.) — نَفَحَهُ بِالسَّيْفِ † He struck him, or it, lightly, or slightly, with the sword: (A:) he reached, or hit, him, or it, (تَنَاوَلَهُ,) with the sword (S, L, K) from a distance, (S, L,) by a side-blow, شُرْزًا. (L.) — نَفَحَ, inf. n. نَفْحٌ, He struck, smote, or beat. (L.) See 3. — نَفَحَ, inf. n. نَفْحٌ, He threw, or cast. (L.) — نَفَحَ شَيْئًا † He thrust, or pushed, or repelled, a thing from him. (L.) — نَفَحَتْ الدَّابَّةُ, aor. ٤, inf. n. نَفْحٌ, The horse, or the like, kicked, or struck, with its hind leg: (L:) or, with its hoof: (Mṣb:) or, with the extremity of its hoof: نَفْحٌ is said to be with one hind leg; and نَفْحٌ, with both hind legs together. (L.) — نَفَحَتْ النَّاقَةُ The she-camel struck, or kicked, with her hind leg. (S.) أَبْطَلَ نَفْحَ الدَّابَّةِ He made the kicking of the horse, or the like, with its hind leg, to be of no account; not to require anything to be paid by its owner. (L.) [See 3 in art. عَقَب.] — نَفَحَهُ (S, K,) (inf. n. نَفْحٌ, Mṣb,) † He gave him a thing. (S, K.) — نَفَحَهُ نَفْحَةً † He gave him a gift; or conferred upon him a favour. (S.) [See an ex. voce عَرَبَةٌ.]

3. نَفَّحَهُمُ (inf. n. مُنَافِحَةٌ, TA) † They contended with them with swords face to face; or

encountered them in war face to face, hat before their faces neither shields nor anything else. (S, K:) originally signify they approached them in fight so near that breath of each party reached the other. (T.) — نَافَحَهُ † He contended with him. (K.) — نَفَّحَ عَنْهُ (S, A;) and نَفَّحَ عَنْهُ (A,) inf. n. نَفْحٌ (IAṣr;) † He contended for him, or in defence of him; (S;) repelled from him, and defended him: (IAṣr, A:) as also نَاضَحٌ. (TA.)

نَفْحَةٌ An odour, whether good or bad: or plenteous odour; differing from نَفْحَةٌ, which is slight odour: (AḤn, in L, art. نَفْحٌ:) pl. نَفْحَاتٌ (L.) You say لَهُ نَفْحَةٌ طَيِّبَةٌ (S, L,) and بَيْئَةٌ (L,) It has a good, or sweet, and a bad, or fo odour. (L.) — نَفْحَةٌ † A blast, or breath, wind. (K.) — نَفْحَةٌ مِنَ الصَّبَا † A pleasant a fragrant blast of the east wind. And مِنْ سَوْمٍ † A grievous blast of hot wind. (AḤeyt) — نَفْحَةٌ مِنَ الْعَذَابِ † A part, or portion, punishment: (S, K:) or a grievous blast of punishment: (AḤeyth:) or a most violent infliction of punishment. (L.) — نَفْحَةُ الدَّمِ † The first gush of blood from a wound. (Khālid Ibn-Jembel, I) — نَفْحَةٌ † A single churning (مَخَضَةٌ: so in t A and TA: in the CK and a MS. copy of the I) of milk. (A, K) — [See 1.] — نَفْحَةٌ † A gift: (Mṣb:) [تَرَائِلُ لِفَلَانٍ نَفْحَاتٌ مِنَ الْمَعْرُوفِ. — نَفْحَاتٌ (S, L) There cease not to be attributable to such one acts of kindness, or favours. (L.) — رَضُوا نَفْحَةَ اللَّهِ: (TA:) see art. عَرَضٌ, voce تَعَرَّضٌ.

نَفْحٌ † A wind that blows violently, and raises the dust. (L.) — نَفْحٌ † A sou wind (S, IB) that blows coldly, or coolly. (IE) — دَابَّةٌ نَفُوحٌ A horse, or the like, that kicks with its hind leg: or, with the extremity of its hoof. (L.) [See 1.] — نَفُوحٌ † A she-camel whose milk comes forth without its being drawn from the teat (S, K:) and an udder that does not retain its milk. (AZ.) See نَفَّاحٌ. — قَوْسٌ نَفُوحٌ † A bow that sends the arrow far; or that impels the arrow with force: (S, A, K:) as also † نَفِيجَةٌ (K) and † نَفْحَةٌ (TA:) each of which two words is a name for bow: (S, with respect to the former, and T with respect to the latter:) pl. of the former نَفَّاحٌ: (S:) and † نَفِيجَةٌ signifies a branch of the tree called نَبَعٌ, of which a bow is made. (IS, S, K.) [See also نَفِيجَةٌ, with ج.]

نَفُوحٌ: see نَفِيجَةٌ.

مِسْكٌ نَفَّاحٌ [Musk that diffuses much odour or fragrance]. (A, art. عَطْر.) — طَعْنَةٌ نَفَّاحَةٌ †

stab that ejects, or spirts forth, blood, much, or vehemently. (TA.) **طَعَنَةٌ نَفُوحٌ** † A stab that ejects its blood quickly. (T.) — **نَفَّاحٌ** † One who gives many gifts. (TA.) — **النَّفَّاحُ**, (K,) or **النَّفَّاحُ**, (TA,) The Bestower of [many] benefits upon mankind, or the creation: (K:) an epithet applied to God; but disapproved by some, because not so applied in the *Kur-án* or the traditions.

نَافِحَةٌ Diffusing odour; fragrant. Ex. **نَافِحَةٌ** A bag, or vesicle, of musk diffusing odour, or fragrant: pl. **نَوَافِحُ**. (A.)

إِنْفَحَةٌ (S, K, &c.) said to be the most common form of the word, (TA,) for which one should not say **أَنْفَحَةٌ**, (ISk,) but this is mentioned by Ibn-Et-Teiyānee and the author of the *Eyn*, (MF,) and sometimes it is written and pronounced **أَنْفَحَةٌ**, (K,) or this is the most common form, (Mṣb,) and most approved, (ISk,) and sometimes **إِنْفَحَةٌ**, (K,) and **مِنْفَحَةٌ**, (IAḡr, S, K,) and **بِنْفَحَةٌ**, (IAḡr, K,) with ب in the place of the م, (TA,) [The rennet, or rennet-bag, of a kid or lamb; i.e.] A substance that comes forth from the belly of a kid, containing coagulated milk which is termed **لَبَأٌ**, used as a means of converting fresh milk into cheese: (IDrst:) or a thing that is taken forth from the belly of a sucking-pig, (or lamb, Mṣb,) of a yellow colour, and squeezed in some cotton, (which is soaked, into milk, L, Mṣb,) whereupon it (i.e. the milk, MF) becomes thick, like cheese: (L, Mṣb, K:) or the stomach (**كَرْشٌ**) of a lamb or kid before it eats: (AZ, S, Mṣb:) when it eats, it is called **كَرْشٌ**. (AZ, S.) F imputes inadvertence to J in his explaining **انفحة** by the term **كَرْشٌ**; but he does not explain it by this term absolutely; and F adds to his own explanation what makes it exactly the same as that of J, [except that he makes it relate to a kid only,] saying “when the kid eats, it,” that is the **انفحة**, “is called **كَرْشٌ**.” (MF.) None but a ruminating animal has an **انفحة**. (Lth.) The pl. is **أَنَافِحُ**. (S, K.) Any **انفحة**, especially [that of] the hare, if hung upon the thumb of a person suffering from a fever, cures him. (K.) — **أَنْفَحَةٌ** also signifies A kind of tree (**شَجَرٌ**) resembling the **بَادِئَانِ**. (K.)

إِنْفَحَةٌ and **نَفُوحٌ**: see **مِنْفَحَةٌ**.

نفخ

1. **نَفَخَ** بِفِيهِ, (K,) aor. ʾ, [accord. to Golius and Freytag, incorrectly, ʾ; see *Kur*, iii. 43, &c.] inf. n. **نَفَخٌ**; (Mṣb;) and **نَفَخٌ**, (K,) inf. n. **نَفِخٌ**; (TA;) He blew with his mouth; sent forth wind from his mouth; (K;) this is done in taking rest, and in labour or exertion, and the like. (L.) **نَفَخٌ** is mostly used as a neut. v.;

but sometimes it is trans., as many have asserted: you say **نَفَخَ الصُّورَ**, as well as **نَفَخَ فِيهِ**, He blew the trumpet, or blew into the trumpet: (MF, TA:) **نَفَخَهُ** is a dial. form of **نَفَخَ فِيهِ**: (S:) also, **نَفَخَ فِي النَّارِ** [he blew the fire; or blew into the fire]: [see 8 (last sentence) in art. قوت:] and **نَفَخَ فِي الرِّبِيِّ** [he blew into, or inflated, the skin]: and sometimes one says **نَفَخَهُ**. (Mṣb.) **نَفَخُوا** occurs in a verse of El-Kāṭamee for **نَفِخُوا**. (S.) — **نَفَخَ الشَّيْطَانُ فِي أَنْفِهِ** † [The devil blew into his nose]: said of him who aspires to that which is not for him. (TA.) — **نَفَخَ شِدْقِيهِ** † [He inflated, or puffed out, the sides of his mouth; meaning] he was proud, or affected pride. (A.) — **نَفَخَهُ**, aor. ʾ, inf. n. **نَفَخٌ**, It (food) inflated him, or filled him. (L.) — **نَفِخَ**, aor. ʾ, inf. n. (L) **نَفِخَ**, (S, L,) He (a man, S, and a horse, L) had inflated testicles. (S, L.) — Also, He (a beast of carriage) had his pasterns inflated with wind. When a beast thus affected walks, the humour subsides. (L.) — **نَفَخَ نَبَاهُ** Pepedit; crepitum ventris emisit. (S, K.) — **نَفَخَتِ الرِّيحُ** **نَفَخَتْ** **بِهِمْ** The wind came suddenly. (L.) — **نَفَخَتْ الطَّرِيقُ** † The road cast [or brought] them suddenly [to a place]: from **نَفَخَتِ الرِّيحُ**. (L.) — **نَفَخَتْ** **الضُّحَى**, inf. n. **نَفَخٌ**, † The morning became advanced, and the sun high. (L, K.) You say also **نَفَخَ النَّهَارُ** † The day became advanced, the sun being high, (S, L,) an hour before noon. (L.)

2: see 1.

5: see 8.

8. **انْتَفَخَ** It (a thing, S, as a skin, Mṣb,) became inflated, or puffy; (S, A, Mṣb;) as also **تَنْفَخَ**: (A:) also, it became swollen; i. q. **وَرِمَ**. (K, art. ورير.) — **انْتَفَخَ** He became inflated, or filled, by food. (L.) See 1. — **إِنْتَفَاخُ الْأَهْلَةِ** † The bigness [or swelling] of the new moons. Occurring in a trad. respecting the signs of the last day. (L.) [See **انْتَفَخَ**.] — **انْتَفَخَ عَلَيَّ** † [He became inflated against me; i.e.] he was angry with me. (TA.) And **انْتَفَخَ لَهُ** † [He behaved angrily to him]. (TA in art. زحر.) **نَفَخٌ** [Flatulence. — And hence.] † **Boastfulness; arrogance; pride; (S, K;) [inflation with pride]:** pride was termed by Moḥammad **نَفَخُ الشَّيْطَانِ**. (TA, art. همز.) — **رَجُلٌ ذُو نَفَخٍ**, as also **ذُو نَفِخٍ**, † A boastful, arrogant, proud man; (S;) [a man inflated with pride].

نَفِخٌ † A young man (TA) full of youthfulness [or youthful plumpness or vigour]; (K;) and so, without ة, a damsel. (TA.)

نَفِخَةٌ and **نَفْحَةٌ** and **نَفْحَةٌ** Inflation of the

belly (S, K) by food &c. (TA.) You say **بِهِ نَفْحَةٌ** He has an inflation of the body: (K:) and **أَجِدُ نَفْحَةً** I experience an inflation of the body. (S.) — [And A flatulent humour of any kind: a meaning well known.] — **النَّفْحَةُ** The blast [of the horn] of the day of resurrection. (L.) — **نَفْحَةٌ** A slight odour: differing from **نَفْحَةٌ**, which is a plenteous odour. (L.) — **نَفْحَةُ الشَّبَابِ** † The chief part of youth. (L.) — **نَفْحَةُ الرَّبِيعِ** † The time of the season called **الرَّبِيعُ** when the earth produces herbs, or herbage: (A:) or **نَفْحَةُ الرَّبِيعِ**, and **نَفْحَتُهُ**, the time of that season when vegetation has ended. (AZ.) — **نَفْحَةٌ** A disease that attacks a horse, and makes his testicles to swell. (L.) — See **نَفَّاحٌ**.

نَفْحَاءٌ (applied to land, or ground, S) i. q. **نَبْحَاءٌ**: (S, L, K:) or elevated and good or fertile ground, in which is no sand nor stones, producing a few trees; and so **نَهْدَاءٌ**, except that this latter is more flat and extensive: or soft land, in which is elevation: (L:) or tumid earth, that breaks in pieces when trodden upon: (TA, voce رَحَاءٌ) pl. **نَفْحَائِي**: it has a form of pl. proper to subst. because it is an epithet in which the quality of a subst. predominates. (L.) — **نَفْحَاءٌ** The upper part of the bone of the ساق [or shank, or tibia]. (K.)

نَفِيسٌ One who is employed to blow a fire. (K.)

نَفَّاحٌ An inflation of a humour occasioned by disease, (T, K,) arising in any part: (T:) a humour; as also **نَفْحَةٌ**. (L.) — See **نَفَّاحَةٌ**.

نَفَّاحَةٌ A bubble upon water. (L, K [but in some copies of the K, for **الْحَبَاءُ** is erroneously put **الحجارة**].) — [The air-bladder of a fish;] an inflated thing in the belly of a fish, which is (as they assert, L,) its **نَصَابٌ** [app. meaning its most essential part, or element,] by means of which it rises in the water, and moves to and fro. (L, K.) — A bladder of a plant (S, O, L, voce **قَتَادٌ**, &c.) N. un. of **نَفَّاحٌ** (AHn, in TA, voce **عَشْرٌ**). [And in anatomy, A cell.]

مَا بِالْأَدَارِ نَافِخٌ ضَرَمَةٌ [There is not in the house a blower of a fire; i. e.,] there is not in the house any one. (S.) — **نَافِخٌ حَضَنِيهِ** [A man inflating, or puffing out, his sides;] inflated, and ready to do mischief, or evil. (L, from a trad.)

أَنْفِخٌ A man, (S, L, K,) and a horse, (L,) having inflated testicles: (S, L, K:) syn. of **أَدْرٌ**. (Mgh, in art. ادرد.) — Also, A beast of carriage having his pasterns inflated with wind: see **نَفِخٌ**. (L.)

أَنْفَخَانِي، and أَنْفَخَانِي، and رَجُلٌ أَنْفَخَانٌ، and أَنْفَخَانِي، fem. with ة، + *A man full of fat*; (K;) inflated with flaccid fat, and so رَجُلٌ مَنْفُوعٌ; pl. مَنْفُوعُونَ. (TA.)

مَنْفُوعٌ: see what follows.

مِنْفَاخٌ (S, L, Mṣb, K) and مِيفَخٌ (Mṣb) The instrument with which a fire is blown: (Mṣb, K:) a blacksmith's bellows: the thing with which a fire or other thing is blown: (L:) the thing into which one blows. (S.) See also كِبِيرٌ. —

مِنْفَاخُ الرَّاعِي The instrument [i. e. reed-pipe] of the pastor, with which he calls together the camels. (A, TA, voce شِيَاعٌ.)

مَنَافِخُ الشَّيْطَانِ + The suggestions of the devil. (TA.)

مَنْفُوعٌ + Big-bellied; (K, TA;) [inflated in the belly]. — Also, (K,) مُنْتَفِخٌ, (TA,) † Fat; as an epithet; (A, K;) [inflated, or swollen, with fat]. See أَنْفَخَانٌ. — مَنْفُوعٌ † A coward: so called because he swells out his lungs. (L.)

مُنْتَفِخٌ: A man inflated, or puffed, or filled, with pride, and with anger. (L.) See مَنْفُوعٌ.

نَفَذَ

1. نَفَذَ, aor. ٢, inf. n. نَفَاذٌ (S, A, L, Mṣb, K) and نَفَذَ, (L, K,) It (a thing, S, &c.) passed away and came to an end; became spent, exhausted, or consumed; failed entirely; ceased; syn. فَنِيَ (S, A, L, Mṣb, K) and ذَهَبَ (S, L, K) and انْقَطَعَ. (L, Mṣb.)

4. انْفَذَهُ (S, A, L, Mṣb, K) and اسْتَنْفَذَهُ (A, L, K) and انْتَفَذَهُ (K) He caused it to pass away or come to an end; spent, exhausted, or consumed, it; caused it to fail entirely; caused it to cease; made an end of it. (S, A, L, Mṣb, K.) — انْفَذُوا مَا عِنْدَهُمْ, and اسْتَنْفَذُوا, They spent, exhausted, or consumed, what they had. (A, L.) — اسْتَنْفَذَ وَسْعَهُ He spent, exhausted, or exerted, to the utmost his ability or power. (S, L, Mṣb.) — انْفَذَ الْقَوْمُ The people came to that state that their travelling-provisions were exhausted, or had come to an end: (S, A, L, K:) or, (in the K, and,) their property had passed away and come to an end. (S, L, K.) — انْفَذَتِ الرَّكِيَّةُ The well lost its water. (L, K.)

3. نَافَذَهُ, (inf. n. مَنَافَذَةٌ, L,) [He exerted his whole power, or ability, in contention, dispute, or litigation, with him: see مَنَافَذٌ:] he contended with him in arguments, pleas, or allegations, so as to put an end to his argument, and overcome him: (L:) or he contended with him before a

judge; (IAth, L, K;) contended, disputed, or litigated with him. (K.) It is said in a trad., إِنْ نَافَذْتَهُمْ نَافَذُواكَ (S, L) If thou contend with them before a judge, they will so contend with thee: or if thou allege to them, they will allege to thee: (IAth, L;) but accord. to one relation, the verb is with ق: (S, L:) and accord. to another, the latter verb is with ذ, نَافَذُواكَ. (L.)

6. تَنَافَذُوا They contended, disputed, or litigated, together. (A.) See 3, and see also تَنَافَذُوا, with ذ.]

8. انْتَفَذَهُ: see 4. — He exacted, took, or received, it fully, or wholly. (K.) — انْتَفَذَ مِنْ عَدُوِّهِ He exacted the full, or utmost, rate of his running. Said with reference to a horse. (M, L.) — انْتَفَذَ اللَّبَنَ He drew forth the milk. (K.)

10: see 4.

مَنَافَذٌ A man who exerts his whole power, or ability, in contention, dispute, or litigation, (S, L,) and who does so well, so as to put an end to the arguments, pleas, or allegations, of his adversary, and overcome him: (L:) who contends with his adversary in arguments, pleas, or allegations, so as to put an end to his argument. (A, L.) One says, لَا مَنَافِذَ وَلَا رَافِذَ He has not an aider, or assistant, nor one who contends &c. (A, TA.)

فِيهِ مُنْتَفَذٌ عَنْ غَيْرِهِ In him is that which renders thee in no need of any other. (Abou-Sa'eed, T, L, K.)* — إِنَّ فِي مَالِهِ لَمُنْتَفَذًا (in the TK مُنْتَفَذًا) Thou wilt find in the countries, or towns, a place to which to flee and in which to seek gain; syn. مُرَاعِيًا وَمُضْطَرَّبًا. (K.) See also مُنْتَفَذٌ.

قَعَدَ مُنْتَفِذًا He set aside, or apart. (IAṣr, L, K.)

نَفَذَ

1. نَفَذَ, aor. ٢, (M, L,) inf. n. نَفَاذٌ and نَفُوذٌ, (M, L, K,) It went, or passed, through: (L:) or it went, or passed, through a thing, and became clear of it. (M, L, K.) — نَفَذْتُ I went, or passed, through. (L.) — نَفَذَ السَّهْمُ, aor. ٢, inf. n. نَفَاذٌ and نَفُوذٌ, The arrow perforated, transpierced, or pierced through, the animal at which it was shot, and went forth from it: (Mṣb:) or نَفَذَ نَفَذٌ, (S, L,) and نَفَذَ مِنْهَا, (M, L,) and نَفَاذٌ, (M, A, L,) aor. ٢, (M, L,) inf. n. نَفَاذٌ (M, A, L, K) and نَفُوذٌ (A) and نَفَذٌ, (M, L, K,) the arrow penetrated into the inside of the animal at which it was shot, and its extremity went

forth from the other side, or protruded from it, the rest remaining therein; the extremity of the arrow passed through the animal at which it was shot, the rest remaining therein; (M, L, K:) a part of the arrow passed through, or went forth or protruded from, the animal at which it was shot. (A, art. صرود.) See سَهْمٌ نَافِذٌ. — نَفَذَتِ الطَّعْنَةُ The wound made by a spear or the like passed through, or beyond, the other side. (T L.) — أَتَفَذَ عَنْكَ Go thou from thy place; pass thou from it. (L.) [See also عَنْ.] — نَفَذَ لَوْجِيهِ He went his way. (TA.) — نَفَذَ الطَّرِيقُ † The road was [a thoroughfare (see نَافِذٌ)] pervious, or passable, to every one in common. (Mṣb.) — هَذَا الطَّرِيقُ يَنْفَذُ إِلَى مَكَانٍ كَذَا [This road is a thoroughfare, along which every one may pass, to such a place]. (T, M, * L.) — نَفَذَ الْمَنْزِلُ إِلَى الطَّرِيقِ † The house, or abode, [was a thoroughfare, and] communicated with the road. (Mṣb.) — نَفَذَ الْقَوْمَ He passed through the people, and left them behind him; (T, M, L, K;) as also أَنْفَذَهُمْ; (L, K;) or only the former is used in this sense. (L.) See also the latter. — نَفَذَهُمُ الْبَصْرُ † The sight reached them, and extended beyond them: (Ks, L:) or, extended over them all: (A'Obeyd, L:) you say also, أَنْفَذَهُمُ الْبَصْرُ in the former sense: (L:) [or The sight penetrated into the midst of them: see أَنْفَذَ الْقَوْمَ — نَفَذَ رَأْيُهُ + His judgment was penetrating; syn. ثَقَبَ. (K in art. ثَقَبَ.) — نَفَذَ فِي الْأَمْرِ † He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, in the affair; syn. مَضَى. (S, K, art. مَضَى.) — نَفَذَ الْكِتَابَ إِلَى فُلَانٍ, inf. n. نَفَاذٌ and نَفُوذٌ, † [The letter passed to, came to, or reached, such a one]: (S, L:) [and in like manner, الرَّسُولُ the messenger: see 4.] — نَفَذَ الْقَوْلَ, and الْقَوْلُ, + The command, or order, and the saying, was effectual; had effect; was, or became, executed, or performed; syn. مَضَى. (Mṣb.) — نَفَذَ الْعِتْقُ † [The act of emancipation had, or took effect; was, or became, executed, or performed: and in like manner, a covenant, contract, sale, &c.: see 4.] App. a met. expression, from نَفُوذُ السَّهْمِ; because there is no retracting it. (Mṣb.) — يَنْفَذُ بَيْنَنَا † He shall judge between us, and make his command or order to have effect, or execute or perform it. (L.) — لَهُ نَفَاذٌ فِي الْأُمُورِ † [He has ability in affairs, to execute, or perform]. (A.)

2: see 4.

3. نَافَذَهُ + He cited him before a judge. It is said in a trad., إِنْ نَافَذْتَهُمْ نَافَذُواكَ If thou cite them before a judge, they will do the same to thee; meaning, If thou say to them, they will

say to thee. Accord. to one relation, the verb is with ق and د. (L.) [Accord. to another, it is with ف and ذ.]

4. انفذ السهم (A, Mṣb,) and نفذه (Mṣb,) He made the arrow to pierce, and go forth from, or to pass through, the animal at which it was shot: (Mṣb:) [or, to penetrate within the animal at which it was shot, and to protrude its extremity from the other side, the rest remaining within; accord. to the explanation of نفذ السهم in the M, L, K: or to penetrate the animal at which it was shot, and to protrude a part of it from the other side; accord. to the explanation of سهم نافذ in the A, art. صرد.] You say also, أنفذت فيه السهم [I made the arrow to pierce, or penetrate, him, &c.] (A.) — رميته فانفذته I shot, or cast, at him, and pierced, or made a hole, through him. (Mgh.) — See 1. — انفذ الأمر † [He brought to pass the command, or order; made it effectual; made it to have effect; executed or performed it: and in like manner, the saying: see 1]. — † He executed, performed, or accomplished, the affair. (M, L, K.) — انفذ القوم He became [or entered] among the people: (M, L:) in the copies of the K, explained by صار منهم; but the correct reading is بينهم [as in the M and L]: (TA:) or he penetrated into them, and went, or walked, in the midst of them. (T, L, K.) See also انفذ كتاباً إلى فلان (S, L;) and نفذه (A,) inf. n. تنفذ; (S, L;) † [He sent, or transmitted, a letter to such a one; caused it to pass to or to reach him]: and in like manner, رسولاً a messenger. (A.) — انفذ عهده, inf. n. إنفاذ, † He made his covenant, or contract, or the like, to take effect; executed or performed it: [and in like manner, an act of emancipation: see 1.] (L, TA.)

6. They came to him, (namely, a judge,) and referred to him their cause, or suit, for judgment. When each party adduces his plea, or allegation, one says تنافدوا, with د, unpointed. (Abou-Sa'eed, T, L, K.)*

طعنة نافذة i.q. طعنة لها نفذ (S;) A wound having a passage through the other side; by أنفاذ being meant منفذ, or نفوذ: (T, L:) pl. أنفاذ. (A.) Keys Ibn-El-Khaṭem says (see Ham. p. 85),

- * طعنت ابن عبد القيس طعنة ثائر
- * لها نفذ لولا الشجاع أضاعها

(T, S, L) I pierced the son of 'Abd-El-Keys with the wound of one making an angry assault, that had a passage through, which, but for the spirtling blood, would have made it show the light through him. (T, L [See also شعاع.]])

See also منفذ. نفذ † A place, or way, or means, of exit, escape, or safety; syn. مخرج (T, S, A, L, K.) So in the saying أتى بنفذ ما قال † He effected a means of escape from [the natural consequences of] what he had said; i.e., بالمخرج منه. (T, S, A, L, K.) It occurs in a trad., where it is said, that unless a man who has published against a Muslim a charge of which he is clear do this, he is to be punished. (T, L.) — نفذ a subst., (M, L,) used in the sense of إنفاذ: (T, M, L, K:*) تنفيذ signifying † [The making a command, or order, effectual; making it to have effect; to be executed or performed;] i.q. إنفاذ: (T, L:) you say, أمر بنفذه † He commanded that it should have effect, or be executed or performed;] i.e., بإنفاذه (M, L:) and قام المسلمون بنفذه [The Muslims accomplished the execution, or performance, of what was in the Scripture:] i.e. بإنفاذ ما فيه. (T, A, L.)

نافذ: see نفوذ.
أمر بنفذه † An affair arranged, or made easy. (L.) See also نافذ.

نافذ: see نفاذ.

سهم نافذ [An arrow that perforates, trans-pierces, or pierces through, and goes forth from, or passes through, the animal at which it is shot; accord. to the explanation of the verb in the Mṣb: or, that penetrates into the inside of the animal at which it is shot, and of which the extremity goes forth from the other side, or protrudes from it, the rest remaining therein; accord. to the explanation of the verb in the M, L, K: or,] of which a part has passed through the animal at which it is shot: when the extremity only has passed through, it is termed صارذ; and when the whole of it has passed through, مارق. (A, art. صرد.) — طعنة نافذة A wound made by a spear or the like passing through both sides: (M, L:) pl. طعنات. (A.) See also نفاذ. نوافذ † A road which is a thoroughfare; (T, M, L, K;) [pervious;] not stopped up; (T, L;) along which every one may pass. (T, A, L, Mṣb.) See also منفذ. نوافذ sing. of نوافذ (Mṣb,) which signifies All the holes, or perforations, by which joy or grief is conveyed to the mind (of a man, Mṣb); as the two ear-holes, (IAar, on the authority of Abu-l-Mekārim, T, L, Mṣb, K,) and the two nostrils, and the mouth, and the anus: (IAar, T, L, K:*) called by the doctors of practical law منافذ, which is contr. to analogy: see منفذ. (Mṣb.) — نافذ and نفاذ † [but the second and third are

intensive epithets] † A man (M, L) penetrating, or acting with a penetrative energy, or sharp, energetic, vigorous, and effective, (مأض) in all his affairs. (M, L, K.) — رجل نافذ في أمره † A man penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in his affair; (S, L;) and في الأمور (A.) — أمره نافذ † His command, or order, is effectual; has effect; is executed, or performed; syn. مأض (K;) and obeyed; (S, L, Mṣb, K:*) as also نفذه. (K.) — دائرة نافذة A feather, or curl of hair in a horse's coat, of the kind which, when it is only on one side, is called هقعة, but which is on both sides. (AO, T, L.)

هذه منافذهم and نفذهم; and ذاً منفذ القوم and أنفاذهم, [This is the place of passage of the people, and these are their places of passage]. (A.) — هذا الطريق منفذ لرحل كذا † This road is a way along which every one may pass to such a place. (A.) — فيه منفذ للقوم † In it (the road) is a [free, or an open,] passage to, or for, the people. (T, L.) See also نافذ.

منفذ, in measure like مسجد, [or منفذ, agreeably with analogy, as it is written in copies of the T, A, L,] A place by which a thing passes through; [a thoroughfare; an outlet; a place of egress:] pl. منافذ. (Mṣb.) See also نافذ.

منتفذ † Ample room, space, or scope, or liberty to act &c.: (syn. سعة, (M, L, K, TA,) and مندوحة: (TA:) [ample means of escape: see also نفذ:] you say, إن في ذلك لمنتفذاً Verily in that there is ample room, scope, or means [for action, or for escape]. (TA.) See also منتفذ.

نفر

1. نفر (T, M, L, Mṣb, K,) aor. -, (T, M, K,) and نفر (M, K,) inf. n. نفر and نفران (M, K) or نفور (Mṣb,) said of a wild animal, (T, Mṣb,) a gazelle, (M, K,) or other beast, (M,) He took fright, and fled, or ran away at random; or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness; syn. شرد; (M, K;) as also استنفر (T, Mṣb, K;) and so the former verb in speaking of a camel, or a beast: (L, art. شرد:) you say, نفرت الدابة (T, S, M, A, K,) aor. - and نفر (T, S, M, K,) inf. n. نفور and نفار (T, S, M, A, K) and نفر: (A:) or this signifies the beast was, or became, impatient (A, K, TA) of or at a thing, (TA,) [or shied at it,] and retired to a distance; (A, K, TA;) and استنفار signifies the same as نفور: (S:) or نفر, inf. n.

نَفَرًا [and نَفُورًا], signifies *he fled, and went away or aside or apart or to a distance.* (M.) — [Hence, نَفَر, aor. - and نَفَر, inf. n. نَفُور and نَفَرًا and نَفَر and نَفِير, as used in the following phrases.] نَفَرْتُ مِنْ هَذَا الْأَمْرِ † *I shrank from this thing or affair; was averse from it; did not like or approve it.* And نَفَرْتُ مِنْ صُحْبَةِ فُلَانٍ † [Such a one shrank, or was averse, from the companionship of, or the associating with, such a one]. And نَفَرْتُ الْمَرْأَةَ مِنْ زَوْجِهَا † [The woman was averse from her husband; or shunned or avoided him]. (All from the A.) And you say of a man's disposition, نَفَرْتُ عَنِ الْحَقِّ † [It shunned, or was averse from, the truth]. (Bd, lxvii. 21.) — إِلَّا نَفُورًا, in the K̄ur, [xvii. 43, and xxxv. 40,] means † *Save in aversion:* and نَفِيرٌ is like نَفُورٌ: and the subst. is نَفَرٌ, with two fet-hahs. (M̄sb) — نَفَرْتُ الشَّيْءَ مِنَ الشَّيْءِ, inf. n. نَفَرًا [and نَفُورًا], *The thing receded, withdrew, removed, or became remote or aloof, from the thing.* (A'Obeyd, T, §.) [See also 3.] — Hence it is, I think, that نَفَرٌ is used as signifying † *It became swollen*, in the following words of a trad. of 'Omar: تَحَلَّلَ رَجُلٌ فِي زَمَانِهِ بِالْقَصَبِ فَتَفَرَّ فُوهُ † *A man, in his time, picked his teeth with reeds, and in consequence his mouth became swollen:* as though the flesh, disliking the disease, receded from it, and so became swollen. (A'Obeyd, T, §.*) You say also, نَفَرَتِ الْعَيْنُ, aor. - and نَفَرَتْ, inf. n. نَفُورٌ, † *His eye became inflamed and swollen:* and so you say of other parts of the person. (M, K̄.)* And نَفَرَ الْجُرْحُ, inf. n. as above, † *The wound became swollen:* (T, M̄sb:) or *it became so after healing.* (W, i. 42.) And نَفَرَ الْجِلْدُ † *The skin became swollen*, (S, A,) and *the flesh receded from it.* (A.) [All these significations seem to be derived from the first in this art.: and so several others which follow.] — نَفَرْتُ إِلَى اللَّهِ, inf. n. نَفَرًا, *I betook myself to God by reason of fear, seeking protection.* (IK̄tt.) — نَفَرُوا, (M̄sb,) inf. n. نَفَرٌ, (M, M̄sb, K̄,) *They became separated, or dispersed:* (M, *M̄sb, K̄:*) and so نَفَرْتُ, said of camels. (TA.) Hence, (M,) the saying, نَفَرْتُ قَبْلَ كُلِّ صَبْحٍ وَنَفَرٌ, (S, M, A,) a proverb, in which the last word is used tropically; (A;) explained in art. صَبْح, q.v. (S.) [And نَفَرٌ مِنْ غَيْرِ صَبْحٍ وَلَا نَفَرٌ; explained in the same art.] — نَفَرَ الْحَاجُّ مِنْ مَنَى, (M, M̄sb, K̄,) aor. -, (S, M, K̄,) inf. n. نَفَرٌ (M, M̄sb, K̄) and نَفَرٌ (M) and نَفُورٌ (K̄) [and نَفِيرٌ], *The pilgrims removed from Minè.* (M̄sb.) Hence, نَفُورٌ, and النَّفِيرُ, and النَّفِيرُ, and النَّفِيرُ, (S, M, K̄,) and نَيْلَةُ النَّفِيرِ, (S, TA,) and النَّفِيرِ,

(TA,) [The day of, and the night immediately preceding, the removing from Minè]; after the day called يَوْمُ الْقَرِّ; (S;) [therefore, the twelfth of Dhu-l-Hijjah:] or there are two days thus called: (M̄sb:) يَوْمُ النَّفْرِ الْأَوَّلُ is [the day above mentioned,] the second of the days called أَيَّامُ النَّفْرِ; (IAth, M̄sb;) and يَوْمُ النَّفْرِ الْآخِرُ, (IAth,) or الثَّانِي, (M̄sb,) is the third thereof: (IAth, M̄sb:) the order is this; يَوْمُ النَّفْرِ, then يَوْمُ الْقَرِّ, then يَوْمُ النَّفْرِ الْأَوَّلُ, then يَوْمُ النَّفْرِ الْآخِرُ. (T, L.) — نَفَرُوا فِي الْأَمْرِ, (S, M,) or نَفُورٌ, (K̄,) aor. -, (M, K̄,) inf. n. نَفُورٌ (S, M, K̄) and نَفَرًا (M, K̄) and نَفِيرٌ; (Zj, M, K̄;) and نَفَرُوا; (M, K̄;) *They went, or went away, to execute the affair:* (M, K̄:) and in like manner, نَفَرُوا فِي الْقِتَالِ *to fight.* (M.) And نَفَرُوا, alone, *They went forth to war against unbelievers or the like.* So in the K̄ur, ix. 82, وَقَالُوا لَا تَنْفِرُوا, [And they said, Go not ye forth to war against the unbelievers in the heat: say, The fire of hell is hotter]: and so in the same chap., v. 39: (Jel:) and in the same book, iv. 73. (Bd.) You say also, نَفَرُوا لِقَوْمٍ *They went forth to fight them.* (TA, from a trad.) And نَفَرُوا إِلَى الْحَرْبِ *They hastened to the war, or to war.* (M̄sb.) — [Hence,] نَفُورًا مَعَهُ; and أَنْفَرُوهُ, (M, K̄,) inf. n. أَنْفَرًا; (TA;) *They aided and succoured them:* (M, K̄:) or the former verb, alone, *they*, being asked to do so, *complied, and went forth to aid.* (TA.) — نَفَرْنَا: see 2.

2. نَفَرٌ, (T, M, A, M̄sb,) inf. n. نَفِيرٌ; (M̄sb;) and أَنْفَرٌ; (T, K̄;) and أَنْفَرُوا; (T, M, A, M̄sb;) *He made (wild animals, T, M̄sb, or an antelope, K̄, or a beast of carriage, M,) to take fright, and flee, or run away at random:* (K̄, TA:) or *he made a beast of carriage to become impatient, and to retire to a distance:* (A:) or *he scared away; or made to flee, and go away, or aside, or apart, or to a distance:* (so accord. to an explanation of the intrans. v. from which it is derived, in the M:) you say نَفَرْتَهُ and أَنْفَرْتَهُ and أَنْفَرْتَهُ: and in like manner, نَفَرْتُ عَنْهُ, and أَنْفَرْتُ عَنْهُ, [meaning, *he scared away, or made to take fright and flee, &c., from him or it:*] (TA:) and التَّنْفِيرُ عَنْهُ, and الإِنْفَارُ عَنِ الشَّيْءِ, and الإِسْتِنْفَارُ, all signify the same, [i. e., *the scaring away, &c., from a thing.*] (S.) It is said in a trad. of Zeyneb, the daughter of Moḥammad, وَأَنْفَرَتْ بِهَا الْمُشْرِكُونَ بَعِيرَهَا حَتَّى سَقَطَتْ *And the polytheists made her camel to take fright and run away at random with her, so that she fell.* And in like manner you say, أَنْفَرْنَا, and نَفَرْنَا, [or نَفَرْنَا? *Our camels were scared away with*

us; or made to take fright and run away at random with us: or] we were made to be persons having camels taking fright and running away at random. And تَنْفِيرٌ signifies *The chiding camels or sheep or goats, and driving them from the pasturage.* (TA.) — [Hence] بَنُّوْا وَلَا تَنْفِرُوا † [Rejoice people by what ye say, and] do not encounter them with [roughness and violence and] that which will incite them to نَفُورٌ [i. e. *flight or aversion*]. (TA.) See the act. part. n., below. — [Hence also,] نَفَرْتُ عَنْهُ, (S, K̄,) inf. n. تَنْفِيرٌ, (TA,) † *Give thou to him a نَقَبٌ [meaning a nickname or name of reproach], (S,) or a نَقَبٌ that is disliked: (K̄:) as though they held such to be نَقَبٌ لِلْجِنِّ وَالْعَيْنِ عَنْهُ [a means of scaring away the jinn, or genii, and the evil eye, from him]. (S, K̄.) An Arab of the desert said, When I was born, it was said to my father, قُنْفُذٌ نَفَرْتُ عَنْهُ: so he named me قُنْفُذٌ [hedge-hog], and surnamed me أَبُو الْعَدَاءِ [father of the quick runner]. (S.)*

3. [نَفَرًا, inf. n. مُنَافَرَةٌ, † *They shunned or avoided each other; regarded each other with aversion.* But perhaps this signification is only post-classical. — And hence, † *They (two things) were incongruous, or discordant, each with the other.* But perhaps this signification, also, is only post-classical. See also 6.]

4: see 2, in several places. — أَنْفَرُوا *Their camels took fright and ran away at random, (نَفَرَتْ, K̄, TA,) and became separated or dispersed.* (TA.) — See also 1, last signification.

5. تَنْفَرُ عَنِ الْحَقِّ: see 1.

6. [تَنَفَرُوا † *They shunned or avoided one another; regarded one another with aversion.* But perhaps this signification is only post-classical. — And hence, تَنَفَرْتُ الْأَشْيَاءَ † *The things were incongruous, or discordant, one with another.* But perhaps this signification, also, is only post-classical. See also 3.] — تَنَفَرُوا فِي الْأَمْرِ, or تَنَفَرُوا لِلْأَمْرِ: see 1, towards the end. See also نَفَدٌ and نَفْدٌ in the K̄: and compare 6 in arts. نَفَدٌ and نَفْدٌ.

10. إِسْتَنْفَرَهُ *He (the Imám) incited, and summoned or invited them to go forth, لِحِبَادِ الْعَدُوِّ to war against the enemy: (T, Mgh:) or imposed upon them the task of going forth to war, light and heavy: [see K̄ur, ix. 41:] (A:) or he demanded, sought, or desired, of them aid.* (M, *K̄, TA.) — See also 2, in three places. — And see 1, in two places, near the beginning.

نَفَرٌ: see نَافِرٌ, of which it is a quasi-pl.: — and نَفِيرٌ: — and نَفَرٌ.

نفر

1. نَفَرَ, (S, A, Mṣb, K,) aor. َ, (S, Mṣb, K,) inf. n. نَفْرَانُ (S, K) and نَفْرٌ (Mṣb, TA) and نَفُورٌ (TA,) *He* (an antelope) *leaped, jumped, sprang, or bounded*; (S, A, K;) as also نَفَرَ: (A:) or *did so in his running*: (Aṣ, TA:) or *did so and alighted with his legs spread*: when he alights with his legs together, the action is termed نَفَرَ: (TA:) or *did so after putting his legs together*: (AZ, TA:) or *leaped upwards with all his legs at once and put them down without separating them*: (Mṣb:) or *raised his legs together and put them down together*: or *ran at the utmost vehement rate of the running termed إِحْضَارٌ*. (TA.)

2: see 1. = نَفَرَهُ, (K,) or نَفَرْتَهُ, (S, A,) *He, or she, danced, or dandled, him, (S, A, K,) namely, a child*; (S, A;) as also نَفَرْتَهُ. (TA, art. نَفَرَ.)

6. نَفَرُوا *They* (children) *contended together in leaping, jumping, springing, or bounding, in play*. (A, K.)

نَفْرَةٌ *An antelope's running by reason of fright*. (AA, TA.)

نَفُورٌ (S) and نَفُورٌ (K) *An antelope that leaps, jumps, springs, or bounds, (S, K,) [in one or other of the manners described above,] much, or vehemently*. (TA.)

نَافِرَةٌ, sing. of نَوَافِرٌ, (TA,) which signifies *The legs of a beast of carriage*: (K, TA:) but the word commonly known is نَوَافِرٌ, with ق. (TA.)

نَفُوزٌ: see نَفُوزٌ.

نفس

1. نَفَسٌ, aor. َ, inf. n. نَفَاسَةٌ (S, M, A, Mṣb, K) and نَفَاسٌ and نَفَسٌ (K) and نَفُوسٌ; (TA;) and نَفَسٌ (M, A, Mṣb,) inf. n. نَفَاسٌ; (A, Mṣb;) *It was, or became, high in estimation, of high account, or excellent*; (M, Mṣb, TA;) [*highly prized; precious, or valuable*]; and therefore, (TA,) *was desired with emulation, or in much request*: (S, K, TA:) and the latter verb, said of property, *it was, or became, loved, and highly esteemed*. (TA.) = نَفَسَ بِهِ, (S, M, Mṣb, K,) aor. َ, (K,) inf. n. نَفَسٌ (M) [and app. نَفَسٌ as will be shown below] and نَفَاسَةٌ and نَفَاسِيَةٌ, which last is extr., (M, TA,) *He was, or became, avaricious, tenacious, or niggardly, of it, (S, M, Mṣb, K,) because of its being in high estimation, or excellent*. (Mṣb.) Hence the saying in the Kṣur, [xlvi. 40,] فَإِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ [app. meaning *He is only avaricious from his avarice*.] (TA.) You say, نَفَسَ عَلَيْهِ بِالشَّيْءِ, (M,) or عَنْهُ [in the place of عَلَيْهِ], (TA,) *He was, or became, avaricious, &c., of the thing, towards him, or*

withholding it from him. (M, TA.) And نَفَسَ عَلَيْهِ الشَّيْءَ, (S, M, K, TA,) and بِالشَّيْءِ, (M,) inf. n. نَفَاسَةٌ, (S, K, TA,) *He was, or became, avaricious, &c., of the thing, towards him, and thought him not worthy of it, and was not pleased at its coming to him*: (TA:) or [simply] *he thought him not worthy of it*; (S, M, K;) as also نَفَسَهُ فِيهِ; of which last verb we have an ex. in the phrase تَنَافَسَ دُنْيَا, used by a poet in speaking of the tribe of Kureysh, meaning either speaking of the tribe of Kureysh, meaning either [they think others not worthy of worldly good], or تَنَافَسَ أَهْلُ دُنْيَا [they think the possessors of worldly good unworthy thereof]. (M.) [See also 3, below.] You say also, نَفَسْتُ بِخَيْرٍ, (A, K,) or بِخَيْرٍ قَلِيلٍ, (S,) and نَفَسْتُ نَفَاسَةً, (A,) inf. n. نَفَسٌ and نَفَاسَةٌ, (A,) *Thou enviedst me (S, A, K) good, (A, K,) or a little good, (S,) and much good, (A,) and didst not consider me worthy of it*. (A.) And فَلَانٌ مَا يَتَنَفَسُ عَلَيْنَا الْغَنِيمَةَ وَالظَّفَرَ [app. meaning *Such a one does not envy us the spoil and the victory*.] (A, in continuation of what here immediately precedes.) And مَا هَذَا النَّفَسُ *What is this envying?* (A, TA.) = نَفَسْتُ; (S, M, A, Mṣb, K;) and نَفَسْتُ, (S, M, Mṣb, K,) as some of the Arabs say, (Mṣb,) aor. َ; (Mṣb, K;) inf. n. نَفَاسٌ and نَفَسٌ, (S, M) and نَفَسٌ, (M, TA,) or the first of these ns. is a simple subst.; (Mṣb;) † *She* (a woman) *brought forth*; (S, M, K;) and نَفَسْتُ وَلَدًا [she brought forth a child]: (Th, M:) and نَفَسْتُ بَوَلَدِهَا [she brought forth her child]. (A.) You say also, نَفَسَ هَذَا قَبْلَ أَنْ يَنْفَسَ, (S,) meaning, *Such a one inherited this before such a one was born*. (S.) — Also, both these verbs, (Mṣb, K,) or the latter, نَفَسْتُ, only, (Az, Mgh, TA,) or the latter is the more common, (K,) the former, which is related on the authority of Aṣ, not being well known, (Mṣb,) † *She* (a woman) *menstruated*. (Az, Mgh, Mṣb, K.) [In the CK, a confusion is made by the omission of a و before the verb which explains this last signification.] This signification and that next preceding it are from نَفَسٌ meaning “blood.” (Mgh.) = نَفَسْتُ بِنَفْسِي † *I smote him with an [evil or envious] eye*. (S, K, TA.)

2. نَفَسَ فِيهِ, or بِهِ: see 4. = نَفَسَ كُرْبَتَهُ, (A, Mgh, Mṣb, K,*) and نَفَسَ عَنْهُ كُرْبَتَهُ, (S,) inf. n. نَفَسٌ (S, Mṣb, K) and [quasi-inf. n.] نَفَسٌ, (K,) † *He* (God) *removed, or cleared away, his grief, or sorrow, or anxiety*: (S, A, Mgh, Mṣb, K*:) and نَفَسَ نَفْسَ عَنَّهُ signifies the same; (M, Mgh;) and *He made his circumstances ample and easy*; (M, TA;) and *he* (a man) *eased him, or relieved him*, syn. رَفَّهَ: (S, TA:) and also, this last phrase, *he granted him a delay*: the objective compliment

being omitted: and نَفَسِنِي is used as meaning *grant thou to me a delay*: or, elliptically, نَفَسَ نَفْسِي or غَمِّي [remove thou my grief, &c.]. (Mgh.) — [Hence] حَرْفُ تَنْفِيسٍ, applied to the prefix س [and its variants سَوْفَ &c.], meaning *A particle of amplification*; because changing the aor. from the strait time, which is the present, to the ample time, which is the future. (Mughnee, in art. س.) = نَفَسَ الْقَوْسَ † *He cracked the bow*: (Kr, M:) [see 5:] accord. to Ish, *he put (حَطَّ) its string [upon the bow]*. (TA.)

3. نَفَسَ فِي الشَّيْءِ, (S, K,*) inf. n. مَنَافَسَةٌ and نَفَاسٌ, (S,) *He desired the thing, [or aspired to it,] with generous emulation*; (S, K;) as also نَفَسَ: (K:) and نَفَسَ صَاحِبَهُ فِيهِ [he vied with his companion in desire for it]: (A:) or نَفَسُوا فِيهِ signifies *they desired it [or aspired to it]*: (S:) or *they vied, one with another, in desiring it*; or *they desired it with emulation*; syn. تَرَاعَبُوا: (A, TA:) [and يَتَنَفَسُ فِيهِ it is emulously desired; or in request; or in great request:] or مَنَافَسَةٌ and نَفَسٌ signify *the desiring to have a thing, and to have it for himself exclusively of any other person*; from نَفِيسٌ, signifying a thing “good, or goodly, or excellent, in its kind:” (TA:) and نَفَسْنَا فِيهِ تَنَافَسْنَا فِيهِ and تَنَافَسْنَا ذَلِكَ الْأَمْرَ *we envied one another for that thing, and strove for priority in attaining it*. (M.) See also نَفَسَ عَلَيْهِ الشَّيْءَ, with which نَفَسَهُ فِيهِ is syn. (M.)

4. نَفَسَ: see نَفَسَ, in two places. = أَنْفَسَهُ *It* (a thing, TA) *pleased him, (K, TA,) and made him desirous of it*: (TA:) or *became highly esteemed by him*. (IKṭṭ.) — أَنْفَسَنِي فِيهِ *He made me desirous of it*; (S, M, A, K;) as also نَفَسَنِي فِيهِ, (IAṣr, M, TA,) or بِهِ. (So in my copy of the A.) = مَا أَنْفَسَهُ *How powerful is his evil, or envious, eye!* (Lḥ, M.)

5. تَنَفَسَ [He breathed] is said of a man and of every animal having lungs: (S:) [or it signifies] *he drew (أَسْتَمَدَّ) breath*: (M:) or [he respired, i.e.] *he drew breath with the air-passages in his nose; to his inside, and emitted it*. (Mṣb.) You say also, تَنَفَسَ الصُّعْدَاءُ [He sighed: see also art. صعد]. (S.) — † *He* (a man) *emitted wind from beneath him*. (TA.) — Also, (TA,) or تَنَفَسَ تَنَفَسًا فِي الْإِنَاءِ † *He drank (K, TA) from the vessel (TA) with three restings between draughts, and separated the vessel from his mouth at every such resting*: (K, TA:) and, contr., the latter phrase, † *he drank [from the vessel] without separating it from his mouth*: (K, TA:) which latter mode of drinking is disapproved. (TA.) — Also تَنَفَسَ † *He lengthened in speech; he spoke long*; for when a speaker takes breath, it is easy

to him to lengthen his speech; and نفس في الكلام signifies the same. (TA.) — † It (said of the day, M, A, and of the dawn, A, and of other things, M) became extended; (M;) it became long; (M, A;) or, said of the day, accord. to Lh, it advanced so that it became noon: (M:) or it increased: (S:) and it extended far: and hence it is said of life, meaning either it became protracted, and extended far, or it became ample: (M:) and, said of the dawn, it shone forth, (Akh, S, K, TA,) and extended so that it became clear day: (Fr, TA:) or it broke, so that things became plain in consequence of it: (TA:) or it rose: (Mujāhid:) or its dusty hue shone at the approach of a gentle wind. (Bd, lxxx. 18.) You say also, تنفس به العمر [Life became long, or protracted, &c., with him]. (A.) And تنفست رجلة † The water of the Tigris increased. (TA.) — تنفس † The waves sprinkled the water. (S, K.) — تنفست القوس † The bow cracked. (S, M, K.) It is only the stick that is not split in twain that does so; and this is the best of bows. And تنفس in the same sense is said of an arrow. (M.) = نفس عليه app. signifies the same as نفس عليه الشئ, q. v.]

6: see 3, throughout.

نفس The soul; the spirit; the vital principle; syn. روح: (S, M, A, Mḡb, K:) but between these two words is a difference [which must be fully explained hereafter, though ISd says, that it is not of the purpose of his book, the M, to explain it]: (M:) in this sense it is fem.: (Mḡb:) pl. [of pauc.] أنفُس and [of mult.] نفوس. (M, Mḡb.) You say, خَرَجَتْ نَفْسُهُ [His soul, or spirit, went forth]; (Aboo-Is-hāk, S, M, Mḡb, K;) and so جَادَتْ نَفْسُهُ. (Mḡb.) And a poet says, not Aboo-Khirāsh as in the S, but Ḥudheyfeh Ibn-Anas, (IB,)

• نَجَا سَالِمٌ وَالنَّفْسُ مِنْهُ بِشِدْقِهِ •
• وَلَمْ يَنْجُ إِلَّا جَفَنَ سَيْفٍ وَمِزْرًا •

i. e., [Sālim escaped when the soul was in the side of his mouth; but he escaped not save] with the scabbard of a sword and with a waist-wrapper. (S.) In the same sense the word is used in the saying, فِي نَفْسِ فُلَانٍ أَنْ يَفْعَلَ كَذَا وَكَذَا [but this seems rather to mean, It is in the mind of such a one to do so and so]. (Aboo-Is-hāk, M.) Some of the lexicologists assert the نفس and the روح to be one and the same, except that the former is fem., and the latter [generally or often] masc.: others say, that the latter is that whereby is life; and the former, that whereby is intellect, or reason; so that when one sleeps, God takes away his نفس, but not his روح, which is not taken save at death: and the نفس is thus called because of its connexion

with the نفس [or breath]. (IAmb.) Or every man has نَفْسَانِ [two souls]: (I'Ab, Zj:) نَفْسُ الْعَقْلِ [the soul of intellect, or reason, also called النَّفْسُ النَّاطِقَةُ (see رُوح)], whereby one discriminates, [i. e., the mind,] (I'Ab,) or نَفْسُ التَّمْيِيزِ [the soul of discrimination], which quits him when he sleeps, so that he does not understand thereby, God taking it away: (Zj:) and نَفْسُ الرُّوحِ [the soul of the breath], whereby one lives, (I'Ab,) or نَفْسُ الْحَيَاةِ [the soul of life], and when this quits him, the breath quits with it; whereas the sleeper breathes: and this is the difference between the taking away of the نفس of the sleeper in sleep and the taking away of the نفس of the living [at death.]. (Zj.) Much has been said respecting the نفس and the رُوح; whether they be one, or different: but the truth is, that there is a difference between them, since they are not always interchangeable: for it is said in the Kur, [xv. 29 and xxxviii. 72,] وَأَنْفَعْتُ فِيهِ مِنْ رُوحِي [And I have blown into him of my spirit.]; not مِنْ نَفْسِي: and [v. 116,] تَعَلَّمْ مَا فِي نَفْسِي [to be explained hereafter]; not فِي رُوحِي, nor would this expression be well except from Jesus: and [lviii. 9,] وَيَقُولُونَ فِي أَنْفُسِهِمْ [And they say in their souls, or within themselves]: for which it would not be well to say فِي أَرْوَاحِهِمْ: and [xxxix. 57,] أَنْ تَقُولَ نَفْسٌ [That a soul shall say]; for which no Arab would say أَنْ تَقُولَ رُوحٌ: hence, the difference between them depends upon the considerations of relation: and this is indicated by a trad., in which it is said that God created Adam, and put into him a نفس and a رُوح; and that from the latter was his quality of abstaining from unlawful and indecorous things, and his understanding, and his clemency, or forbearance, and his liberality, and his fidelity; and from the former, [which is also called النَّفْسُ الْأَمَارَةُ, q. v., in art. أَمْر,] his appetite, and his unsteadiness, and his hastiness of disposition, and his anger: therefore one should not say that نفس is the same as رُوح absolutely, without restriction, nor نفس the same as رُوح. (R.) The Arabs also make the discriminative نفس to be two; because it sometimes commands the man to do a thing or forbids him to do it; and this is on the occasion of setting about an affair that is disliked: therefore they make that which commands him to be a نفس, and that which forbids him to be as though it were another نفس: and hence the saying, mentioned by Z, فُلَانٌ يُؤَامِرُ نَفْسِيهِ † [Such a one consults his two souls, or minds]; said of a man when two opinions occur to him. (TA.) [فُلَانٌ] is an elliptical phrase sometimes used, for بِنَفْسِي فُلَانٌ مَفْدِيٌّ, which see in art. فِدَى. — † A thing's self; (S, M, A, K, TA;)

used as a corroborative; (S, TA;) its whole, (Aboo-Is-hāk, M, TA,) and essential constituent: (Aboo-Is-hāk, M, A, K, TA:) pl. as above, رَأَيْتُ فُلَانًا نَفْسَهُ, نَفْسُ and نَفْسُ. (M.) You say, جَاءَنِي بِنَفْسِي, (S,) and جَاءَنِي هُوَ بِنَفْسِي (see, under the head of ب, a remark on that preposition when used in a case of this kind, redundantly,) He came to me himself. (S, K.) And وَلِي الْأَمْرِ بِنَفْسِهِ [He superintended, managed, or conducted, the affair in his own person]. (K, in art. بشر, &c.) And حَدَّثَ نَفْسَهُ [He talked to himself; soliloquized]. (Mḡb, in art. بَلُو, &c.) And قَتَلَ فُلَانٌ نَفْسَهُ † [Such a one killed himself]: and أَهْلَكَ نَفْسَهُ † made his whole self to fall into destruction. (Aboo-Is-hāk, M.) And hence, (TA,) from ذَاتَهُ نَفْسُ الشَّيْءِ signifying ذَاتَهُ, (M,) the sayings mentioned by Sb, نَزَلَتْ بِنَفْسِ الْجَبَلِ, [I alighted in the mountain itself]: and نَفْسُ الْجَبَلِ مُقَابِلِي † [The mountain itself is facing me]. (M, TA.) [Hence also the phrase] فِي نَفْسِ الْأَمْرِ [meaning † in reality; in the thing itself]: as in the saying, قَلَّتْ فِي نَفْسِهِ وَإِنْ لَمْ يَكُنْ قَلِيلًا فِي نَفْسِ الْأَمْرِ † [He held it to be little in his mind though it was not little in reality]. (Mḡb, art. قَل,.) The words of the Kur, [v. 116,] تَعَلَّمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ † Thou knowest what is in myself, or in my essence, and I know not what is in thyself, or in thine essence: (Bd, K:) or Thou knowest what I conceal (M, Bd, Jel) in my نفس [or mind], (Bd, Jel,) and I know not what is in thyself, or in thine essence, nor that whereof Thou hast the knowledge, (M,) or what Thou concealest of the things which Thou knowest; (Bd, Jel;) so that the interpretation is, Thou knowest what I know, and I know not what Thou knowest: (M:) or نفس is here syn. with عِنْد; and the meaning is, تَعَلَّمْ مَا عِنْدِي وَلَا أَعْلَمُ مَا عِنْدَكَ; (K, TA;) [i. e., Thou knowest what is in my particular place of being, and I know not what is in thy particular place of being; for] the adverbiality in this instance is that of مَكَانَة, not of مَكَان: (TA:) but the best explanation is that of IAmb, who says that نفس is here syn. with غَيْب; so that the meaning is, Thou knowest my hidden things, or what is hidden from me, and I know not thy hidden things, or what Thou hidest]; and the correctness of this is testified by the concluding words of the verse, إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ [for Thou art he who well knoweth the hidden things]: (TA:) [and here it must be remarked that] الْعَيْبُ, which occurs afterwards in the K as one of the significations of النَّفْسُ, is a mistake for الْغَيْبُ, the word used by IAmb in explaining the above verse. (TA.) — † A person; a being; an individual; syn.

شخص (Mghb;) a man, (Sb, §, M, TA,) altogether, his soul and his body; (TA;) a living being, altogether. (Mgh, Mghb.) In this sense of شخص it is masc.: (Mghb;) or, accord to Lh, the Arabs said, رَأَيْتُ نَفْسًا وَاحِدَةً + [I saw one person], making it fem.; and in like manner, رَأَيْتُ نَفْسَيْنِ ثِنْتَيْنِ + [I saw two persons]; but they said, رَأَيْتُ ثَلَاثَةَ أَنْفُسٍ + [I saw three persons], and so all the succeeding numbers, making it masc.: but, he says, it is allowable to make it masc. in the sing. and dual., and fem. in the pl.: and all this, he says, is related on the authority of Ks: (M:) Sb says, (M,) they said ثَلَاثَةَ أَنْفُسٍ, (S, M,) making it masc., (S,) because they mean by نفس "a man," (S, M,) as is shown also by their saying نَفْسٌ وَاحِدٌ: (M:) but You asserts of Ru-beh, that he said ثَلَاثُ أَنْفُسٍ, making نفس fem., like as you say ثَلَاثُ أَعْيُنٍ, meaning, of men; and ثَلَاثَةُ أَشْخَاصٍ, meaning, of women: and it is said in the Kur, [iv. 1, &c.,] اَلَّذِي خَلَقْتُمْ مِنْ نَفْسٍ وَاحِدَةٍ + [who created you from one man], meaning, Adam. (M.) You also say, مَا رَأَيْتُ ثَمَرًا نَفْسًا + I saw not there any one. (TA.) — † A brother: (IKh, IB:) a copartner in religion and relationship: (Bd, xxiv. 61:) a copartner in faith and religion. (Ibn-'Arafeh.) † It is said in the Kur, [xxiv. 61,] فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّتُوا عَلَى أَنْفُسِكُمْ And when ye enter houses, salute ye your brethren: (IB:) or your copartners in religion and relationship. (Bd.) And in verse 12 of the same chapter, بِأَنْفُسِهِمْ means † Of their copartners in faith and religion. (Ibn-'Arafeh.) — † Blood: (S, M, A, Mgh, Mghb, K,) [or the life-blood: in this sense, fem.]: pl. [of pauc. أَنْفُسٌ and of mult. نَفُوسٌ]: (IB:) so called [because the animal soul was believed by the Arabs, as it was by many others in ancient times, (see Gen. ix. 4, and Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349,) to diffuse itself throughout the body by means of the arteries: or] because the نَفْس [in its proper sense, i. e. the soul,] goes forth with it: (TA:) or because it sustains the whole animal. (Mgh, Mghb.) You say, سَالَتْ نَفْسُهُ + [His blood flowed]. (S.) And نَفْسٌ سَائِلَةٌ + [Flowing blood]. (S, A, Mgh.) And دَقَّقَ نَفْسَهُ + He shed his blood. (A, TA.) — † The body. (S, A, K.) — † [Sometimes it seems to signify The stomach. So in the present day. You say, لَجِئْتُ نَفْسَهُ, meaning He was sick in the stomach. See عَثَّتْ نَفْسَهُ, in art. عَثَى; and مَدْرَتْ مَعْدَتَهُ and نَفْسُهُ, in art. مَدَرَ.] — † [The pudendum: so in the present day: in the K, art. حَشُو, applied to a woman's vulva.] — [From the primary signification are derived several others, of attributes of the

rational and animal souls; and such are most of the significations here following.] — † Knowledge. (A.) [See, above, an explanation of the words cited from ch. v. verse 116 of the Kur-án.] — † Pride: (A, K, TA:) and self-magnification; syn. عَزَّة. (A, K.) — † Disdain, or scorn. (A, K.) — † Purpose, or intention: or strong determination: syn. هِمَّة. (A, K.) — † Will, wish, or desire. (A, K.) — [Copulation: see 3, art. رَو.] — † Stomach, or appetite. — † An [evil or envious] eye, (S, M, A, K, TA,) that smites the person or thing at which it is cast: pl. أَنْفُسٌ. (TA.) [See 1, last signification.] So in a trad., in which it is said, that the نَمْلَةُ and the حَمَّة and the نَفْس are the only things for which a charm is allowable. (TA.) You say, أَصَابَتْ فَلَانًا نَفْسٌ + [An evil or envious eye smote such a one]. (S.) And Moḥammad said, of a piece of green fat that he threw away, كَانَ فِيهَا سَبْعَةُ أَنْفُسٍ, meaning, † There were upon it seven [evil or envious] eyes. (TA.) — † Strength of make, and hardness, of a man: and † closeness of texture, and strength, of a garment or piece of cloth. (M.) = Punishment. (A, K.) Ex. وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ (K,) in the Kur, [iii. 27 and 28, meaning, And God maketh you to fear his punishment]; accord. to F; but others say that the meaning is, Himself. (TA.) = A quantity (S, M, K,) of قَرُوط, and of other things, with which hides are tanned, (S, K,) sufficient for one tanning: (S, M, K:) or enough for two tannings: (TA:) or a handful thereof: (M:) pl. أَنْفُسٌ. (M.) You say, هَبْ لِي نَفْسًا مِنْ دِبَاغٍ + [Give thou to me a quantity of material for tanning sufficient for one tanning, or for two tannings, &c.]. (S.)

نَفْسٌ [Breath;] what is drawn in by the air-passages in the nose, [or by the mouth,] to the inside, and emitted; (Mghb;) what comes forth from a living being in the act of تَنْفُس. (Mgh:) or the exit of wind from the nose and the mouth: (M:) pl. أَنْفَاسٌ. (S, M, A, Mgh, Mghb, K.) — A gentle air: pl. as above. (M, Mghb.) You say also, نَفْسُ الرِّيحِ [The breath of the wind]: and نَفْسُ الرُّوحَةِ the sweet [breath or] odour [of the meadow, or of the garden, &c.]. (TA.) — [Hence, app., its application in the phrase نَفْسُ السَّاعَةِ [The blast of the last hour; meaning,] the end of time. (Kr, M.) — [Hence also, † Speech: and kind speech: (see an ex. voce أَمْلَحَ): so in the present day.] — [And † Voice, or a sweet voice, in singing: so in the present day.] — A gulp, or as much as is swallowed at once in drinking: (S, L, K:) but this requires consideration; for in one نَفْس a man

takes a number of gulps, more or less according to the length or shortness of his breath, so that we [sometimes] see a man drink [the contents of] a large vessel in one نَفْس, at a number of gulps: (L:) [therefore it signifies sometimes, if not always, a draught, or as much as is swallowed without taking breath:] pl. as above. (S.) You say, إِكْرَعُ فِي الْإِنَاءِ نَفْسًا أَوْ نَفْسَيْنِ + [Put thou thy mouth into the vessel and drink] a gulp, or two gulps: [or a draught, or two draughts:] and exceed not that. (S.) And شَرِبْتُ نَفْسًا + [I drank a gulp, and gulps: or a draught, and draughts]. (A.) And فَلَانَ شَرِبَ الْإِنَاءَ كُلَّهُ عَلَى نَفْسٍ وَاحِدٍ + [Such a one drank the whole contents of the vessel at one gulp: or at one draught]. (L.) — † Every resting between two draughts: (M, TA:) [pl. as above.] You say, شَرِبَ بِنَفْسٍ وَاحِدٍ + [He drank with one resting between draughts]. (A.) And شَرِبَ بِثَلَاثَةِ أَنْفَاسٍ + [He drank with three restings between draughts]. (A, K.) [And hence,] شَرَابٌ ذُو نَفْسٍ + Beverage in which is amplessness, [so that one pauses while drinking it, to take breath,] and which satisfies thirst. (IAar, K.) And شَرَابٌ غَيْرُ ذِي نَفْسٍ + Beverage of disagreeable taste, (A, K,*) changed in taste and odour, (K,) in drinking which one does not take breath (A, K) when he has tasted it; (K;) taking a first draught, as much as will keep in the remainder of life, and not returning to it. (TA.) — [And hence it is said that] نَفْسٌ signifies † Satisfaction, or the state of being satisfied, with drink; syn. رِيءٌ. (IAar, K.) — [Hence also,] † Plenty, and redundancy. So in the saying إِنِّي فِي الْمَاءِ نَفْسٌ وَوَلَدٌ [Verily in the water is plenty, and redundancy, for me and for thee]. (Lh, M.) — † A wide space: (TA:) † a distance. (A, K.) You say, بَيْنَ الْفَرِيقَيْنِ نَفْسٌ + Between the two parties is a wide space. (TA.) And بَيْنِي وَبَيْنَهُ نَفْسٌ + Between me and him is a distance. (A.) — † Ample scope for action &c.: and a state in which is ample scope for action &c.: syn. سَعَةٌ (S, M, A, Mgh, K,) and فَسْحَةٌ, (A, K,) in an affair. (S, M, A, K.) You say, هَذَا فِي نَفْسٍ + [There is ample scope for action &c. for thee in this. (Mgh.) And أَنْتَ فِي نَفْسٍ مِنْ أَمْرِكَ + Thou art in a state in which is ample scope for action &c. with respect to thine affair. (S, M.) And اِعْمَلْ فِي نَفْسٍ مِنْ أَمْرِكَ + Work thou while thou art in a state in which is ample scope for action &c. (في فُسْحَةٍ وَسَعَةٍ) with respect to thine affair, before extreme old age, and diseases, and calamities. (TA.) See also نَفْسَةٌ. — † Length. (M.) So in the saying زِدْنِي نَفْسًا + [Add thou to me length in my term

of life]: (M:) or *lengthen thou my term of life*. (TA.) You say also, *في عمره مَنفَسٌ* † [In his life is length: see 5]. (A, TA.) — The pl., in the accus. case, also signifies † *Time after time*. So in the saying of the poet,

عَيْنِي جُودًا عَبْرَةً أَنْفَاسًا

[O my two eyes, pour forth a flow of tears time after time]. (S.) — *نَفْسٌ* is also a subst. put in the place of the proper inf. n. of *نَفَسٌ*; and is so used in the two following sayings, (K, TA,) of Moḥammad. (TA.) *لَا تَسْبُوا الرِّيحَ فَإِنَّهَا مِنْ نَفْسِ الرَّحْمَنِ*, i. e. † [Revile not ye the wind, for] it is a means whereby the Compassionate removes grief, or sorrow, or anxiety, (K, TA,) and raises the clouds, (TA,) and scatters the rain, and dispels dearth, or drought. (K, TA.) And *أَجِدُ نَفْسَ رَبِّكَ مِنْ قِبَلِ الْيَمَنِ* Lord's removal of grief, &c., from the direction of El-Yemen: meaning, through the aid and hospitality of the people of El-Medeeneh, who were of El-Yemen; (K, TA;) i. e., of the Anṣār, who were of [the tribe of] El-Azd, from El-Yemen. (TA.) It is [said by some to be] a metaphor, from *نَفَسُ الْهَوَاءِ*, which the act of breathing draws back into the inside, so that its heat becomes cooled and moderated: or from *نَفَسُ الرِّيحِ*, which one scents, so that thereby he refreshes himself: or from *نَفَسُ الرِّوَضَةِ*. (TA.) You also say, *مَا لِي نَفْسٌ*, meaning, † *There is not for me any removal, or clearing away, of grief*. (A.) — It is also used as an epithet, signifying † *Long*; (AZ, K;) applied to speech, (K,) and to writing, or book, or letter. (AZ, K.)

نَفْسَةٌ, (S, Mgh, K,) with damm, (K,) [in a copy of the S, *نَفْسَةٌ*,] + *Delay*; syn. *مَهْلَةٌ*; (S, Mgh, K;) and *ample space*, syn. *مَتَّعٌ*. (TA.) Ex. *لَكَ فِي هَذَا الْأَمْرِ نَفْسَةٌ* [Thou shalt have, in this affair, a delay, and ample space]. (S, Mgh,* TA.) See also *نَفَسٌ*.

[*نَفْسِي* Relating to the *نَفْسِ*, or soul, &c.: vital: and sensual; as also *نَفْسَانِي*.]

نَفْسَاءٌ (Th, S, M, Mgh, Mṣb, K, &c.) and *نَفْسَاةٌ* (M, K) † *A woman in the state following childbirth*: (S, M,* Mgh,* Mṣb,* K:) or *bringing forth*: and *pregnant*: and *menstruating*: (Th, M:) and *نَافِسٌ* signifies the same; (Mṣb;) and so *مَنْفُوسَةٌ*: (A:) [see *نَفَسَتْ*]: dual *نَفْسَاوَانٍ*; the fem. being changed into *و* as in *عَشْرَاوَانٍ*: (S:) pl. *نَفَاسٌ*, (S, M, Mgh, Mṣb, K,) like as *عَشَارٌ* is pl. of *عَشْرَاءٌ*, (S, Mṣb, K,) the only other instance of the kind, (S, K,) and *نَفَاسٌ*,

(M, K,) which is also the only instance of the kind except *عَشَارٌ*, (K,) and *نَفَاسٌ*, and *نَفَسٌ* and *نَفْسٌ* (M) and *نَفْسٌ* (M, K) and *نَفْسٌ* (K) and *نَفَسَاوَاتٌ* (S, M, K) and [accord. to analogy, of *نَافِسٌ*,] *نَوَافِسٌ*. (K.)

نَفُوسٌ, or *نَفْسَانِي*: see *نَفُوسٌ*.

نَفُوسَانِي: see *نَفُوسٌ* — and *نَفُوسٌ*.

† *Childbirth* (S, K) from *نَفَسٌ* signifying “blood.” (Mṣb, TA.) See *نَفَسَتْ*. — [And ‘The state of impurity consequent upon childbirth. See 5, in art. *عل*.] — Also, † *The blood that comes forth immediately after the child*: an inf. n. used as a subst. (Mgh.) — A poet says, (namely, Ows Ibn-Hajar, O, in art. *طرق*),

لَنَا صَرْخَةٌ ثُمَّ إِسْكَاتَةٌ

كَمَا طَرَقَتْ بِنَفَاسٍ يَبْرُ

[We utter a cry; then keep a short silence; like as when one that has never yet brought forth experiences resistance and difficulty in giving birth to a child, or young one]; meaning, *يَبُولِدٌ*. (S.)

An *envious man*: (M, TA:) † *one who looks with an evil eye, with injurious intent, at the property of others*: (M, A,* TA:) as also *نَفْسَانٌ*, (TA,) or *نَفْسَانِي*. (A.)

A thing *high in estimation*; of *high account*; *excellent*; (Lḥ, M, Mṣb, TA;) [*highly prized*; *precious*; *valuable*; and therefore (TA) *desired with emulation, or in much request*; (S, K, TA;) *good, goodly, or excellent, in its kind*; (TA;) and *نَافِسٌ* signifies the same, (M,) and so does *مَنْفَسٌ*, (Lḥ, M, A, Mṣb, K,) and *مَنْفُوسٌ*: (K:) it signifies thus when applied to property, as well as other things; as also *مَنْفَسٌ*: (Lḥ, M:) and, when so applied, of *which one is avaricious, or tenacious*: (M:) or *مَنْفَسٌ*, so applied, *abundant*; *much*; (K;) as also *مَنْفَسٌ*: (Fr, K:) and *نَافِسٌ*, a thing of *high account or estimation, and an object of desire*: (TA:) this last is also applied, in like manner, to a man; as also *نَفِيسٌ*: and the pl. [of either] is *نَفَاسٌ* (M, TA) You also say, *أَمْرٌ مَنْفُوسٌ فِيهِ*, meaning, *A thing that is desired*. (M.) And *شَيْءٌ مَتَنَافَسٌ فِيهِ* *A thing emulously desired, or in much request*. (A.) — Also, [as an epithet in which the quality of a subst. predominates,] *Much property*; (S, A, K;) and so *مَنْفَسٌ*. (S.) You say, *نَفِيسٌ* and *نَفِيسٌ* *Such a one has much property*. (S.) And *نَفِيسٌ* *مَا يَسُرُّنِي بِهَذَا الْأَمْرِ مَنْفَسٌ* [Much property does not rejoice me with this affair]. (S.)

نَافِسٌ: see *نَفِيسٌ*, in three places. — See also *نَفَسَاءٌ*. — † *Smiting with an evil, or envious, eye*. (S, M, K.) — *The fifth of the arrows used in the game called المَيْسِر*; (S, M, K;) which has five notches; and for which one wins five portions if it be successful, and loses five portions if it be unsuccessful: (Lḥ, M:) or, as some say, the fourth. (S.)

هَذَا أَنْفَسٌ مَالِي This is the most loved and highly esteemed of my property. (S, TA.) — *بَلَّغَكَ اللَّهُ* † *May God cause thee to attain to the most protracted, or most ample, of lives*: see 5]. (A, TA.) And *دَارَكَ أَنْفَسٌ مِنْ دَارِي* † *Thy house is more ample, or spacious, than my house*: (M:) and the like is said of two places: (M:) and of two lands. (A.) And *هَذَا التَّوْبُ أَنْفَسٌ* † *This garment, or piece of cloth, is wider and longer and more excellent than this*. (M.) And *تَوْبٌ أَنْفَسٌ التَّوْبَيْنِ* † *A garment, or piece of cloth, the longer and wider of the two garments, or pieces of cloth*. (A.)

مَنْفَسٌ: } see *نَفِيسٌ*; for the latter, throughout.
مَنْفَسٌ: }

مَنْفُوسٌ: see *نَفِيسٌ*, in two places. — † *Brought forth*; *born*. (S, M, A, Mṣb, K.) It is said in a trad., *مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَكَانَهَا*, † [There is not any soul born but its place in Paradise or Hell has been written]. (S.) — *مَنْفُوسَةٌ* applied to a woman: see *نَفَسَاءٌ*. — † *Smitten with an evil, or envious, eye*. (M.)

[*مَتَنَفَسٌ* A place of passage of the breath.] — *فِي عُمُرِهِ مَتَنَفَسٌ*: see *نَفَسٌ*. — See also *سَحَرٌ*.

مَتَنَفَسٌ [Breathing;] *having breath*: (TA:) or *having a soul*: (so in a copy of the M:) an epithet applied to everything *having lungs*. (S, TA.) — *غَائِطٌ مَتَنَفَسٌ* † *A depressed expanse of land extending far*. (A, TA.) — *أَنْفٌ مَتَنَفَسٌ* † *A nose of which the bone is wide and depressed; or depressed and expanded; or a nose spreading upon the face*: syn. *أَفْطَسٌ*. (A, TA.)

نَفِيسٌ: see *شَيْءٌ مَتَنَافَسٌ فِيهِ*.

نفس

1. *نَفَسٌ*, (S, A,) aor. 2, (S,) inf. n. *نَفَسٌ*, (S, A, K,) *He separated, or plucked asunder, or loosened, a thing, with his fingers, so that it became spread, or sparse, or dispersed*; (A, K;) as also *نَفَسٌ*, inf. n. *نَفِيسٌ*: (S, K:) or the latter has an intensive signification: and accord. to some, the former signifies *he separated* a thing not difficult to separate, such as cotton and wool: or *he pulled*

wool until its parts became separated, or plucked asunder, or loosened: (TA:) or he spread, or dispersed, a thing. (MF.) You say, نَفَسْتُ الْقَطْنَ and الصُّوفَ [I separated, or plucked asunder, or loosened, with my fingers, &c., the cotton and the wool]. (S, A.) نَفَسٌ is likewise syn. with نَدَفٌ [the separating and loosening cotton by means of a bow and a wooden mallet]. (TA.) You also say, نَفَسَ الرَّطْبَةَ, inf. n. as above, meaning, He separated what was collected together, or compacted, in the [hind of trefoil called] رَطْبَةٌ. (TA.) And, of a cock, (T, S, in art. بَرَل) or of a حَبَارَى (K, in that art.) when about to fight, (T, K, ibid.,) نَفَسَ بَرَائِلَهُ [He ruffled the feathers around his neck]. (T, S, K, ibid.) — It is also intrans., syn. with انْفَسَ, q. v. (TA.) — [And hence,] نَفَسَتِ الْغَنَمُ (S, A, K,) and الإِبِلُ (S, Mṣb, K,) accord. to IDrd the former only, but accord. to others the latter also, and in like manner one says of all beasts, though mostly of غَنَمٍ (TA,) aor. ُ (S, Mṣb, K) and ِ (S, K,) inf. n. نَفَسٌ (Mṣb, K,) or نَفُوسٌ (S,) or both; (TA;) and نَفَسَتْ, aor. ُ; (IAḡr, Sgh, K;) The sheep or goats, and the camels, pastured by night without a pastor: (S, Mṣb, K;) or without the knowledge of a pastor: (TA:) or dispersed themselves by night: (A:) or dispersed themselves and pastured by night without knowledge [of the pastor]: or the sheep or goats entered among seed-produce: (TA:) occurring in the Kṣur, xxi. 78: (S, TA:) the subst. is نَفَسٌ, signifying their dispersion of themselves and pasturing by night without a pastor. (Mṣb.)

2: see 1, first signification.

4. انْفَسَ الْغَنَمَ (S, A, K,) and الإِبِلَ (S, K,) He (the pastor) sent the sheep or goats, and the camels, (K, TA,) or left them, (S, TA,) to pasture by night without a pastor; (S, K, TA;) neglecting them: (TA:) or to disperse themselves by night. (A.)

5. تَنَفَّسَتِ الْبُرَّةُ (S, A, K,) and انْتَفَشَتْ (S, A,) The cat bristled up her hair. (S, A, K.) And in like manner you say of a hyena. (A, TA.) And تَنَفَّسَ الدِّيَكُ (A,) or الطَّائِرُ (K,) and انْتَفَشَ (A, TA,) The cock, (A,) or bird, (K,) ruffled, (A,) or shook, (K,) his feathers, as though he feared, (A, K,) or threatened, (A,) or trembled. (K.)

8. انْفَسَ i. q. نَفَسٌ used intransitively, [signifying It (a thing, or cotton, and wool, and the like,) became separated, or plucked asunder, or loosened, with the fingers, so that it became spread, or sparse, or dispersed; &c., being] quasi-pass. of نَفَسٌ used transitively. (TA.) See also مُنْفَسٌ. And see 5, in two places.

نَفَسٌ Wool. (IAḡr, K.) — [Hence, app., the saying,] إِنْ لَمْ يَكُنْ سَحْمٌ فَنَفَسٌ, [lit., If there be

not fat, then let there be wool;] meaning, † If there be not action, then [let there be] a show of action: (IAḡr, Az, L:) or the last word signifies a little milk: (Meyd, cited by Freytag: see his Arab. Prov., i. 70:) it also signifies, [and perhaps in the above saying,] † abundance of speech or talk, and of pretensions. (MF.) — See also 1, at the end. — And see نَافِسٌ.

نَفَّاسٌ † Proud and boastful; or one who praises himself for that which is not in him; or who says that which he does not. (TA.) — A kind of لَيْمُونٍ [or citron; the limon spongiosus rugosus Ferrari; (Delile, Floræ Aegypt. Illustr., no. 749)] of the largest size. (TA.)

نَافِسٌ, applied to a camel [and to a sheep or goat]; fem. نَافِئَةٌ; (Mṣb;) part. n. of 1. (Mṣb, TA.) You say, إِبِلٌ نَافِئَةٌ (Mṣb) and نَفَسٌ [quasi-pl. n. of نَافِسٌ] (S, K) and نَفَّاسٌ (Mṣb) and نَفَّاسٌ (S, K) and نَفَّاسٌ [pls. of نَافِسٌ] (TA) and نَوَافِسٌ [pl. of نَافِئَةٌ], (S, K,) [and in like manner] Camels [and goats] pasturing by night without a pastor: (S, Mṣb, K;) or dispersing themselves and pasturing by night without knowledge [of the pastor]. (TA.) نَفَسٌ are only by night; but هَمَلٌ, by night and by day. (S.)

عَيْنٌ مَنفُوسٌ (S) Wool of various colours separated and loosened by means of the bow and wooden mallet: (Bḡ, Jel, ci. 4:) and in like manner, قُطْنٌ مَنفُوسٌ [cotton that is separated, or plucked asunder, or loosened, with the fingers, so that it becomes spread, or dispersed; &c.: see 1 and 8]. (TA, voce هَيْبَانٌ.) See also مُنْفَسٌ, below.

أَمَةٌ مُنْفِئَةُ الشَّعْرِ — مَنفُوسٌ: مُنْفِئَةٌ female slave having shaggy or dishevelled hair; (A;) i. q. شَعْنَاءُ. (K.) — مُنْفِئَةٌ is likewise applied to anything swollen, or humid, and loose or flaccid or soft within; as also مُنْفِئَةٌ. (Az, K.) — You say also, أَنْفٌ مُنْفِئَةٌ † A nose short in the مَارِنَ [or soft part], and spreading upon the face, like the nose of the زَنْجِي: (A:) and أَنْفٌ مُنْفِئَةٌ has the like signification; as also مُنْفِئَةٌ; (TA;) or it means an end of a nose spreading upon the face: (K:) and مُنْفِئَةٌ, in like manner, wide in the two nostrils. (TA.) See also مُنْفِئَةٌ.

مُنْفِئَةٌ: see مُنْفِئَةٌ, in three places.

نفض

1. نَفَضَ (S, A, Mgh, Mṣb, K,) aor. ُ, (S, Mṣb,) inf. n. نَفْضٌ (S, Mgh, Mṣb,) He shook (S, A, Mgh, Mṣb, K) a thing, (Mgh, Mṣb,) or a garment, or piece of cloth, (S, A, K,) in order

that what was upon it, of dust &c., might fall off (S, A, Mgh, K,) or to remove from it dust and the like; (Mṣb;) he took a thing with his hand, and shook it, or shook it violently, to remove the dust from it: (TA:) and in like manner, a tree, in order that what was upon it [of fruit or of leaves] might fall off; (S, A;) [as, for instance,] a tree of the kind called عَضَاهُ, to shake off its leaves. (TA.) You say also, نَفَضَ عَنْهُ نَفْضًا and التَّرَابَ [He shook off from it the dust]. (A.) And نَفَضْتُ مِنَ الشَّجَرَةِ الْوَرَقَ, inf. n. as above, [He shook off the leaves from the tree;] he made the leaves to fall from the tree. (Mṣb.) And نَفَضٌ also signifies The sprinkling or scattering in drops, (syn. رَشٌّ,) water, and blood, (A, K, in art. رَش,) and tears, (K, ibid.) &c. (A, ibid.) — [Hence,] نَفَضَهُ الْحَمَى (S, A, K) † The fever made him to shiver, or tremble. (Aḡr, TA.) — And نَفَضَتْ الْمَرْأَةُ (K,) or نَفَضَتْ كَرِشَهَا (S,) † The woman bore many children; was prolific. (S, K, TA.) And نَفَضَتِ الْإِبِلُ † The she-camels brought forth, (S, L, K,) all of them; (L;) and † انْفَضَتْ signifies the same. (IDrd, S, K.) And نَفَضَتِ الدَّحَاجَةُ † [The hen laid her eggs; or all her eggs]. (A, TA.) — [Hence also,] قَامَ يَنْفُضُ الْكُرَى † [He arose, shaking off drowsiness]. (A, TA.) And نَفَضَ الْأَسْقَامَ عَنْهُ وَأَسْتَصَحَّ † [He shook off maladies from him, and recovered from his sickness]; i. e. his health became in a sound state. (A, TA.) And نَفَضَ مِنْ مَرَضِهِ (A,) inf. n. نَفُوضٌ (A, K,) † He recovered, or became free, from his disease. (A, K, TA.) — And نَفَضْتُ لَهُ مَا فِي جِرَابِي † I showed him what was in my heart. (Er-Rághib, TA, in art. شَكُو and شَكَى.) — And نَفَضَ الطَّرِيقَ † He cleared the road of robbers, and interceptors of travellers: † he guarded the road. (A, TA. [The latter signification is shown by an explanation of the act. part. n.]) It is said in the trad. of Aboo-Bekr and the cave [in which Moḥammad was hiding himself], اَنَا أَنْفَضُ مَا حَوْلَكَ † I will guard what is around thee, and go round about to try if I can see a pursuer. (TA.) You say also, نَفَضَ الْمَكَانَ (S, K,) aor. as above, (TA,) inf. n. نَفْضٌ; (S, TA;) and استَنْفَضَهُ † and تَنْفِضُهُ (S, K;) † He looked trying to see all that was in the place; (S;) or he looked at all that was in the place so as to know it. (K.) And hence نَفَضَ signifies † He searched to the utmost. (L.) And تَكَلَّمْتُ نَهَارًا فَانْفَضْتُ وَإِذَا تَكَلَّمْتُ لَيْلًا † When thou speakest by day, look aside, or about, to try if thou see any one whom thou dislikest; (S, K, TA;) and when thou speakest by night, lower thy voice. (TA.) And استَنْفَضَ الْقَوْمَ † He looked at the people, or company of men, endeavouring to obtain a clear

knowledge of them; or considered, or examined, them repeatedly, in order to know them. (TA.) The saying of El-'Ojejr Es-Saloollee,

إِلَى مَلِكٍ يَسْتَنْفِضُ الْقَوْمَ طَرَفَهُ

means †[To a king whose eye] looks at the people, or company of men, and knows who among them has the right on his side: or looks to see in whom among them is mental perception, sagacity, intelligence, forecast, or skill in affairs, and which of them is of the contrary description: (TA:) [or] فَلَانَ يَسْتَنْفِضُ طَرَفَهُ الْقَوْمَ means †[The eye of] such a one makes the people, or company of men, to tremble, by reason of his awfulness. (A, TA.) — You also say, الإِبِلُ تَنْفُضُ الْأَرْضَ †The camels traverse the land. (IAḡr.) — And نَفَضَ نَفَضًا, (IAḡr,) or السُّورَ, (K,) aor. 2, inf. n. نَفَضَ, (IAḡr,) †He read, or recited, (IAḡr, K,) the *Kur-án*, (IAḡr,) or the chapters thereof. (K.) — And نَفَضْنَا حَلَابِنًا, inf. n. نَفَضَ; and اسْتَنْفَضْنَا; †We milked our milch beasts to the uttermost, not leaving any milk in their udders: (TA:) and انتفض الفصيل ما في الضرع †the young camel sucked out all that was in the udder. (A, TA.) — [It is also used intransitively in the following exs., as well as in some instances given above. Thus نَفَضَ الشَّجَرُ app. signifies *The trees shook off, or dropped, their leaves or fruit.* (See an ex. voce عَتِيقُ, last sentence but one.) — And hence] one says, نَفَضَ مَا فِي الْجَلَّةِ [app. meaning *What was in the palm-leaf basket became exhausted; like نَفِدَ; or it may be syn. with انتفض;* (A, K;) or جَمِيعَ مَا فِيهَا [all that was in it; which shows that ما in the former instance is virtually in the nom. case]. (TA.) See also 4, in two places. — And نَفَضَ الصَّبْغَ, (Ish, Mgh, K,) inf. n. نَفَضَ, (Ish, TA,) or نَفُوضَ, (TA,) †The dye (Ish, K, TA,) of a red or yellow garment, or piece of cloth, (Ish, TA,) lost somewhat of its colour. (Ish, K, TA.) And hence, (Mgh,) نَفُوضَ النَّوْبَ, (A, Mgh,) aor. 2, (A,) inf. n. نَفُوضَ, (A, Mgh,) †The garment, or piece of cloth, lost its dye: (A:) or lost somewhat of its colour, of redness, or yellowness: (Mgh:) or the colour of its dye faded away so that there remained nothing but the trace. (TA.) نَفَضَ, accord. to the lawyers, signifies †The being scattered, strewn, strewed, or dispersed: and accord. to [the Hanafee Imám] Moḥammad, the non-transition of the trace of the dye to another thing: or its exhaling a sweet odour. (Mgh [but it seems that the particle لا, which I have rendered “non,” is inserted by mistake in my copy of the Mgh.]) — نَفَضَ الزَّرْعَ, (K,) or نَفَضَ الزَّرْعَ سَبَلًا, (TA,) †The seed-produce put forth the last of its ears. (K, TA.) And نَفَضَ الْكُرْمَ †The grape-vine opened its bunches, or racemes. (K.) [See also 8.]

2. نَفَضَ, (S, TA,) inf. n. تَنْفِيزٌ, (TA,) He shook a garment, or piece of cloth, and a tree, much, or vehemently, in order that what was upon it might fall off. (S, TA.)* — Said of a horse, i. q. رَفَضَ, q. v. (TA in art. رَفَضَ.)

4. نَفَضَ مَا فِي الْجَلَّةِ i. q. أَنْفَضَتِ الْجَلَّةُ, (A, K,) or جَمِيعَ مَا فِيهَا: (TA:) see 1. — انفضوا originally signifies *They shook their provision-bags, in order that the dust or the like might fall from them.* (A.) And hence, (A,) †Their travelling-provisions became consumed, (S, M, A, K, TA,) and their wheat, or food; (M, TA;) like أَرْمَلُوا; (S, M, K,* TA;) as though they shook their provision-bags in order that the dust or the like might fall from them, because of their being empty; (TA;) as also نَفَضُوا: (K:) or انفضوا, (K,) or, as IDrd says, انفضوا زَادَهُمْ, making the verb trans., (TA,) *They consumed their travelling-provisions.* (IDrd, K.) And †Their camels, or the like, (أَمْوَالُهُمْ,) died, or perished. (S, K.) انفاض [the inf. n.] also signifies †The suffering hunger, or famine: and want. (TA.) — انفضت الإِبِلُ: see 1.

5. تَنْفِضَ الْمَكَانَ: see 1.

8. انتفض It (a thing, Mgh, Mḡb, or a garment, or piece of cloth, S, A, K, and a tree, S, A) shook, or became shaken, (S, A, Mgh, Mḡb, K,) so that what was upon it, of dust &c., fell off, (Mgh,) or so that the dust and the like became removed from it. (Mḡb.) Hence the saying in a trad., يَنْتَفِضُ بِهِنَّ الصِّرَاطُ, i. e. [The bridge extending over hell will shake with him so that he will fall from it: or] will shake him, or shake him violently, or [app. a mistake for and] make him to fall. (Mgh.) — †He trembled, quaked, or shivered: said of a man, and of a horse. (A, TA.) — †It (a grape-vine) became beautiful and bright in its leaves: (K:) [as though its dust became shaken off.] — It is also used transitively: see 1, latter half: and see 10, in three places.

10. استنفض القوم †The people, or company of men, sent forth a نَفِيزَةٌ, (S, K,* TA,) or party of scouts: (TA:) or sent forth نَفَضَةً, or persons to clear the roads of robbers and of interceptors of travellers, or to guard the roads. (A, L, TA.) — استنفض المكان: and القوم: see 1, in four places. — استنفضه also signifies †He extracted, educed, or elicited, it. (A, Mgh,* K.) You say, اسْتَنْفَضْتُ مَا عِنْدَهُ †I extracted, educed, or elicited, what he had. (A, TA.)* — And hence, (Mgh,) †He performed the act of cleansing termed اسْتَنْجَاءٌ, (Mgh, K,) with three stones, (Mgh,) or with the stone: (K:) or this is from نَفَضَ النَّوْبَ; because the person who performs this act shakes off from himself what is annoying, with the stone; i. e., removes it. (TA.) You

say also, اسْتَنْفَضَ الذَّكَرَ †He took extraordinary pains in cleansing, or he cleansed entirely, (اسْتَبْرَأَ) the penis from the remains of the urine; as also انتفضه; (K;) and انتفض [alone]: (TA:) and †this last, he sprinkled some water upon his pudendum after the ablutio termed وَضُوهُ. (TA in art. نَصَحَ.) — [Hence also,] استفضنا حَلَابِنًا: see 1.

نَفَضَ What has fallen, of the produce of a tree; (TA;) what has fallen, of leaves, and of fruit: (S, Mḡb, K;) or a thing that one shakes [or has shaken] off: (T in art. ذَرَى:) of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (S, Mḡb, TA,) like قَبَضَ in the sense of مَقْبُوضٌ, (S, TA,) and هَدَمَ in the sense of مَهْدُومٌ: (TA:) and (K, TA) what has fallen, (TA,) of grapes, [in the CK we find حَبَّ الْعِنَبِ for حَبِّ الْعِنَبِ, the reading in other copies of the CK,] when they are found (يُوجَدُ [in the CK يُؤْخَذُ, thus, with خ, and with the unpointed د,]) one with another, (K, TA,) or cleaving one to another: (L, TA:) or what has fallen, of dates, at the feet of the palm-trees: (M, TA:) or what has fallen, of fruit, at the feet of trees; as also أَنْافِيزٌ: (A:) or †this last signifies leaves that are shaken off upon the نَفَاضَ, q. v.; as also نَفَاضٌ [which is app. pl. of نَفَضَ, like as جِبَالٌ is pl. of جَبَلٌ]: (Sgh, K:) the sing. of انفايض is قَوْمٌ. [See also نَفَاضَةٌ. (TA.)] [See also أَنْفُوضَةٌ. نَفَضَ [app. quasi-pl. of نَفَاضٌ, like as خَدَمٌ is of خَادِمٌ,] †A people, or company of men, whose travelling-provisions have become consumed. (Ish.)

نَفَضَةٌ †The shivering, or trembling, attending a fever termed النَّافِضَ; (S, K;) as also نَفَضَةٌ (Sgh, K) and نَفَضًا. (S, K.) [See also نَفِيزٌ.] The subst. [from these words, which seems to indicate that they are inf. ns. or from نَفَضَتُهُ الحَبِي, which precedes them in the K,] is نَفَاضٌ [app. signifying †A shivering, or tremour, attending that fever]. (K.) — †A rain which falls upon a piece of land and misses another piece. (S.) [In the O and K in art. عَهْد, written نَفَضَةٌ.]

نَفَضَةٌ: see نَفِيزَةٌ, in two places.

نَفَضَةٌ: see نَفَضَةٌ.

نَفَضَى: see نَفِيزَى.

نَفَضًا: see نَفَضَةٌ.

نَفَاضٌ: see نَفَضَةٌ. — and see نَفَاضٌ.

نَفَاضٌ: see نَفَاضَةٌ. — Also, and نَفَاضٌ, †The

failure of travelling-provisions; i. e. their being consumed: or dearth, or drought: (§, K:) the latter of the words, and of the explanations, on the authority of Th. (§.) Hence, **النَّفَاضُ يُقَطِّرُ الْجَلَبَ**, (§, K,) a proverb, meaning, † *The failure of provisions, (TA,) or dearth, or drought, (§, K, TA,) causes the camels, driven or brought from one place to another, to be disposed in files for sale, (§, K, TA,) in order that their owners may buy provisions with their price. (TA.)*

نَفَاضٌ: see **نُفَاضَةٌ**: and **نَفَضٌ**. = *A piece of cloth upon which the leaves of the سَمْرُ and the like fall, it being spread, (K, TA,) and the tree being beaten with a staff, or stick: (TA:) pl. نَفَضٌ: (K:) and [in like manner] † **مِنْفَضٌ** and † **مِنْفَاضٌ** signify a garment of the kind called **كِنَاءٌ**, upon which the نَفَضُ [or leaves or fruit of a tree] fall: (A, TA:) or † **مِنْفَضٌ** signifies i. q. **مِنْسَفٌ**, (§, K,) i. e. a vessel (وعاء) in which dates [and grain] are shaken to remove the dust &c. (TA.) — A garment of the kind called **إِزَارٌ** worn by boys: (§, K:) pl. as above. (TA.) You say also, **مَا عَلَيْهِ نَفَاضٌ**, (§, K,) meaning *He has not upon him any clothing.* (Ibn-'Abbád, K.)*

نَفُوضٌ † *A woman having many children; prolific.* (§, A, K.) = **رَجُلٌ نَفُوضٌ لِلْكَلَامِ**: *A man who considers, examines, or studies, speech, or language, or does so repeatedly, in order to obtain a clear knowledge of it.* (TA.)

نُفَاضَةٌ *What has fallen in consequence of shaking to cause something upon it to fall; (§;) what has fallen from a thing so shaken; (IDrd, K;) whatever it be; as, for instance, of leaves; and mostly, of leaves of the سَمْرُ in particular, when collected and beaten off [or rather beaten off and collected] in a garment, or piece of cloth; (IDrd, L, TA;) [like نَفَضٌ, q. v.]; and † **نَفَاضٌ** signifies the same; (§, K;) and † **نَفَاضٌ** also. (K.)* And *What remains in one's mouth, of a سَوَاكٍ [or tooth-stick], and is spit out; or a particle broken off therefrom, remaining in the mouth, and spit out; i. q. نَفَاضَةٌ سَوَاكٍ, (IAqr, K,) and ضَوَاظُهُ. (IAqr.)*

نَفِيضَةٌ † *A company sent forth into the land to see whether there be in it an enemy, (§, K,) or not, (K,) or any [cause of] fear; (§;) like طَلِيغَةٌ; (§, TA;) as also † **نَفَضَةٌ**; [pl. of † **نَافِضٌ**, like as **طَلَبَةٌ** is of **طَالِبٌ**:] (§, K:) or the former signifies men going before an army as scouts, or explorers: (Aq, in TA, voce **حَضِيرَةٌ**;) or men who explore a place thoroughly: and also, a single person: (A'Obeyd, in TA, ibid. :) or*

a scout, or scouts, stationed on a mountain or other elevated place: (TA:) or one who guards the road: (A, TA:) or a company [of men]: (TA:) and † the latter, persons who clear the roads of robbers and of interceptors of travellers; or who guard the roads: (A, TA:) the pl. of the former is **نَفَائِضٌ**; (§;) which also signifies persons who throw pebbles in order to know if there be behind them anything that they dislike, or an enemy. (K.) — Also, the pl., † *Lean, or emaciated, camels; (§, K;) accord. to AA, as occurring in a verse of Abou-Dhu-eyb, in which he says,*

• **تَلَقَى النِّفَائِضُ فِيهِ السَّرِيحَا** •

(§, TA.) *In which the lean, or emaciated, camels cast the shoes; meaning that these have become dissundered; or, as Akh says, the thongs so called [by which their shoes are fastened], these being dissundered; فيه referring to the road; but some read, فِيهَا, referring to the roads, mentioned before: (TA:) Aq reads نَفَائِضُ, as well as AA: (§, TA:) but others read the word with ق, as pl. of نَقَضٌ, and signifying “jaded” camels: (so in a copy of the §:) or نَفَائِضُ signifies camels which traverse the land. (IAqr, K.) — The sing. is also said to signify *Waters where there is not any one.* (IAqr, Sh; both in the TA, voce **حَضِيرَةٌ**, q. v., and the former also in this art.)*

نَفِيضِي *Motion: and tremour, or shivering; as also † **نَفِيضِي** and † **نَفَضِي**. (O, K.) [See also **نُفَضَةٌ**.]*

نَافِضٌ † *A fever attended with shivering, or trembling: (§, A, * K:) of the masc. gender: (ISd, K:) but applied as an epithet to **حُمَى** [which is fem.]. (TA.) Contr. of **صَالِبٌ**. (§, in art. **صَلَب**.) You say, **أَخَذْتُهُ حُمَى نَافِضٍ**, (§, K,) and **حُمَى بِنَافِضٍ**, (K,) which is the more approved form, (TA,) and **حُمَى نَافِضٌ**, (K,) the latter word being sometimes thus used as an epithet; the second meaning † *Fever took him, or affected him, with [a shivering, or trembling, or] violent shivering or trembling; (TA;) [and the first and third, fever attended with shivering, or trembling, took him, or affected him.]* = See also **نَفِيضَةٌ**: = and **نَفَضٌ** = **نَافِضٌ** † *A garment, or piece of cloth, which has lost its dye: (A:) or which has lost somewhat of its colour, of redness, or yellowness.* (Mgh.)*

أَنْفُوضَةٌ: pl. **أَنْفَائِضٌ**: see **نَفَضٌ**, in three places.

مِنْفَضَةٌ [i. e. **مِنْفَضَةٌ**], (A,) or **دَجَاجَةٌ مِنْفَضٌ**, (TA,) † *A hen that has laid her eggs, or all her*

eggs, (نَفَضَتْ بَيْضَهَا, A, TA,) and desisted, (A,) or become weary. (TA.)

مِنْفَضٌ: } see **نَفَاضٌ**; for the former, in two places.
مِنْفَاضٌ: }

مَنْفُوضٌ † *Made to shiver, or tremble, by fever.* (§, K.)

نقط

1. **نَفَطْتُ يَدَهُ**, (§, Mqb,) or **كَفَّهُ**, (K,) aor. -, (Mqb, K,) inf. n. **نَفَطٌ** and **نَفِيطٌ** (§, Mqb, K,) and **نَفَطٌ**; (K;) or, accord. to AZ, **نَفَطْتُ**, aor. -, inf. n. **نَفَطٌ** and **نَفِيطٌ**; (TA;) *His hand became blistered, or vesicated; it had water, or fluid, between the skin and the flesh; (AZ, Mqb;) i. q. مَجَلَّتْ; (§, K;) as also † **تَنَفَطْتُ**: (§;) or it became ulcerated by work. (K.) = **نَفَطْتُ**, aor. -, inf. n. **نَفِيطٌ** (ADk, §, K) and **نَفَطٌ**, (TA,) *She (a goat) did what was like sneezing [app. meaning scattered forth moisture or the like] with her nose: (ADk, §, K;) or sneezed. (K.)* It is said in a proverb, **لَا تَنْفِطُ فِيهِ عَنَّا**, meaning † *Blood-revenge will not be taken for him; i. e. for this slain person.* (TA.) — Also, (§, K,) aor. -, inf. n. **نَفِيطٌ**, (§,) *It (a cooking-pot, قِدْرٌ), boiled, (§, K,) and poured forth [some of its contents], (§,) or so that it threw forth what resembled arrows; (TA;) a dial. var. of **نَفَطْتُ**. (§.) — **نَفَطٌ**, aor. -, † *He was angry: or he burned with anger: as also † **تَنَفَطٌ**. (K, TA.)* You say, **إِنَّ فُلَانًا لَيَنْفِطُ غَضَبًا**, (§, TA,) † *Verily such a one burns with anger: (TA:) or it is like **يَنْفِطُ** [meaning boils with anger: or makes a noise like coughing, in anger: or blows, in anger]: (§;) [for the inf. n.] **نَفَطَانٌ** signifies the doing what resembles coughing: and blowing, on an occasion of anger: and so **نَفَطَانٌ**. (TA.) — Also, (K,) aor. -, inf. n. **نَفِيطٌ**, said of an antelope, **النَّفِيطِيُّ** in the K, being a mistake for **النَّفِيطِيُّ**, as in the Tq and L, (TA,) † *He uttered a sound, or cry. (Tq, L, K.)* — † *He (a man) spoke, or talked, unintelligibly; (K, TA;) as though by reason of his anger. (TA.)* — **نَفَطَتْ أَسْتُهُ** † *His anus emitted wind with a sound.* (Ibn-'Abbád, K.)***

3: see 6.

4. **انْفَطَ** *It (work) caused the hand to become blistered, or vesicated: or caused it to become ulcerated. (K.) [See 1, first sentence.]*

5: see 1, in two places.

6. **تَنَافَطٌ** [for **تَنَافَطٌ**, in the CK † **تَنَافَطٌ**], *The cooking-pot throws forth foam; (K;) a dial. var. of **تَنَافَتٌ** [q. v.] (TA.)*

نَبَطٌ, accord. to the T, *Pustules which come forth upon the hand, in consequence of work, full of water, or fluid*; (Mgh;) *blisters, or vesicles, upon the hand*; a contraction of نَبَطٌ; which is pl. [or rather coll. gen. n.] of نَبَطَةٌ, sometimes contracted into نَبَطَةٌ; and sometimes نَبَطَاتٌ is used as pl. of نَبَطَةٌ: (Mṣb:) or نَبَطَةٌ signifies [simply] a *pustule*; as also نَبَطَةٌ and نَبَطَةٌ; (K;) and the lawyers call it نَبَطَةٌ, from this word as signifying “a place whence نَبَطٌ issues,” or it may be [originally] an intensive act. part. n. (Mṣb.) — Also, and نَبَطٌ, (Mṣb,) or نَبَطَةٌ and نَبَطَةٌ and نَبَطَةٌ, (Mgh, Sgh, K,) The *small-pox*: (Mgh, Sgh, Mṣb, K:) accord. to Z, نَبَطٌ [so in the TA, without any syll. signs,] signifies, in the dial. of Hudheyl, the *small-pox in children and in sheep or goats*. (TA.) — See also what next follows.

نَبَطٌ and نَبَطٌ, (S, Mṣb, K,) the former of which is the more chaste, (ISk, S, Mṣb, K,*) or, as some say, the latter, (Mṣb,) or the latter is a mistake, (Aḡ, K,) [*Naphtha*: and *petroleum*: both so called in the present day:] a certain oil, (S,) well known, (K,) with which camels are smeared for the mange, or scab, and galls on the back, and tikes; it does not include what is termed كُحَيْلٌ: (ISd, TA:) or, accord. to AHn, i.q. قَطِرَانٌ: accord. to A'Obeyd, i.q. قَطِرَانٌ; but AHn denies this; and says that it is an exuding fluid (حَلَابَةٌ) of a mountain, [found] in the bottom of a well, with which fire is kindled: (TA:) the best is the white: it is a dissolvent; and opens obstructions; removes the colic; and kills worms that are in the vulva, when used in the manner of a suppository. (K.)

نَبَطٌ :
نَبَطَةٌ :
نَبَطَةٌ :
نَبَطَةٌ :

see نَبَطٌ, throughout: — and for the last, see also نَبِيطَةٌ.

نَبَاطَةٌ [accord. to the CK, but erroneously, نَبَاطٌ]: see نَبَاطَةٌ, in two places.

كَفٌ نَابِطَةٌ A hand ulcerated by work: or blistered, or vesicated; having water or fluid, between the skin and the flesh: and نَابِطَةٌ signifies the same; and so مَنْفُوطَةٌ; (K;) of which last, however, ISd says, it is thus related by the lexicologists; but there is no way of accounting for it in my opinion; for it is from أَنْفَطٌ. (TA.) [Golius also mentions نَبِيطَةٌ as signifying A hand affected with pustules; on the authority of Meyd; and it is agreeable with analogy.]

نَبَاطٌ A thrower of نَبَطٌ [or naphtha]: pl.

نَبَاطَةٌ, [or rather this is a coll. gen. n.,] (Mṣb,) and نَبَاطُونَ. (Mgh.)

نَبَاطَةٌ A place whence نَبَطٌ [or naphtha] is extracted; (El-Farábee, Mṣb, K;) as also نَبَاطَةٌ; (K;) but the former is the more known; (TA;) a place where it is generated; a mine, or source, thereof; a word similar to مَلَاخَةٌ (Mgh, Mṣb) and قَبِيَارَةٌ: (Mgh:) pl. نَبَاطَاتٌ. (Mṣb.) — A kind of lamp made to give light by means thereof; as also نَبَاطَةٌ; (K;) but the former is the more known. (TA.) — An instrument with which نَبَطٌ is thrown; (Mgh;) an instrument of copper, or brass, in which نَبَطٌ is thrown, (K, TA,) and fire; (TA:) a قَارُورَةٌ of نَبَطٌ, which is thrown: (Mṣb:) pl. as above. (Mgh.) You say, خَرَجَ النَّبَاطُونَ بِأَيْدِيهِمُ النَّبَاطَاتُ [The throwers of naphtha went forth, having in their hands the instruments with which to throw it]. (Mgh.) — See also نَبَاطٌ. — And see نَبَطٌ.

رَغْوَةٌ نَابِطَةٌ see نَبِيطَةٌ. كَفٌ نَابِطَةٌ or foam, having bubbles: (Az, Mṣb:) pl. نَوَافِطٌ (TA.)

كَفٌ مَنْفُوطَةٌ see نَبِيطَةٌ.

[نفع, &c.]

See Supplement.]

نقب

1. نَقَبَ, aor. ُ, inf. n. نَقِبٌ, He perforated, pierced, bored, or made a hole through, or in, or into, anything: like نَقَبَ. (TA.) He made a hole through a wall. (S.) — نَقَبَ سُرَّةَ الدَّابَّةِ, aor. ُ, He (a farrier) perforated the navel of the beast in order that a yellow fluid might issue forth. (S.) See مَنْقَبٌ. — نَقَبَ الْعَيْنَ, aor. ُ, inf. n. نَقِبٌ, He performed, upon the eye, what is called الْقَدْحُ in the language of the physicians; i.e., a remedial operation for the black fluid that arises in the eye: from the phrase next following: (IAth:) [but this is not a good explanation: the meaning is he performed upon the eye the operation of couching, for the cataract: so in many Arabic works, ancient and modern: (IbrD:) the couching-needle is called مَقْدَحٌ and إِبْرَةُ الْقَدْحِ, in the present day]. — نَقَبَ حَافِرَ الدَّابَّةِ He (a farrier) pierced a hole in the hoof of the beast, in order to extract what had entered into it. (IAth.) — نَقَبَتْهُ نَقْبَةٌ, (aor. ُ, inf. n. نَقِبٌ, TA,) A misfortune, an evil accident, or a calamity befell him, (K,) and overcame him, or afflicted him; like نَكَبَتْهُ. (TA.) [In the CK, for أَصَابَتْهُ, is put اثَابَتْهُ.] — نَقَبَ فِي الْأَرْضِ, aor. ُ, and نَقِبَ and نَقِبَ, He went, or went

away, through the land, or country: (K:) [in the CK and some MS. copies of the K, we afterwards find نَقِبَ فِي الْبِلَادِ with kesr to the ق, explained as signifying he proceeded, or journeyed, through the lands:] نَقِبَ he proceeded, or journeyed, through the country: (IAḡr:) نَقَبُوا فِي الْبِلَادِ [K, l. 35,] they proceeded, or journeyed, through the lands, seeking for a place of refuge: (S:) or they traversed the lands, and journeyed through them, much, &c.: (Fr:) or they went about and about, and searched, &c. (Zj.) نَقَبْتُ فِي الْأَقَاتِي in a verse of Imra-el-Kays, I journeyed through the tracts of the earth, and came and went. (TA.) — نَقِبَ حُفَّ الْبَعِيرِ, aor. ُ, or نَقِبَ حُفَّ الْبَعِيرِ, (L, TA,) and نَقِبَ, (L,) The camel walked barefooted, syn. حَفِي, (L, K,) until his feet became worn in holes: (TA:) or نَقِبَ الْبَعِيرِ, (S, K,) and نَقِبَ, (K,) the camel's feet became thin, [or were worn thin; which is also a signification of حَفِي]. (S, K.) — نَقِبَتْ أقدامنا Our feet became thin in the skin, and blistered, by reason of walking. (L.) — نَقِبَ الْحُفَّ, aor. ُ, He patched the boot; repaired it by patching. (K.) Also, He made the boot thin: he made [or wore] holes in it. (Mṣb.) — نَقِبَ الْحُفَّ, aor. ُ, (inf. n. نَقِبٌ, TA,) The boot became lacerated, or worn through, in holes. (S, K, TA.) [And in like manner The sole of the foot of a camel or of a man: see below: and see an ex. voce أَطْلُ — نَقَبَ, aor. ُ, inf. n. نَقِبٌ, He (a horse) put his feet together in his running (فِي حَضْرِهِ) [for which Golius and Freytag appear to have read نَقِبَ, (K,) not spreading his fore feet, his running being [a kind of] leaping. (TA.) — نَقَبَ عَنِ الْأَخْبَارِ, aor. ُ, He scrutinized, investigated, searched into, examined into, or inquired into, the news; (K;) and, in like manner, anything else: (MF:) [as also نَقِبَ: see the phrase نَقَبُوا فِي الْبِلَادِ, explained above:] or he told, announced, or related, the news. (K.) — إِنِّي لَمْ أَوْمَرُ أَنْ أَنْقَبَ عَنْ قُلُوبِ النَّاسِ — Verily I have not been commanded to scrutinize and reveal what is in the hearts of men. (TA, from a trad.) — نَقَبَ عَلَى قَوْمِهِ, aor. ُ, inf. n. نَقَابَةٌ, He acted as the نَقِيبَ over his people; was their نَقِيبَ: (S, K;) but of a man who was not نَقِيبَ, and has become so, you say نَقِبَ, with damm, aor. ُ, inf. n. نَقَابَةٌ, with fet-ḥ, He became نَقِيبَ; (Fr., S, K;) as also نَقِبَ, aor. ُ: (IKḡ, K;) or نَقَابَةٌ with kesr is a subst.; and with fet-ḥ, an inf. n.; (S, K;) like وِلَايَةٌ and وِلَايَةٌ: so says Sb. (S.) — نَقَبَ الثَّوْبَ, aor. ُ, inf. n. نَقِبٌ, He made the piece of cloth into a نَقْبَةٌ. (S.)

2: see 1.

3. نَقَبْتُهُ, inf. n. نَقَابٌ; as also نَقَابًا نَقَبْتُ; *I met him face to face: or without appointment, (K,) and unintentionally: (TA:) or unexpectedly. (S.)* نَقَابًا is in the accus. case as an inf. n.; or as a word descriptive of state. (TA.) — وَوَدَّتْ الْمَاءَ نَقَابًا, (S,) or نَقَبْتُ الْمَاءَ, (K,) *I came upon the water unexpectedly, without seeking for it. (S, K.)*

4: see 1. — انقبت *His camel's feet became thin; [or were worn thin;] (S, K;) or were worn in holes by walking. (TA.)* — He became a door-keeper, or chamberlain; Arab. حَاجِبٌ: (K:) or he became a نَقِيبٌ. (L, K, &c.)

5: see 8.

8. انتقبت (S, K, Mṣb) and تنقبت (Mṣb) *She (a woman) veiled her face with a نقاب. (S, K, Mṣb.)* — تنقب: see تختم.

نَقْبٌ (S, K) and نَقْبَةٌ (S) *A hole, perforation, or bore, (K,) in, or through, a wall, (S,) or anything whatever: (TA:) or a large hole, perforation, or bore, passing through a thing; such as is small being termed نَقْبٌ, with ث: (Mgh, in art. نَقْب:) pl. of the former نَقُوبٌ (Mṣb) and أَنْقَابٌ and نَقَابٌ. (TA, and some copies of the K.)* — نَقْبٌ (K) and نَقَابَةٌ (S) *An ulcer that arises in the side, (S, ISd, K,) attacking the inside of the body, (S, ISd,) and having its head inwards; (ISd;) [as also نَقَابَةٌ, for] نَقَابَاتٌ signifies ulcers that come forth in the side and penetrate into the inside. (TA voce ذَبَالٌ.)* See نَقْبٌ. — نَقْبٌ (S, K) and نَقْبٌ (K) and نَقْبٌ (S, K) *A road (or narrow road, TA,) in a mountain: (ISk, S, K:) a road between two mountains: (IAth:) pl. (of the first and second, TA,) أَنْقَابٌ (a pl. of pauc., TA,) and نَقَابٌ; (K;) and of the third and fourth, مَنَاقِبٌ. (TA.)* See also مَنَقِبَةٌ.

نَقْبٌ (S, K) and نَقْبٌ (K: but the former is the more common: TA) and نَقْبٌ (K) [the first is a coll. gen. n., of which the n. un. is نَقْبَةٌ [q.v.], of which it is called in the S the pl.: but نَقْبٌ is the pl. of نَقْبَةٌ:] *Scab, [or scabs,] (K,) absolutely: (TA:) or scattered scabs (S, K,) when they first appear: (S:) النَقْبَةُ is the first that appears of the scab; and is so called because the scabs perforate the skin: you say, of a camel, بِهِ نَقْبَةٌ: (Aṣ:) the first that appears of the scab, in a patch like the palm of the hand, in the side of a camel, or on his haunch, or his lip: then it spreads over him until it covers him entirely. (ISh.)* Moḥammad, denying that any disease was transmitted from one thing to another, and being asked how it was that a نَقْبَةٌ spread in camels, asked what trans-

mitted the disease to the first camel. (TA.) — فَلَانَ يَضَعُ الْهِنَاءَ مَوَاضِعَ النَّقَبِ † [Such a one puts the tar upon the places of the scabs]: said of one who is clever, or skilful, and who does or says what is right. (A.) [See also قَانَبٌ.]

نَقِبٌ, and, as a fem. epithet, نَقِبَاءٌ, *A camel whose feet have become worn in holes, [or worn thin,] by walking. (TA.)* See the verb. — The former may also signify *Having the scab, or what first appears thereof. (TA.)* See نَقِبٌ.

نَقِبٌ: see نَقِبٌ.

عَلَيْهِ نَقْبَةٌ *A mark, trace, or vestige: ex. عَلَيْهِ نَقْبَةٌ Upon him, or it, is a mark, &c. (T.)* — See نَقِبٌ. — نَقْبَةٌ + Rust, (K,) upon a sword or the head of an arrow or a spear: (M:) or نَقِبٌ [i.e. نَقِبٌ, q.v., a coll. gen. n., of which نَقْبَةٌ is the n. un.; or نَقِبٌ, pl. of نَقْبَةٌ;] signifies † *traces of rust upon a sword or an arrow-head or a spear-head, likened to the first appearances of the scab. (A.)* — نَقْبَةٌ *The face: (S, K:) or the parts surrounding the face: (L:) pl. نَقَبٌ. (TA.)* — نَقْبَةٌ *A garment resembling an إِزَارٌ, having a sewed waistband or string, (حُجْرَةٌ مَخِيطَةٌ): so in the S, M, L: whence it appears that the reading in the K, حُجْرَةٌ مَخِيطَةٌ, is erroneous: TA: [F having, it seems, found مَخِيطَةٌ written in the place of نَقْبَةٌ:] without a نَيْفِقٌ [which is the part turned down at the top, and sewed, through which the waistband passes], (S, K,) tied as trousers, or drawers, are tied: (S:) or a pair of trousers, or drawers, having a waistband, but without a part turned down at the top, and sewed, for the waistband to pass through: if it have this, (i.e., a نَيْفِقٌ) it is called سَرَاوِيلٌ: (TA:) or a piece of rag of which the upper part is made like drawers, or trousers: (L:) or a pair of drawers, or trousers, without legs. (M, voce اِنْتَبٌ, TA.)* — نَقْبَةٌ *The state, or condition; quality, mode, or manner; state with regard to apparel &c.; external form, figure, feature, or appearance; of any thing: syn. هَيْئَةٌ. (T.)* — نَقْبَةٌ *Colour. (S, K.)* — نَقْبَةٌ *A horse of beautiful colour. (TA.)* — See also نَقْبَةٌ.

نَقَابٌ *A mode of veiling the face with the نقاب: (K:) pl. نَقَبٌ. (TA.)* — إِنَّهَا لَحَسَنَةُ النَّقْبَةِ (S) *Verily she has a comely mode of veiling her face with the نقاب. (TA.)*

نَقَابٌ [A woman's face-veil;] (S, K;) *a veil that is upon [or covers] the soft, or pliable, part of the nose; (AZ;) [not extending higher:] a woman's veil that extends as high as the circuit of the eye: (Mṣb:) it is of different modes: Fr says, When a woman lowers her نقاب to her eye, it [the action] is termed وَصُوصَةٌ; and when she*

lowers it further, to [the lower part of] the circuit of the eye, it [the veil] is called نقاب; and if it is on the extremity of the nose, it is [properly] called لِفَامٌ: (T:) the نقاب, with the Arabs, is that [kind of veil] from out of which appears the circuit of the eye: and the meaning of the saying in a trad., النَّقَابُ مُحَدَّثٌ, is, that women's shewing the circuits of the eyes is an innovation; not that they used not to veil their faces: the [kind of] نقاب which they used reached close to the eye, and they showed one eye while the other was concealed; whereas the [kind of] نقاب, which only shows both the eyes [without their circuits], was called by them وَصُوصَةٌ [a mistake for وَصُوصٌ] and والنقاب لا يبدو منه إلا: [in the original, العيان وكان اسمه الخ but the و before كان is erroneously introduced, and perverts the sense, which is otherwise plain, and agreeable with what is said before:] then they innovated the [veil properly called] نقاب: (A'Obeyd:) pl. نَقَبٌ. (Mṣb.) — نَقَابٌ and مَنَقِبٌ *A road through a rugged tract of ground: (K:) the former word used both as a sing. and a pl. (TA.)* — نَقَابٌ (a strange form of epithet, MF,) † *A man of great knowledge; very knowing: (S, K:) or possessing a knowledge of things, or affairs: or, as also مَنَقِبٌ, mentioned by IAth and Z, a man possessing a knowledge of things, who scrutinizes or investigates them much; who is intelligent, and enters deeply into things. (TA.)* — نَقَابٌ *The belly. Hence the proverb, فَرَخَانِ فِي نَقَابٍ [Two young birds in one belly]: applied to two things that resemble one another. (K.)* In like manner one says كَانَا فِي نَقَابٍ وَاحِدٍ [They were in one belly]; meaning they were like each other. (A.)

نَقِيبٌ i.q. مَنَقُوبٌ, *A thing perforated, pierced, bored, or having a hole made through, or in, or into it. (TA.)* — نَقِيبٌ *A musical reed, or pipe. (K.)* — *The tongue of a pair of scales, or balance. (K.)* — *A dog having the upper part of his windpipe غُلْصَمَتُهُ: so in the S, K: or having his windpipe حَنْجَرَتُهُ: so in the A) perforated, (S, K,) in order that his cry may be weak: a base man performs this operation on his dog, in order that guests may not hear its cry. (S: and the like is said in the L.)* — نَقِيبٌ قَوْمٍ *The intendant, superintendent, overseer, or inspector, of a people; he who takes notice, or cognisance, of their actions, and is responsible for them; i.q. عَرِيْفُهُ and عَرِيْفٌ and أَمِينٌ and صَبِيْرُهُ and شَاهِدُهُ and كَفِيْلٌ: (Zj:) their head, or chief: (TA:) like عَرِيْفٌ [q.v.]; i.e., one who is set over a people, and investigates their affairs: (L:) or, as some say, the greatest, or supreme, chief of a people: so called [from نَقَبٌ “he scrutinized, or investigated,”] because he is acquainted with the secret*

affairs of the people, and knows their virtues, or generous actions, and is the way by which one obtains knowledge of their affairs: (TA:) pl. نَقَبَاءُ. (§.)

نَقَابَةُ The office of نَقِيب. (Sb: see 1.)

نَقِيبَةٌ Mind: syn. نَفْس. (§, K.) You say نَقِيبَةٌ مَيْمُونٌ فَلَانٌ Such a one is of a fortunate mind, (A'Obeyd, §,) when the person referred to is fortunate in his affairs, succeeding in what he seeks after, or strives to accomplish: (ISk, §:) or when he is fortunate in his counsel, or advice: (Th, §:) or the phrase signifies such a one is fortunate in his actions, and in gaining what he seeks. (TA.) See also what follows. نَقِيبَةٌ is also said,

in the K, to signify the same as عَقْلٌ (understanding, intellect, or intelligence); but, says SM, I have not found this in any other lexicon: only I have found the word explained in the L as signifying يَمُنُ الْفِعْلُ (good fortune attending, or resulting from, an action): so probably عَقْلٌ is a mistake for فِعْلٌ. (TA.) — Also, Counsel, or advice. (K.) See above. — Also, Penetration of judgment; acuteness; sagacity. (Ibn-Buzurj, K.) — Also, Nature; or natural, or native, disposition, temper, or other quality: (K:) i. q. نَقِيمَةٌ and عَرِيكَةٌ and طَبِيعَةٌ. (T, art. عرك.)

Agreeably with this explanation, the phrase above mentioned is rendered in the T, in art. عرك, Such a one is of a fortunate nature, or natural disposition: (TA:) or it signifies, in this phrase, as also نَقِيمَةٌ, i. q. نَوْنٌ, Colour, complexion, species, &c. (IAqr.) Also هُوَ حَسَنُ النَّقِيبَةِ He is of a good nature, or natural disposition: and in like manner, جَمِيلَةٌ, Such a one is a person of good dispositions, or natural qualities. (L.) — نَقِيبَةٌ A she-camel having a large udder: (ISd, K:) having her udder bound up with a cloth or the like, on account of its greatness and excellence: but AM says this is a corruption, and that the correct word is ثَقِيمَةٌ, with ث, meaning a she-camel "abounding with milk." (TA.)

نَقَابَةُ: see نَقَبٌ.

نَاقِبَةٌ and نَاقِبَةٌ [the former omitted in some copies of the K] A disease that befalls a man in consequence of long sluggishness, or indolence: (K:) or, as some say, the ulcer that arises in the side. (TA.) See نَقَبٌ.

أَنْقَابٌ, a pl. without a sing., The ears: (M, K,) or, accord. to some, its sing. is نَقَبٌ. (TA.) El-Katamee says,

- كَانَتْ حُدُودُ هَجَانِيْنٍ مَمَالَةً
- أَنْقَابُهُنَّ إِلَى حُدَاةِ السُّوقِ

[The cheeks of their white camels were with their

ears inclined to the singing of the drivers]. But أَنْقَابُهُنَّ, "by reason of their pleasure," is also read, for أَنْقَابُهُنَّ: (TA:) [so that the meaning is The cheeks of their white camels were inclined, by reason of their pleasure, to the singing of the drivers].

مَنْقَبٌ The navel: or [a place] before it: (K:) where the farrier makes a perforation in order that a yellow fluid may issue forth: (§:) so in a horse. (TA.) — See نَقَبٌ.

مَنْقَبٌ An iron instrument with which a farrier perforates the navel of a beast of carriage (§, K) in order that a yellow fluid may issue forth. (§.) See مَنْقَبٌ, and نَقَابٌ.

مَنْقَبَةٌ: see نَقَبٌ. — A narrow way between two houses, (L, K,) along which one cannot pass. (L.) It is said in a trad., that one does not possess the right of pre-emption (الشَّفْعَةُ) with respect to a مَنْقَبَةٌ; and this word is explained as signifying a wall: syn. حَائِطٌ: [and so in the K:] or a way between two houses, as though it were perforated from one to the other: or a road, or way, over an elevated piece of ground. (L.) — مَنْقَبَةٌ A virtue; an excellence; contr. of مَنَلَبَةٌ: (§:) a cause of glorying: (K:) generosity of action, or conduct: (L:) a [good disposition, or natural quality: [see نَقِيبَةٌ]: (TA:) a memorable, or generous action, and [good] internal quality: (A:) pl. مَنَاقِبٌ: (TA:) رَجُلٌ ذُو مَنَاقِبٍ A man of memorable, or generous, actions, and [good] internal qualities. (A.)

نقت

1. نَقَتُ, [aor. 2,] inf. n. نَقْتُ, He took out, or extracted, marrow [from a bone]. (K.) Az, quotes, from Aboo-Turáb, on the authority of Aboo-Ameythel, نَقَتِ الْعَظْمَ, and نَقَتِ, The marrow of the bone was taken out, or extracted. (L.) And J says, نَقَتِ الْمَخَّ aor. 2, inf. n. نَقْتُ, is a dial. form of نَقَوْتُهُ, meaning, I took out, or extracted the marrow [from a bone]: as though they had changed the و into ت. (L.) But it is said in a marginal note in the §, Aboo-Sahel El-Harawee says, What I remember to have heard is نَقَتِ الْعَظْمَ, aor. 2, inf. n. نَقْتُ, I took out, or extracted, the marrow from the bone; and so اِنْتَقَيْتُهُ, with the three-pointed ث; and نَقَوْتُهُ, and اِنْتَقَيْتُهُ, and نَقَوْتُهُ. (TA.)

نقت

1. نَقَتُ, aor. 2; and نَقَتُ, (inf. n. نَقَيْتُ, S,) and نَقَتُ, and نَقَتُ, He hastened, was quick. (§, K.) — نَقَتُ اِنْتَقَيْتُ I went forth hastening. (§.) — نَقَتُ اِنْتَقَيْتُ, and نَقَتُ اِنْتَقَيْتُ, He went forth hastening in his pace. (TA.) — نَقَتُ,

حَدِيثُهُ [aor. 2,] He mixed, or confounded, his discourse, like as one mixes food. (K.) — نَقَتُهُ [aor. 2,] (and اِنْتَقَتُهُ, TA,) He hurt him by words. (K.) — نَقَتُ الْأَرْضَ, aor. 2, inf. n. نَقْتُ, He dug up the earth with a hoe or shovel. (AZ.) — نَقَتُ شَيْئًا; (or, accord. to the TA, عَنْ شَيْءٍ) and اِنْتَقَتُ, He dug up the earth from a thing. (K.) — نَقَتُ الْعَظْمَ (aor. 2, inf. n. نَقْتُ, TA;) and اِنْتَقَتُهُ; and نَقَتُهُ; (TA;) He took out, or extracted, the marrow from the bone. (K.) See also نَقَتُ. (TA.) — نَقَتُ, inf. n. نَقْتُ; and نَقَتُ, inf. n. نَقَيْتُ; He removed a thing. Ex. لَا تَنْقَتُ مِيرْتَنَا She used not to remove our wheat, or provision, nor to take it forth, nor scatter it; but kept it faithfully. (TA, from a trad.)

2: see 1.

5. تَنْقَتُ He endeavoured to make a woman incline to him, and to render her affectionate to him: (K:) as though he drew forth her love, like as one draws forth the marrow from a bone. (TA.) — تَنْقَتُ ضَيْعَتَهُ i. q. تَعَدَّهَا. (TA.) — See 1.

8: see 1.

نَقْتُ Malicious, or mischievous, misrepresentation; calumny; slander. (IAqr.)

نَقَاتٍ (in measure like قَطَايِمٍ) The hyena. (K.)

قَاحَةٌ نَقِيئَةُ الْبَيْتِ i. q. نَقِيئَتُهَا. (TA voce قَاحَةٌ, in art. قوح.)

نقح

1. نَقَحَ شَيْئًا, aor. 2, (inf. n. نَقَحُ, TA,) He peeled, or barked, a thing; peeled off, stripped off, or removed, its outer covering. (K, TA.) نَقَحَ الْعُودَ, (Msb,) or الْعَصَا, (T,) aor. 2, inf. n. نَقَحُ, (Msb,) He pared, or trimmed, the stick, or staff, by cutting off its knots: (T, Msb:) and in like manner you say of anything from which you pare off somewhat. (T.) — نَقَحَ الْجَذَعُ, inf. n. نَقَحُ; (K;) and نَقَحَهُ, (K,) inf. n. نَقَحُ; (§) He pared off the knots of the palm-trunk: (K:) or he pruned, or trimmed, the trunk of the palm-tree, by cutting off the stumps of the branches, or by cutting off the superfluous branches. (§.) — نَقَحَ, (TA,) and نَقَحَ, (K,) He stripped off the ornaments of his sword [to sell them] in a time of dearth and poverty. (K, TA.) — نَقَحَ الْعَظْمَ, aor. 2, (K,) inf. n. نَقَحُ; (TA;) and نَقَحَهُ, (inf. n. نَقَحُ, S;) and اِنْتَقَحَهُ, (§, K;) He extracted the marrow from the bone: (§, K:) or

نقحه has an intensive signification. (Mṣb.)
— **نَقَحَ شَيْئًا** *He separated what was good from what was bad of the thing.* (Mṣb.)

2. **نَقَحَ الشَّعْرَ**, inf. n. **تَنْقِيعٌ**; (S, K;) and **انقحه**, inf. n. **انْقَاحٌ**; (K;) † *He trimmed, pruned, or put into a right or proper state, poetry, or verses.* (S, K.) — **نَقَحَ الْكَلَامَ** † *He scrutinized the language, and examined it well: or he put it to rights, or trimmed it, and removed its faults, or defects.* (TA.) — See 1.

4: see 1 and 2.

5. **تَنْقَحَ شَحْمَهُ**, (K,) or **شَحْمُ النَّاقَةِ**, (S,) or **شَحْمُ نَاقَتِهِ**, (TA, &c.,) † *His fat, (K,) or the fat of the she-camel, (S,) or the fat of his she-camel, (TA, &c.,) became little in quantity, or diminished, (S, K, &c.,) or partially went away.* (A.)

8: see 1.

خَيْرُ الشَّعْرِ الْحَوْلِيُّ الْمُنْقَحُ † *[The best of poetry is that which is a year old, and trimmed, or pruned].* (S.)

نقح

1. **نَقَحَ**, aor. **نَقَحَ**, (S, L, K,) inf. n. **نَقْحٌ** (S, L) and **نُقَّاحٌ**, (L,) *He struck, smote, or beat.* (K.) **نَقَحَ رَأْسَهُ** *He struck his head with a staff, or sword, or some other hard thing: or he struck his head so that the brain came forth: (L:) or he broke his head so as to disclose the brain; as also نَقَّفَ.* (S, L.) **نَقَحَ دِمَاعَهُ** *He broke his brain.* (K.) — Also, **نَقَّحَ** (L) and **انْتَقَحَ** (L, K) *He extracted marrow (L, K) from a bone.* (L.) — **نَقَّحَ الْعَطَشَ بِبُرْدِهِ** † *It (sweet water) broke, [or abated, or allayed,] thirst, by its coolness, or coldness.* (L, from a trad.)

8: see 1.

نُقَّاحٌ *Sweet water; that has no saltness; (AO, Th, S;) that strikes (يَنْقُحُ) the heart (or almost does so, L) by its coldness: (S:) or cold, or cool, and sweet, and clear, water: (K:) or sweet water, that breaks [or abates or allays] (يَنْقُحُ, i. e. يَكْسِرُ) thirst by its coolness, or coldness: (L, from a trad.:) or abundant water which a man makes to well forth in a place where was no water.* (Ish.) — Also, *Pure, mere, unadulterated, or genuine.* (T, K.) — **هَذَا نُقَّاحُ الْعَرَبِيَّةِ** (Fr) † *This is pure Arabic; or the purest, choicest, best, or most excellent, of Arabic.* (Fr, A.) — Also **نُقَّاحٌ** *Sleep in health and safety.* (Abu-l-Abbás, K.)

نقد

1. **نَقَدَ الدَّرَاهِمَ** (S, A, L, Mṣb) aor. **نَقَدَ**, (L, Mṣb,) inf. n. **نَقْدٌ** (L, Mṣb, K) and **تَنْقَادٌ**; (L, K;) and **تَنْقَدُهَا** (S, L, Mṣb, K) and **تَنْقَدُهَا**; (L, K;) *He picked, or separated, the money, or pieces of money, (Lth, L, K,) and put forth the bad; (S, L, K;) he picked, or separated, the good money from the bad: (A:) he examined the money, or pieces of money, to pick, or separate, the good from the bad: (Mṣb:) and the verbs are used in the same sense with respect to other things than pieces of money.* (K.) — **نَقَدَ**, aor. **نَقَدَ**, inf. n. **نَقْدٌ**, q. v. infra, *He gave cash, or ready money; paid in cash, or ready money.* Often used in this sense. — **نَقَدَهُ الثَّمَنَ**, aor. **نَقَدَ**, inf. n. **نَقْدٌ**; *He gave him the price in cash, or ready money: (L:) or simply he gave him the price; as also نَقَدَ لَهُ الثَّمَنَ: (A:) and نَقَدَهُ الدَّرَاهِمَ, and نَقَدَ لَهُ الدَّرَاهِمَ, he gave him the money, or pieces of money.* (S, L, Mṣb.) — [Hence, from the first meaning,] **نَقَدَ الْكَلَامَ**, [and **الشَّعْرَ**,] and so *He picked out the faults of the language, [and of the poetry;] syn. نَاقَشَهُ.* (TA.) — **انْتَقَدَ** † **الشَّعْرَ عَلَى قَائِلِهِ** † *[He picked out the faults of the poetry and urged them against its author.]* (A.) — **نَقَدَهُ بِنَظَرِهِ**, and **نَقَدَ إِلَيْهِ**, aor. **نَقَدَ**, (L,) inf. n. **نَقْدٌ** (L, K) † *He looked furtively at, or towards it: (L, K:*) and so نَقَدَهُ بِعَيْنِهِ: (L:) and نَقَدَ بِعَيْنِهِ إِلَيْهِ he continued looking furtively at, or towards, it: you say also, مَا زَالَ بَصْرُهُ نَقْدًا [his gaze ceased not to be furtively directed at, or towards, that]: as though likened to the look of a man picking, or separating, what is good from what is bad: (A:) and مَا زَالَ يَنْقُدُ إِلَى الشَّيْءِ he ceased not to look at, or towards, the thing.* (S, L.) — **نَقَدَ**, (S, L,) [aor. **نَقَدَ**,] inf. n. **نَقْدٌ**; (S, L, K;) and, as some say, **نَقَدَ**; (S, L;) *It (a tooth, S, L, K, and a horn, T, L, and a hoof of a horse or the like, L,) became eroded, (T, S, L, K,) and much broken: (L, K:) and it (the hoof of a horse or the like) scaled off, part after part: (S, L:) it (the trunk of a tree) became worm-eaten.* (L.)

3. **نَقَدَهُ** † *He reckoned with him to the utmost, syn. نَاقَشَهُ, (S, A, L, K,) in, or respecting, an affair, (S, L,) [picking out his faults].*

4. **انقَد** *It (a tree) put forth its leaves.* (L, K.)

5: see 1.

8. **انْتَقَدَ الدَّرَاهِمَ** *He received the money, or pieces of money; (Lth, S, L, Mṣb, K;) and انتقد الثمن the price.* (A.) — See 1. — **انتقد** *It*

(a worm) ate the trunk of a tree, and rendered it hollow. (L.) — *He (a boy) grew up into manhood.* (K.)

نَقْدٌ [properly an inf. n. used in the sense of a pass. part. n., and thus signifying “paid,” *Cash, or ready money: or simply money*]. You say **نَقْدٌ جَيِّدٌ** [*Good cash, or ready money: or good money*]: pl. **نُقُودٌ جَيِّدَاتٌ**. (A.) **النَّقْدَانِ** signifies *Silver and gold money; dirhems and deenárs.* (TA in art. **عرض**.) — **نَقْدٌ** *Payment in cash, or ready money; contr. of نَسِيئَةٌ: (L, K:) the giving of نَقْدٌ [i. e., cash, or ready money]: (K:) [an inf. n.: see 1]. — **النَّقْدُ مِثْقَالٌ** *The piece of money is of full weight, (S, L, K,*) and good.* (S, L.) — **هَذِهِ مِائَةٌ نَقْدُ النَّاسِ** [*This is a hundred, ready money of the people*] is a phrase used by the Arabs, in which **ل** is meant to be understood [before **النَّاسِ**: i. e. **النَّاسِ** is for **لِلنَّاسِ**; and **نَقْدٌ** for **نَقْدٌ**, as an epithet of **مِائَةٌ**: you may also say **نَقْدُ النَّاسِ**, making **نقد** a denotative of state; but] the epithetic mode of construction is that which prevails in this case. (Sb, L.) — **نَقْدٌ**. — The saying of the poet,*

تَنْتَجِنَ وَوَلَدًا أَوْ نَقْدًا

means *She will certainly bring forth a she-camel, which shall be a permanent acquisition for breeding, or a male, which shall be sold: for they seldom kept the male camels.* (Th, L.)

نَقْدٌ (Lh, L, K,) and **نُقْدٌ** (K) and **نُقْدٌ**, (Lh, Az, L,) the form most frequently heard by Az from the Arabs, (L,) or **نَقْدٌ**, (K,) [coll. gen. n.] *A certain kind of tree, (Lh, L, K,) accord. to AA, of the description termed خُوصَةٌ, having a blossom resembling the بهرمان, i. e., the عَصْفَرُ [or bastard-saffron]; (AHn, L;) its blossom is yellow, and it grows in plain, or soft, grounds: (Az, L:) n. un. with **ة**; (K;) **نُقْدَةٌ** (Lh, S, L) and **نُقْدَةٌ** (TA) and **نُقْدَةٌ** (Lh, L) and **نُقْدَةٌ**. (TA.) — Also **نُقْدَةٌ**, (L,) or **نُقْدَةٌ**, (IAḡr, L, K,) *The كَرَوِيَاءُ [or caraway].* (IAḡr, L, K.) — See **نَقْدٌ**.*

نَقْدٌ: see **نَقْدٌ**.

نَقْدٌ [a coll. gen. n.] *A kind of sheep, of ugly form; (K;) a kind of sheep of El-Bahreyn, having short legs and ugly faces: (S, L:) or a kind of small sheep of El-Hijáz: (L:) or, simply, lambs: (A, L:) [see an ex. in a prov. cited voce شَامِر in art. شيمر:] n. un. with **ة**: (S, L:) applied alike to the male and female: (L:) pl. **نَقَادٌ**, and [quasi-pl. n.] **نِقَادَةٌ**. (L, K.) Aḡ says, that the best of wool is that of **نَقْدٌ**. And one says, **أَذَلُّ مِنَ النَّقْدِ** [*More abject, or vile, than**

the sheep called نقد]. (S, L.) — Also, † The lower sort of people. (L.) — See نَقْدٌ and نَقْدٌ.

نَقْدٌ (L,) or نَقْدٌ (K,) Slow in growing up into manhood, and having little flesh: (L, K:) [and so نَقْدٌ, accord. to the CK: but وَيَضْرِبُ is there put by mistake for وَيَضْرِبُ: and the former, (S, L,) or نَقْدٌ (K,) a boy despised and little in the eyes of others, that scarcely grows up into manhood; (S, L, K:) sometimes thus applied. (S, L.) — نَقْدٌ A horn eaten, or eroded, at the root. (L.) See also نَقْدٌ.

نَقْدٌ and نَقْدٌ and نَقْدَةٌ and نَقْدَةٌ: see نَقْدٌ.

نَقَادَةٌ The choice part of a thing. (JK.) — نَقَادَةٌ † He is of the best of his people. (A.)

نَقَادٌ A shepherd who tends the kind of sheep called نَقْدٌ: (L, K:) or a possessor of skins of that kind of sheep. (Th, L.) — See نَقَادٌ.

نَقَادٌ [One who picks, or separates, money, and puts forth the bad; who picks, or separates, good money from bad:] who examines money, to pick, or separate the good from the bad: [as also نَقَادٌ:] pl. نَقَادٌ (Msb) [and نَقَادَةٌ]. — نَقَادٌ شِعْرٌ, and نَقَادَةٌ † One who picks out the faults of poetry; and, the latter, one who is accustomed to do so.] — نَقَادَةٌ شِعْرٌ † [He is one of those who pick out the faults of poetry]. (A.)

النَّقْدُ The hedge-hog; النَّقْدُ; (S, L, K:) a proper name, like أُسَامَةُ applied to the lion: (S:) as also النَّقْدُ; (K:) but some disallow the prefixing of the art.; (TA:) and النَّقْدُ (L.) Hence the saying, بَاتَ بَلِيلٌ أَنْقَدٌ, (S, L,) or بَلِيلَةٌ أَنْقَدٌ, (A, L,) He passed the night of the hedge-hog; i.e. sleepless: (L:) because the hedge-hog remains sleepless (and sees, L) all night: (S, L, K:) and أُسْرَى مِنْ أَنْقَدٍ [A greater journeyer by night than the hedge-hog]. (A, L.) — أَنْقَدٌ نَيْلٌ A calumniator; a slanderer; as also نَيْلٌ أَنْقَدٌ. (L, art. قنفذ.) — Also, النَّقْدُ (L, K,) and النَّقْدَانُ (K) The tortoise: (L, K:) or the latter, the male tortoise: (Lth:) as also with ن. (TA.)

النَّقْدَانُ: see preceding sentence.

نقد

1. نَقْدٌ, aor. -, inf. n. نَقْدٌ; (Msb, K;) or نَقْدٌ, (A, L,) aor. -, (L,) inf. n. نَقْدٌ; (A, L;) He became safe, in safety, saved, or liberated; he escaped. (A, L, Msb, K.) — نَقْدًا لَكَ Safety to thee! Said to a man stumbling. (A, K.) — See also 4.

2: see 4.

4. انْقَذَهُ, (S, A, L, Msb, K,) inf. n. انْقَاذٌ; (K;) and استنقذه; and تنقذه; (S, A, L, K;) and نَقْدَهُ, inf. n. تَنْقِيذٌ; and نَقْدَهُ, [aor. -,] inf. n. نَقْدٌ; (K;) He saved, rescued, or liberated, him or it, (S, A, L, Msb, K,) from such a one, (S, L,) and from evil. (Msb.)

5: see 4.

10: see 4.

نَقْدٌ A thing that one has saved, rescued, or liberated; (S, L, Msb, K;) of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ and قَبَضٌ; (S, L;) as also نَقِيذٌ and نَقِيذَةٌ: (L:) a man saved, or rescued, or liberated: (L:) also, a horse taken from another people: (L:) or a camel &c. taken by, and then recovered from, the enemy; as also نَقِيذَةٌ and نَقِيذٌ; pl. نَقَائِدٌ: (A:) or نَقِيذَةٌ signifies a horse saved, or rescued, or liberated, (S, L, K,) and taken, (S, L,) from the enemy; (S, L, K;) pl. نَقَائِدٌ: (S, L;) or the sing. of نَقَائِدٌ, signifying horses saved, or rescued, or liberated, from the hands of men, or of the enemy, is نَقِيذٌ, without ة: (IAar, L:) and, accord. to El-Muffaddal, (L,) نَقِيذَةٌ signifies a coat of mail, دِرْعٌ; (L, K;) because it saves the person wearing it from the sword: (L:) and Az says, I have read in the handwriting of Shemir, that it signifies a coat of mail saved, or rescued, from the enemy. (L.) You say also, هُوَ نَقِيذَةٌ هُوَ نَقِيذٌ, and هُمُ نَقَائِدٌ هُمُ نَقَائِدٌ بُوْسٍ, He is saved, or rescued, from distress, or adversity; and they are &c. (A.) — مَا لَهُ شَقْدٌ وَلَا نَقْدٌ He possesses not anything. (K.)

نَقِيذٌ and نَقِيذَةٌ: see نَقْدٌ. — Also the latter, A woman having had a husband. (K.)

النَّقْدُ [or أَنْقَدٌ, without the art.] The hedge-hog; النَّقْدُ; (K;) as also with د. (TA.)

نقر

1. نَقَرٌ, (S, A, Msb, K,) aor. -, inf. n. نَقْرٌ, (S, Msb,) He (a bird) pecked, or picked up, (S, A, Msb, K,) a grain, (S,) or grains, (A, Msb,) from this place and that, (A, K,) بِمِنْقَارِهِ with his beak. (A.) [Accord. to the TA, the addition "from this place and that," which is found in the K and A, and in one place in the S, seems to be unnecessary. And نَقْرٌ signifies the same: see 8, in art. ق. — [Hence, because of the sure aim with which a bird pecks a thing,] the same verb, having the same [aor. and] inf. n. signifies, † It (an arrow) hit the butt. (Msb.) And He (an archer) hit the butt, without making his arrow to pass through, partly or wholly. (TA.) — [Hence

also,] † He took [or picked] a thing, as, for instance, food, with the finger. (TA.) — Also, (M, K,) aor. and inf. n. as above, (M, TA,) He struck a thing (IKṭṭ, K, TA,) with a thing: (IKṭṭ, TA:) [generally, he struck, knocked, or pecked, a thing with a pointed instrument, like as a bird strikes a thing with its beak:] he struck [or pecked] a mill-stone, or a stone, &c., with a مَنْقَارٌ [which is a pick, or a kind of pickaxe; i.e., he wrought it into shape, and roughened it in its surface, with a pick]. (M, TA.) — [Hence,] † He wrote [or engraved writing] فِي حَجَرٍ upon a stone. (A, K.) Whence the saying, التَّعْلِيمُ فِي الصَّغَرِ كَالنَّقْرِ عَلَى الْحَجَرِ [or, as in a verse of Niftaweyh, فِي الْحَجَرِ، i.e., Teaching in infancy is like engraving writing upon stone]. (TA.) — He struck [or fillipped] a man's head, and in like manner a lute, and a tambourine, with his finger. (TA.) You say also أَنْقَرَ أُذُنَهُ, meaning, He struck [or fillipped] his ear with his finger. (AA, in TA, art. نطب.) — [Hence,] نَقَرَ, [aor. -, inf. n. نَقْرٌ, as appears from what follows;] and أَنْقَرَ; † [He made a snapping with his thumb and middle finger;] he struck his thumb against the end of the middle finger and made a sound with them. (A.) [And in like manner the former verb used transitively; as in the following instance:] وَضَعَ طَرْفَ إِبْهَامِهِ عَلَى بَاطِنِ سَبَابَتِهِ ثُمَّ نَقَرَهَا [He put the end of his thumb against the inner side of his first finger, then made a snapping with it]. (TA.) See also نَقْرٌ, below. — [Hence also,] نَقَرَ بِالذَّابَةِ, (T, A, TS,) or بِالْفَرْسِ, (S,) aor. -, (TA,) inf. n. أَنْقَارٌ; (T, S, TS;) and أَنْقَرَ, (A, TS,) inf. n. أَنْقَارٌ; (TS;) † He made a [smacking or] slight sound, to put in motion the [beast or] horse, by making his tongue adhere to his palate and then opening [or suddenly drawing it away]: (S:) or he struck with his tongue the place of utterance of the letter ن and made a [smacking] sound [by suddenly withdrawing his tongue]: (A:) نَقْرٌ signifies the making the end of the tongue to adhere to the palate, then making a sound [by suddenly withdrawing it]: (M, K:) or one's putting his tongue above his central incisors, at the part next the palate, then making a smacking sound [so I render نَقْرٌ]: (TA:) [the sounds thus described, which are nearly the same, are commonly made by the Arabs in the present day, in urging beasts of carriage:] or an agitation of the tongue (K, TA) in the mouth, upwards and downwards: (TA:) or a sound, (so in some copies of the K and in the TA,) or slight sound, (so in the TS [as mentioned in the TA] and in some copies of the K) by which a horse is put in motion: (TS, K:) or نَقَرَ بِلِسَانِهِ, accord. to IKṭṭ, signifies he struck his palate with his tongue to quiet the horse: but this is at variance with what is said by Az, J, and ISd, and requires consideration. (TA.) A poet, (S,) Fedekke El-Minkaree, (K,) i.e., 'Obeyd

Ibn-Máweeyeh, of the tribe of Teiyi, (TA,) uses *النَّقْرُ* for *التَّقْرُ*, meaning *التَّقْرُ بِالْخَيْلِ* [*The smacking with the tongue to urge the horses*]: pausing after the word, at the end of a hemistich, he transfers the vowel of the ر to the ق, (S, K,) agreeably with the dial. of certain of the Arabs, (TA,) that the hearer may know it to be the vowel of the [final] letter when there is no pause; (S;) like as you say, *هَذَا بَكْرٌ* and *مَرَرْتُ بِبَكْرٍ*: but this is not done when the word is in the accus. case: (S, K:) and if you choose, you may make the final letter quiescent in pausing, though it is preceded by a quiescent letter. (S.) — Hence also, *فَإِذَا نَقَرَ فِي النَّاقُورِ* [Kur, lxxiv. 8,] † *For when the horn shall be blown*: (S, A, Bd, K:) from *نَقَرَ* signifying † *the making a sound*: originally, *striking*, which is the cause of sound. (Bd.) See also *نَاقُورٌ*, below. — Also, *نَقَرَ* *He bored, perforated, or made a hole through or in or into, a thing*: (TA:) or *he did so with a مِيقَارٌ*: (S:) and, inf. n. *نَقَّرَ*, *he hollowed out, or excavated, a piece of wood*. (Mgh, Mṣb.) *نَقَّرَ* and *أَنْتَقَّرَ*, (so in some copies of the K,) or *أَنْتَقَّرَ*, (so in other copies of the K and in the TA,) both in the pass. form, (TA,) said of stone and of wood and the like, signify alike, (K,) *It was bored, or perforated, or it had a hole made through or in or into it*: (TA:) [and it was hollowed out.] You say, *نَقَرَ الْبَيْضَةَ عَنِ الْفَرْخِ*, (K,) aor. 2, inf. n. *نَقَّرَ*, (TA,) *He made a hole in the egg [so as to disclose the young bird]*. (K.) And *نَقَرَتِ الْخَيْلُ بِحَوَافِرِهَا*, (A,) and *انْتَقَرَتْ بِحَوَافِرِهَا نَقْرًا*, (Lth, K,) *The horses made hollows in the ground with their hoofs*. (Lth, A, K.) And in like manner, *انْتَقَرَتْ السُّيُوفُ نَقْرًا* *The torrents left hollows in the ground, in which water was retained*. (TA.) — Hence, *نَقَرَ عَنِ الْأَمْرِ*; (Mṣb;) and *نَقَرَ عَنْهُ*; (S, K,) inf. n. *تَنْقِيرٌ*; (S;) and *نَقَرَهُ*; and *تَنْقَرُهُ*; and *انْتَقَرَهُ*; (K;) † *He searched or inquired into the thing; investigated, scrutinized, or examined, it*; (S, Mṣb, K, TA;) and *endeavoured to know it*: (TA;) and so *نَقَرَ عَنِ الْخَبْرِ* † *he investigated the news, and endeavoured to know it*. (A.) [And hence,] *نَقَرَ السَّهْمَ بَيْنَ إصْبَعَيْهِ*, (K, in art. دحر), *He tried the sonoric quality of the arrow by turning it round between his fingers, or upon his thumb*: see *حَنَّانٌ*, and *دَرَّ السَّهْمُ*, and see also 4, in art. دحر: or *نَقَرَ السَّهْمَ* signifies *he made the arrow to produce a sharp sound [by turning it round between his fingers, or] upon his thumb*. (TK, in art. دحر.)

2: see 1, last two sentences.

4: see 1, in three places, in the first half. — *انْقَرَعَتْ*, (S, K,) inf. n. *انْقَارٌ*, (TA,) *He refrained, forbore, abstained, or desisted, from it or him; he left, or relinquished, it or him*. (S, K.) Hence

the saying, *ضَرَبَهُ فَمَا أَنْقَرَهُ حَتَّى قَتَلَهُ* *He beat him and left him not until he killed him*. (TA.) And hence the saying of I'Ab, *مَا كَانَ اللَّهُ لِيَنْقِرَ*, i.e., *God will not leave the slayer of the believer until He destroy him*. (S, TA.)

5: see 1, last signification.

8: see 1, latter part, in four places.

† *نَقْرٌ* † *A slight sound that is heard in consequence of striking the thumb against the middle finger [and then letting them fly apart in opposite directions, passing each other]*: (S, K:) [or the snapping with the fingers, or with the thumb and middle finger, or with the thumb and first finger; as also *نَقِيرٌ*: n. un. of the former with 6.] One says, *مَا أَثَابَهُ نَقْرَةً* † [He did not reward him with even a snap of the fingers;] meaning, *with anything*: (S, K [in the former of which it is implied that *نَقْرَةٌ* thus used is from *نَقَرَ* in the first of the senses explained above:]) not used thus save in a negative phrase. (S.) A poet says,

• وَهَنْ حَرَىٰ إِلَّا يُثَبِّتَكَ نَقْرَةً •
• وَأَنْتَ حَرَىٰ بِالنَّارِ حِينَ تَثِيبُ •

† [And they are fit, or worthy, not to reward thee with anything, and thou art fit for, or worthy of, the fire of hell when thou rewardest]. (S.) Or the right reading in both these instances is *نَقْرَةٌ*, with damm. (TA.) [See *نَقْرَةٌ*.] One says also, *لَمْ يَكْتَرِبْ لِي بِقَدْرِ نَقْرَةٍ إِصْبَجٍ* † [He did not care for me so much as a snap of a finger]. (A.) [See also an ex. in a verse cited in the first paragraph of art. شأو.] I'Ab, in explanation of the words of the Kur, [iv. 123,] *وَلَا يُظْلَمُونَ نَقِيرًا*, put the end of his thumb against the inner side of his first finger, then made a snapping with it (*ثَمَّ نَقَرَهَا*), and said, This is what is termed *نَقِيرٌ*; [denoting the lit. meaning to be † *And they shall not be wronged a snap of the fingers*.] (TA.) But see *نَقْرَةٌ*, below. — Also, *A sound, or slight sound, by which a horse is put in motion*: (TṢ, K:) as also *نَقِيرٌ*: (TA:) or the former has one or other of the different significations assigned to it above, in the explanations under the head of *نَقْرٌ بِالْدَّابَّةِ*. (K, &c.)

نَقْرٌ: see *نَقْرَةٌ*.

نَقْرَةٌ: see *نَقَرَ*, in four places.

نَقْرَةٌ *A small hollow or cavity in the ground*: (S:) or *a hollow or cavity in the ground, not large*: (Mṣb:) or *a hollow or cavity in the ground in which water stagnates*: (TA:) or *a round وَهْدَةٌ [or hollow] in the ground*, (K, TA,) *not large, in which water stagnates*: (TA:)

pl. *نُقْرٌ* (A, K) and *نِقَارٌ*: (K:) *نَقِيرٌ* also signifies *a hollow, or cavity, in the ground*; and its pl. is *أَنْقِرَةٌ*. (S.) — Hence, (S.) *The place where the قَمْحُدَوَةٌ [or occiput] ends, in the back part of the neck*; (K;) i.e., *the hollow in the back of the neck*; (TA;) what is called *نَقْرَةُ الْقَعَا*; (S, A, Mṣb;) i.e., *the hollow where the brain ends*; the cupping in that part occasions forgetfulness: (Mṣb:) [and any similar hollow; as the pit of the stomach: and a dimple: accord. to present usage; and in this sense it is used in the A, K, and TA, voce فَحْصَةٌ.] — *The cavity, or socket, of the eye*. (K.) — *Foramen ani*; syn. *ثَقْبُ الْإِسْتِ*: (K:) but in the L it is said that *نَقْرَةُ الْوَرِكِ* signifies *the hole, or perforation, that is in the middle of the haunch*; [app. meaning the sacro-ischiatic foramen: see *الْفَائِلُ*, in art. فيل: but perhaps it may sometimes mean *the socket of the thigh-bone*; for *نَقْرَةٌ* signifies *any socket of a bone*.] (TA.) — *The little spot [or embryo] upon the back of a date-stone*, (AHeyth, K,) *which is as though it were hollowed*, (TA,) and from which the palm-tree grows forth; (AHeyth;) as also *نَقِيرٌ* (S, A, Mṣb, K) and *نَقْرٌ* (K) and *أَنْقُورٌ*. (Sgh, K.) You say, *مَا أَثَابَهُ نَقْرَةً*, (El-Basáir, TA,) and *نَقِيرًا*, (A,) lit., [He did not reward him] with even a little spot on the back of a date-stone; (A, El-Basáir;) meaning, † *with the meanest thing*. (El-Basáir.) In the S and K, *مَا أَثَابَهُ نَقْرَةً*: see *نَقْرٌ*.] And *مَا أَغْنَىٰ عَنِّي نَقْرَةٌ* † *He did not stand me in stead of the meanest thing*. (A.) Lebeed says, bewailing the death of his brother Arbad,

• وَيَسَّ النَّاسَ بَعْدَكَ فِي نَقِيرٍ •

lit., [And the people, after thee, are not worth] a little spot on the back of a date-stone; meaning, † [after thee they are not worth anything]. (S.) And hence, accord. to ISk [and the Jel], the saying in the Kur, [iv. 123,] *وَلَا يُظْلَمُونَ نَقِيرًا* [And they shall not be wronged even as to a little spot on the back of a date-stone.] (TA.) Hence also, [in verse 56 of the same chap.,] *لَا يُؤْتُونَ النَّاسَ نَقِيرًا* † *They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone*. (Jel.) See also *نَقْرٌ*. — *The place in which a bird lays its eggs*: (K:) pl. *نُقْرٌ*. (TA.)

نَقِيرٌ: see *نَقَرَ*, in three places. — What is bored, or perforated; and what is hollowed out, or excavated; (مَا نَقَبَ, TA, and مَا نَقَرَ, K, TA;) of stone, and of wood, and the like. (K, TA.) — *A piece of wood*, (Mṣb,) or *a block of wood*, (أَصْلُ خَشَبَةٍ, S, K,) or *a stump*, or the lower part, (أَصْلُ, of a palm-tree, (T,))

which is hollowed out, and in which the beverage called نبيذ is made; (T, S, Mṣb, K;) the نبيذ whereof becomes strong: (S, K:) or a stump, or the lower part, (اصل), of a palm-tree, which it was a custom of the people of El-Yemáneh to hollow out, then they crushed in it ripe dates and unripe dates, which [with water poured upon them] they left until fermentation had taken place therein and subsided: (A'Obeyd:) or a stump, or the lower part, (اصل), of a palm-tree, whereof the middle was hollowed out, then dates were put in them, with water, which became intoxicating فِعِيل: (IAth:) the word is of the measure نَبِيذ in the sense of the measure مَفْعُول. (Mṣb.) It is said in a trad., that Moḥammad forbade النَّقِير, (S, * Mṣb, * TA,) meaning, the نبيذ thereof. (TA.) — A trunk of a palm-tree, hollowed out, and having the like of steps made in it, by which one ascends to عُرف [or upper chambers]. (K.) [See also عَجَلَةٌ.] — See also نَقْرَةٌ, throughout.

نَقْرَةٌ The quantity [of grain] which a bird pecks, or picks up. (K.) See 8, in art. قَب. — What remains from the boring, or excavating, (نَقْر) of stones: like نُجَارَةٌ and نُحَاتَةٌ. (TA.)

نَقَّارٌ An engraver: or, accord. to Az, one who engraves stirrups and bits and the like: and one who bores (يَنْقُرُ) mill-stones. (TA.) — † One who investigates, scrutinizes, or examines, and endeavours to know, affairs, and news. (TA.)

نَقْرٌ act. part. n. of نَقَرَ. — † An arrow that hits, (Mṣb,) or has hit, (S, A, K,) the butt, (S, K,) or the eye of the target: (A:) if it do not hit the butt it is not so called: (S, TA:) [but see a phrase following:] pl. نَوَاقِرُ. (A, Mṣb.) — [Hence,] نُوقِرُهُ † [lit., His arrows that were wont to hit the butt missed]; meaning, he did not continue in the right course. (TA.) [And hence,] نَاقِرَةٌ † A calamity; (K, TA;) pl. نَوَاقِرُ. (TA.) One says, رَمَاهُ الدَّهْرُ بِنَاقِرَةٍ, and بِنَوَاقِرٍ, † Fortune smote him with a calamity, and with calamities. (TA.) — Also, نَاقِرَةٌ † A right argument, allegation, evidence, or the like; syn. حُجَّةٌ مُصِيبَةٌ: in the K, a و is incorrectly inserted between these two words: but the pl., نَوَاقِرُ, is afterwards correctly rendered in the K. (TA.) One says, أَتَيْتَنِي عَنْهُ نَوَاقِرٌ † There came to me, from him, speech which displeased me, or grieved me: or right arguments, or the like, (K, TA,) like arrows hitting the mark. (TA.) In the L, رَمَاهُ بِنَوَاقِرٍ † He cast at him words that hit the mark. (TA.)

نَاقُورٌ † A horn in which one blows; syn. صُورٌ: (S, K:) in the K, lxiv. 8, the horn in which the angel shall blow for the congregating at the

resurrection: the blast there mentioned is said to be the second blast: Fr. says that it is the first of the two blasts. (TA.)

نُقْرَةٌ: see أَنْقُورٌ.

مِنْقَرٌ: see مَنقَارٌ.

مُنْقَرُ الْعَيْنِ (K,) and مُنْقَرُهَا (Sgh, K,) or مُنْقَرُهَا (CK,) Having the eye sunken. (K.)

مَنقَارٌ The beak of a bird; that which is to a bird as the mouth to a man; (Mṣb;) because it pecks, or picks up, with it: (TA:) or of a bird which is not one of prey; that of a bird of prey being called مَنسَرٌ: (Fs, and S in art. نَسْر, and MF:) therefore the explanation in the K, which is, the مَنسَر of a bird, is incorrect: (MF:) [and the dual signifies the two mandibles of a bird; used in this sense in the TA, art. صَعُو:] pl. مَنَاقِيرُ. (S.) — Hence, (TA,) The fore part of the خُف [app. meaning the foot of a camel, not a boot]. (K.) — [A kind of pick-axe; or a pick, by which a mill-stone, or the like, is pecked, or wrought into shape, and roughened in its surface; (see 1;)] an iron instrument like the خُلْفُ [or فأس, (A, K,) slender, round, and having a pointed head], (TA,) with which one pecks, (يُنْقِرُهَا, A, K, TA,) and cuts stones, and hard earth; (TA;) used [also] by a carpenter: (S:) and مُنْقَرٌ signifies [app. the same, or nearly the same,] i. q. مَعْوَلٌ: (S, K:) [the former is applied in the present day to a chisel:] pl. of the former, مَنَاقِيرُ; (S;) and of the latter, مَنَاقِرُ. (TA.) Dhu-r-Rummeh says,

* كَارِحَاءَ رَقْدٍ زَلَمَتْهَا الْمَنَاقِرُ *
[Like mill-stones of Raḳd (a mountain so called) which the minḳars have rounded]. (TA.) See زَلَمَ.

مُنْقَرُهَا, or مُنْقَرُ الْعَيْنِ.

نقرس

نَقْرَسٌ [Arthritis, or gout: or, specially, podagra, or gout in the foot or feet:] a certain disease, well known; (S, Mṣb;) a swelling and pain in the joints: (Az, TA:) or in the leg or foot: (TA:) or in the joints of the ankles and the toes: (K:) or a swelling in the joints of the foot, and mostly in the great toe, a property of which is that it does not collect thick purulent matter, nor exude moisture, because it is in a member not fleshy: and of the same kind are arthritis, or pain of the joints, (وَجَعٌ وَعَرَقُ النَّسَا) and sciatica, or hip-gout, (المفاصل) but differing in name because differing in state. (Mṣb.)

نقر

1. نَقَرَ (S, A,) aor. نَقَرَ, (S, TA,) and نَقَر, (TA,) inf. n. نَقْرٌ and نَقْرَانٌ (S, K,) and نَقَارٌ (TA,) He (an antelope, S and A) leaped, jumped, sprang, or bounded, (S, A, K,) as also نَقَرَ (M, TA,) in his running, (S,) or on his نَوَاقِر, i. e., his legs: (A:) or he (generally referring to a raven or crow, or a sparrow, or locust, or the like,) leaped, jumped, sprang, or bounded, upwards; he hopped: (TA:) or he put his legs together in leaping, jumping, springing, or bounding: when the legs are spread, the action is termed نَقْرٌ. (IDrd, TA.)

2: see 1. — Also, inf. n. تَنْقِيرٌ, He made to leap, jump, spring, or bound: (S:) and نَقَرَتْ she (a woman) danced, or dandled, her child; (K, * TA;) as also نَقَرَتْ. (S, &c., art. نَفَر.)

نَوَاقِرُ, [pl. of نَاقِرَةٌ,] The legs of an antelope, (A,) or of a beast of carriage. (K.) See also نَاقِرَةٌ.

نفس

1. نَفَسٌ It (a نَاقُوس) sounded. (TA.) — نَفَسٌ (S, A, Mṣb,) or نَفَسُ النَّاقُوسِ (Mgh, K,) aor. نَفَسَ, inf. n. نَفْسٌ (S, Mgh, Mṣb,) He struck, or beat, the نَاقُوس (S, Mgh, Mṣb, K,) بِالْوُوبِيلِ (Mgh, K.) You say, نَفَسَتْ النَّصَارَى and انتفست The Christians struck, or beat the نَاقُوس. (A.) It is said in a trad., that the Muslims were near to doing so, كَادُوا كَانُوا, (S, TA,) or used to do so, يَنْقَسُونَ, (Mgh,) until Abd-Allah Ibn-Zeyd dreamed of the [mode of calling to prayer termed] أَدَانٌ. (S, Mgh, TA.)

2. نَفَسٌ دَوَاتُهُ, inf. n. تَنْفِيسٌ, He put ink (نَفَسٌ) into his receptacle for ink. (S, * K.)

8: see 1.

نَفَسٌ Ink; syn. مِدَادٌ [which is a more common term]; (A, K;) that with which one writes: (S, TA:) pl. أَنْفَسٌ (S, K) and أَنْفَاسٌ. (S, A, K.)

نَاقُوسٌ The thing which the Christians strike, or beat, (S, A, Mgh, Mṣb, K,) to notify the times of prayer, (S, A, Mgh, K,) as a sign for commencing their prayer; (Mṣb;) being a piece of wood, long, (A, Mgh, K,) and large (K,) [suspended to two cords, (Golius,)] with another which is short, [with which the former is struck, or beaten,] and which is called وَبِيلٌ: (A, K:) pl. نَوَاقِيسُ (S, TA) and نَفَسٌ, as though the 1 in the sing. were imagined to be suppressed in forming the latter pl. (TA.) — [Hence, in the present day, applied to A bell: and particularly to the bell of a church or convent.]

نقش

1. نَقَشَ, (S, M, Mṣb,) aor. ٤, (M, Mṣb,) inf. n. نَقَّشَ, (S, M, A, Mṣb, K,) *He variegated a thing; or decorated or embellished it; syn. نَمَّزَ; as also ٥ انتقش: (M:) [he characterized in any manner a coin &c.] and he engraved, agreeably with modern usage: he coloured a thing with two colours, (K,) or with colours; (A, K;) and ٦ نقش, (S,) inf. n. تَنْقِيشُ, (S, K,) signifies the same. (S, K.) — نَقَّشَ فِي خَاتَمِهِ كَذَا, and ٧ عُلِيَ فِي خَاتَمِهِ, (A,) inf. n. as above, (K,) [He engraved upon his signet-ring such a thing, and upon the stone of his signet-ring: and نَقَّشَ also signifies he marked with a cutting or a pointed instrument: he sculptured a thing in any manner.] — نَقَّشَ الرَّحَا ٨ † *He pecked the mill-stone with a منقار; syn. نَقَّرَهَا.* (A, TA.) — نَقَّشَ, inf. n. as above, also signifies *He, or it, scratched, lacerated, or wounded in the outer skin.* (TA.) They said, كَانَتْ وَجْهَهُ نَقَّشَ بَقَاةٍ [As though his face were scratched, or lacerated, by a tragacanth-bush]; syn. خُدَّشَ: relating to hatefulness, and austerity or moroseness of countenance, (M, TA,) and anger. (M.) — نَقَّشَ الْعِدْقُ signifies *The striking the raceme of dates with thorns, in order that the dates may ripen: (S, K:) or and their consequently ripening.* (AA.) And one says, نَقَّشَ الْعِدْقُ, meaning, *The raceme of dates had specks apparent in it, in consequence of ripening.* (S.) — And [hence, perhaps,] نَقَّشَ is used as † *syn. with جَمَعَ* (S, A, Sgh, K,) accord. to AA, (S,) or IAḩ; (Sgh;) نَقَّشَ signifying † *Inivit puellam.* (T, K.) [This signification is mentioned in the A among those which are proper; but in the TA it is said, to be tropical.] — Also نَقَّشَ, (S, M, A, Mṣb,) aor. as above, (M, TA,) and so the inf. n., (S, M, Mṣb, K,) *He extracted, or drew, or pulled, out, or forth, a thorn (S, M, A, Mṣb, K) from his foot, (S, M,) with the منقش or منقاش; (Mṣb, K;*) as also ٩ انتقش: (S, M, A, K;) thought by A'Obeyd to be from المنقشة; but others say the reverse: (TA:) and in like manner, bones from a wound in the head: (S, K;) and he plucked out (S, A,) hair, (A,) with the منقاش; (S, A;) as also ١٠ انتقش. (A.) A certain poet says, (namely, Yezed Ibn-Maḩsam [?] Eth-Thaḩafee, O in art. شوك.)**

- لَا تَنْقِشَنَّ بِرِجْلِكَ غَيْرَكَ شَوْكَةً
- فَتَقِي بِرِجْلِكَ رَجُلًا مِّنْ قَدِّ شَاكِبًا

[Do not thou by any means extract from the foot of another a thorn, and so preserve, by (risking) thy foot, the foot of him who has pierced himself therewith]: the [former] ١١

put in the place of ١٢ عَنَ: he says, do not thou extract from the foot of another a thorn and put it in thy foot: (TA:) or مَنْ شَاكِبًا means *who has entered among the thorns.* (S and O, in art. شوك.) And it is said in a trad. of Aboo-Hureyreh, عَثَرَ فَلَا أَتَعَثَّ وَشَيْكَ فَلَا أَتَنْقَشُ [May he stumble, and not rise again; and may he be pierced with a thorn, and not extract the thorn]: (M, TA:*) the words meaning an imprecation. (TA.) See also 8, below. — [Hence,] نَقَّشَ, aor. as above, (TA,) and so the inf. n., (K,) *He cleared the nightly resting-place of sheep or goats from thorns and the like, (K,) or from what might hurt them, of stones and thorns and the like.* (TA.) — Hence also, نَقَّشَ عَنِ الشَّيْءِ, (TK,) inf. n. as above, (IDrd, K,) *He explored the thing to the utmost.* (IDrd, K, TK.) — [Hence also,] مَا نَقَّشَ مِنْهُ شَيْئًا † *He did not obtain from him anything: but the word commonly known is تَنَشَّ.* (M, TA.) See also 8.

2: see 1, first sentence.

3. نَاقَشَهُ, (Mṣb,) or نَاقَشَهُ الْحِسَابَ, (S,* M, A,) and فِي الْحِسَابِ, (A,) inf. n. مَنَاقِشَةٌ, (S, M, Mṣb, K) and نَفَاشٌ, (M, TA,) *He did the utmost with him, or went to the utmost length with him, in reckoning, (S, M, Mṣb, K,) so as to omit nothing therein: (A'Obeyd:) A'Obeyd thinks that نَقَّشَ signifying the "extracting" a thorn from the foot is from this; but others say the reverse; that the primary signification of مَنَاقِشَةٌ is the extracting a thorn from the body with difficulty; and that it then became [conventionally regarded as] a proper term in the sense of doing the utmost, or going to the utmost length, in reckoning; as observed by MF. (TA.) It is said in a trad., هَلَكَ, (M,) *He with whom the utmost is done in reckoning (S, M,) is punished, (S,) or perishes.* (M.) See also 4. — [Hence,] نَاقَشَ الْكَلَامَ † *He picked out the faults of the language; syn. نَقَّذَهُ.* (TA, art. نقد.)*

4. انقش على غريبه *He went to the utmost length against his debtor.* (IAḩ, K.) See also 3.

5: see 8, last signification.

8. انتقش: see 1, first signification. — Also, (K,) or انتقش على قصبه, (Lth, A,) *He ordered (Lth, A, K) the نقاش [or engraver], (Lth, K,) to engrave upon the stone of his signet-ring.* (Lth, A, K.) — *He extracted, or drew, or pulled, out, or forth, a thing; (K;) such as a thorn and the like: (TA:) syn. with نَقَّشَ, as shewn above; see 1, in three places. (S, M, A, K.) — [Hence,] He (a camel) struck the ground (S, K) with his fore leg, (S,) or with his foot, (K,) on account of something entering into it; (S, K;) [i.e., to beat out a thorn or the like.] — [Hence also,]*

† *He chose, or selected, a thing.* (M, A, K.) You say, of a man who has chosen (A, L) a man, (A,) or a thing, (L,) for himself, جَادَ مَا أَنْتَقَشَهُ: *Good, or excellent, be that which he has chosen for himself: (A, L:) or, accord. to the O, when a man has chosen for himself a servant (خَادِمًا) [which suggests that this may be a mis-transcription for جَادَ مَا] [thou hast chosen this for thyself]. (TA.) [Hence also,] انتقش منه حقه † [He took from him his right, or due]. (A.) And انتقش جميع حقه, and ١٣ تنقشه, † *He took from him the whole of his right, or due, not leaving thereof anything.* (M, TA.) See also 1, last signification.*

نَقَّشَ [an inf. n. (see 1) used as a simple subst.; or in the sense of a pass. part. n. in which the quality of a subst. is predominant: *Variegation; or variegated work: decoration, embellishment, a picture; or decorated, or embellished, or pictured, work: broidery: tracery: (significations well known: see نقاش:)] engraved work upon a signet: [and any sculptured work:] pl. منقوش. (A.) Also The impress of a signet. (Mgh, in art. ختم.) And A mark, or trace, upon the ground; as, for instance, of ashes. (AHeyth.) — See also منقوش.*

نَقَّشَ: see منقوش.

نَقَّاشُ The art, or occupation, of the نقاش, (M, K, TA,) *who does variegated, or decorated or embellished, work; (M;) of him who does what is termed نقش: (TA:) [and of him who engraves upon signet-rings: and of him who does any sculptured work.]*

نَقَّاشٌ One who does variegated, or decorated or embellished, work; (M;) *who does what is termed نقش: (TA:) and one who engraves upon the stones of signet-rings: (Lth, K;) [and one who does any sculptured work.]*

منقش: see منقاش.

منقش: see منقوش, first sentence.

سَجَّةٌ منقشة: see منقوش, last signification.

منقاش An instrument with which variegated, or decorated or embellished, work is done: pl. منقاش: (M:) [and an instrument with which engraving, or any sculptured work, is done: so in the present day.] — Also, [A kind of tweezers:] an instrument with which one extracts, or draws or pulls out or forth, thorns; as also ١٤ منقش; (Mṣb, K;) [of which latter the pl. is منقاش, occurring below:] and with which one plucks out (S, A) hair. (A.) [Hence the saying,] اِسْتَخْرَجْتُ حَقِّي مِنْهُ بِالْمَنَاقِشِ † *I wearied myself in extorting my right, or due, from him.* (A.)

مَنْقُوشٌ A garment, or piece of cloth, (A,) or other thing, (TA,) [variegated; or decorated, or embellished: characterized in any manner, as a coin &c.: (see 1:)] coloured (A, TA) with two colours, (TA,) or with colours; (A, TA;) as also **مَنْقُشٌ**. (A, TA.) — [A signet-ring engraved: and anything sculptured. (See 1.)] — **عِدْقُ مَنْقُوشٍ** A raceme of dates struck with thorns, and consequently ripened: (AA:) [or having specks apparent in it, in consequence of ripening: (see **نُقْشُ الْعِدْقِ**):] and **بُسْرُ مَنْقُوشٍ** full-grown unripe dates pricked with thorns in order that they may ripen: (M, TA:) and **رُطْبُ مَنْقُوشٍ** fresh ripe dates soaked with water; syn. **رَبِيطٌ**: (Sgh, TA:) called by the vulgar **مَعْدَبٌ** [app. **مُعْدَبٌ**]; (TA;) as also **نُقْشٌ**. (K) [accord. to some copies; and in the TA: accord. to other copies of the K, **نُقْشٌ**; but expressly said in the TA to be with fet-h.] — **شَجَّةٌ مَنْقُوشَةٌ** A wound in the head from which bones are extracted: (S, K:) and **شَجَّةٌ مَنْقُوشَةٌ** a wound in the head from which bones are removed; (AA, El-Ghanawee, Aboo-Turáb;) i. q. **مَنْقَلَةٌ**. (K.)

لَطْمَةٌ الْمُنْتَقِشِ, (S,) or **لَطْمَةٌ الْمُنْتَقِشِ**, (K,) [He gave him a violent slap, like the slap of the camel striking the ground with his fore-leg, or with his foot, on account of something entering into it:] from **إِنْتَقَشَ**, said of a camel, as explained above. (S, K.)

نقص

1. **نَقَصَ**, (S, M, Mgh, Mṣb, K,) aor. ʾ, (M, Mṣb,) inf. n. **نَقَصَانٌ** (S, M, A, Mgh, Mṣb, K) and **نَقَصٌ**, (S, M, A, Mṣb, K,) or the former of these two only, the latter being the inf. n. of the trans. verb, (MS,) and **نَقِصَةٌ** (M) and **نَقَاصٌ**, (K,) [which last is an intensive form,] said of a thing, (S, M,) intrans., (S, M, Mgh, Mṣb, K,) *It lost somewhat, decreased, diminished, lessened, wasted, waned, or became defective or deficient or incomplete or imperfect, after having been whole or complete or perfect:* (IKṯṯ, Mṣb, TA:) or *he, or it, lost, or suffered loss or diminution,* (A, K,) with respect to lot or portion: (K:) and **انْتَقَصَ** signifies the same; (S, A, Mgh, Mṣb, K;) and so does **تَنَقَّصَ**; (TK, [probably from the TA,] art. **أَفْنِ**;) and so does **تَنَاقَصَ**: (TA:) [or this last signifies *it lost somewhat, decreased, &c., gradually; contr. of تَزَايَدَ*.] It is said in a trad., (Mgh,) **شَهْرًا عَمِيدًا لَا يَنْقُصَانِ**, (Mgh, K,) i. e. *Ramādān and Dhu-l-Hijjah, (Mgh,) meaning, Two months of festival are not defective virtually (فِي الْحُكْمِ) though they be defective in number [of days]; (K;) i. e. let no doubt occur in your hearts when ye fast nine and twenty days [instead of thirty]; nor if there happen a mistake respecting the day*

of the pilgrimage, will there be any deficiency in your performance of the rites thereof: (TA:) or, as some say, *two months of festival will not be defective in one and the same year; but Et-Taḥāwee disapproves of this explanation: some say that the meaning is, that though they be defective, or one of them be so, yet their recompense will be complete.* (Mgh.) It is also said in a trad., **إِنَّ الْعَمَلَ فِي عَشْرِ ذِي الْحِجَّةِ لَا يَنْقُصُ** [Verily the deed that is done on the tenth of Dhu-l-Hijjah, the recompense thereof will not fall short of that which is in the month of Ramādān: for **نَقَصَ عَنْ كَذَا** means *It fell short of such a thing.*] (Mgh.) [On the expression **فِي النُّقْصَانِ**, as used in grammar, see **غَيْرٌ**.] — **نَقَصَهُ**, (S, M, Mgh, Mṣb, K,) aor. ʾ, (Mṣb,) inf. n. **نَقَصٌ**, (MS,) [and accord. to the TK **نَقَاصٌ** and **نُقْصَانٌ** also, which last, however, is said in the MS to be an inf. n. of the intrans. verb only,] *He made it to lose somewhat, decreased it, diminished it, curtailed it, lessened it, wasted it, impaired it, took from it, or made it defective or deficient or incomplete or imperfect, after it had been whole or complete or perfect; (Mṣb;) he made it (i. e. a share, or portion) defective or deficient: (K:) [the pronoun often relates to a man: see an ex. in art. **ضَوْزُ**, and another in art. **وَكَسَ**:] this is the [most] chaste form of the verb, and is that which occurs in the Kṯur: (Mṣb:) **انْتَقَصَهُ** also signifies the same; (M, Mṣb, K;) and so does **نَقَصَهُ**, (Mṣb, K,) inf. n. **نَقِصٌ**: (TA:) but these two are of weak authority, and do not occur in chaste language: (Mṣb:) and **انْتَقَصَهُ** signifies the same: (S, Mgh, Mṣb, K:) or this last signifies *he took from it by little and little; as also **تَنَقَّصَهُ**.* (M, TA [in the latter of which this is plainly said of both of the last two verbs; but in the M, it seems rather to be said of **تَنَقَّصَهُ** only.]) [See an ex. of the verb followed by **من** voce **طَرَفٌ**. You say also, **نَقَصَ مِنْهُ كَذَا** *He cut off from it such a thing.*] — **نَقَصَهُ** is doubly trans.: (Mṣb:) you say **نَقَصَهُ حَقَّهُ**, (A, Mgh, Mṣb, TA,) inf. n. **نَقَصٌ**; (A, Mgh;) and in like manner, **انْتَقَصَهُ حَقَّهُ**; (M, A, Mgh, TA;*) *He diminished, or impaired, to him his right, or due; endamaged him; or made him to suffer loss, or damage, or detriment, in respect of it; curtailed him, abridged him, deprived him, or defrauded him, of a portion of it; (Mṣb, TA;) contr. of **أَوْفَاهُ**: (TA:) [and he abridged him, deprived him, or defrauded him, of it altogether; for **نَقَصَهُ أَهْلَهُ وَمَالَهُ** signifies sometimes *He deprived him of his family and his property altogether: as appears from the following ex.:] **نَقَصَ أَهْلَهُ وَمَالَهُ وَبَقِيَ قَرْدًا** [He was deprived of his family and his property, and remained alone]. (T, art. **وَتَر**.) **إِنْتَقَاصٌ** also sig-***

nifies *The denying, or disacknowledging, the right, or due.* (TA.) — See also 5.

2: }
4: } see **نَقَصَهُ**.

5. **نَقَصَ**: see **نَقَصَ**. — **تَنَقَّصَهُ**: see **نَقَصَهُ**. — *He attributed to him defect, or imperfection; i. e. to a man; (M;) as also **انْتَقَصَهُ**, and **استنقصه**: (M, TA:) he attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; detracted from his reputation; censured him; reproached him; spoke against him; impugned his character; (S, A, K;) as also **انْتَقَصَهُ**: (A:) [and **نَقَصَهُ** signifies the same; for] IKṯṯ says, that **نَقَصَ** [app. **نَقَصَ**], inf. n. **نَقِصَةٌ**, signifies *طعن عليه* [app. **طَعْنٌ عَلَيْهِ**]. (TA.)*

6: see **نَقَصَ**, where two meanings are assigned to it.

8. **انْتَقَصَ**: see **نَقَصَ**. — **تَنَقَّصَهُ**: see **نَقَصَهُ**, in four places. — See also 5, in two places.

10. **استنقص الثمن** *He (the buyer, S) asked, demanded, or desired, a diminution, a lessening, a lowering, or an abatement, of the price.* (S, A, K.) — See also 5.

نَقَصٌ: see 1. — [Used as a subst., *Loss, or loss of somewhat, decrease, a state of diminution or lessening or washing or waning, defect, defectiveness, deficiency, incompleteness, or imperfection, after wholeness or completeness, or perfectness; as also **نُقْصَانٌ**; and **مَنْقَصَةٌ** signifies the same as **نَقَصٌ** as here rendered, agreeably with the explanation (i. e. of **مَنْقَصَةٌ**) in the PS., which is **كَمِيٌّ**: or, accord. to the A, **مَنْقَصَةٌ** seems to be syn. with **نَقِصَةٌ** in the sense assigned to this last in the S, or in certain senses assigned to it in the K, which see below; and thus to be more restricted in application than **نَقَصٌ**.] (S, TA.) — *Weakness of intellect: (M, TA:) and weakness with respect to religion and intellect.* (TA.) You say, **دَخَلَ عَلَيْهِ نَقَصٌ فِي دِينِهِ وَعَقْلِهِ** [There came upon him a weakness in his religion and his intellect]: but one should not say **نُقْصَانٌ** [in this case]: (K:) app. because **النَّقِصُ** is “weakness;” whereas **النُّقْصَانُ** is only “a going away [of part of a thing] after [its having been in] a state of completeness.” (TA.)*

نُقْصَانٌ: see 1: — see also **نَقَصَ**, in two places. — It also signifies *The quantity that is gone, or lost, of a thing that is decreased or diminished or lessened.* (Lth, A, K.) You say, **نُقْصَانُهُ كَذَا وَكَذَا** *The quantity that is gone, or lost, of it in such and such.* (TK.)

نَقِصَةٌ: see 1. — *A defect, an imperfection, a fault, a vice, or the like; syn. **عَيْبٌ**: (S, TA:)*

or a low, or base, quality, property, natural disposition, practice, habit, or action; (K, TA;) of a man: (TA:) or a weak quality, &c.: (IDrd, K, TA:) but the attribution of weakness to a quality, &c., requires consideration: and it seems that what is meant by lowness, or baseness, is what leads to **نَقْصٌ**: (TA:) [مَنْقَصَةٌ, also, accord. to the A, seems to be syn. with نَقِصَةٌ in one or another of the senses explained above; but its primary signification is probably a cause of **نَقْصٌ**, like as that of مَبْخَلَةٌ is a cause of بَخْلٌ, and that of مَجْبَنَةٌ a cause of جَبْنٌ: the pl. of نَقِصَةٌ is نَقَائِصٌ: and that of مَنْقَصَةٌ is مَنْقَاصٌ.] You say, مَا فِيهِ نَقِصَةٌ and مَنْقَصَةٌ [There is not in him any defect, imperfection, fault, or vice, &c.]: and فَلَانَ ذُو نَقَائِصٍ and مَنْقَاصٌ [Such a one has defects, &c.]. (A, TA.) — As a subst. from تَنْقَصُهُ and انْتَقَصَهُ and اسْتَنْقَصَهُ, [or, accord. to IKt̄t̄, as an inf. n. from نَقِصٌ, and therefore from نَقَصُهُ also, (see 5,)] it signifies The attributing to a man defect, or imperfection: (M:) the attributing or imputing to men, charging them with, or accusing them of, vices, faults, or the like; censuring them; reproaching them; speaking against them; impugning their characters. (K.) A poet says,

* فَلَوْ غَيْرَ أَخْوَالِي أَرَادُوا نَقِصَتِي

* جَعَلْتُ لَهُمْ فَوْقَ الْعَرَابِينَ مِيسًا

[But if others than my maternal uncles had desired to attribute to me defect, &c., I had set a brand upon them above the noses]. (M, TA.)

نَاقِصٌ act. part. n. of 1. — **دِرْهَمٌ نَاقِصٌ** signifies A dirhem deficient in weight; (Msb;) light and deficient: and **نَقَصٌ** occurs as pl. of ناقص thus applied, agreeably with analogy. (Mgh.) — [Hence, **فِعْلٌ نَاقِصٌ** meaning An incomplete, i. e. a non-attributive, verb: opposed to **فِعْلٌ تَامٌ**.]

مَنْقَصَةٌ: pl. **مَنْقَاصٌ**: see **نَقِصَةٌ**, in four places: — and see also **نَقْصٌ**.

نَقَّصُ pass. part. n. of **نَقَصَهُ**. (A, K.)

نقض

1. **نَقَضَهُ**, (M, Mgh, Msb,) aor. ُ, (M, Msb, TA,) inf. n. **نَقَضٌ**, (S, M, A, Mgh, Msb, K,) He undid it; took it; or pulled it, to pieces: untwisted it: unraveled it: unrove it: dissolved it: broke it: or rendered it uncompact, unsound, or unfirm, after having made it compact, sound, or firm: (JK, M, A, Msb, K, TA:) namely a building, or structure: and a rope, or cord: (S, A, Mgh, Msb, K, TA:) and silk, or flax: (TA:) and cloth: (L:) and † a compact, contract, or covenant; (S, A, Msb, K, TA:) and

† a sale: (Mgh:) and † other things; (A, K, TA;) such as † an affair, or a case; and † the state of a place through which the invasion of an enemy is feared: (TA:) **عَبْرَةُ**, (M, A, K, TA,) as relating to a building or structure, and to a rope or cord, (A, K, TA,) and to a compact or contract or covenant, &c.: (K, TA:) or **حَلٌّ**, as relating to a rope or cord, and to a compact or contract or covenant: (Msb:) or **هَدْمَةٌ**, as relating to a building or structure: (TA:) or the inf. n. signifies **إِسَادٌ**, as relating to a building or structure, (JK, TA,) and to a rope or cord, (JK,) and to a compact or contract or covenant. (TA.) [It is said in the K, that **النَّقْضُ** is the contr. of **الإِبْرَامُ**, like **الْإِنْتِقَاضُ** and **التَّنَاقُضُ**: but this is a glaring mistake; and seems to be a corruption of the following passage in the M: **النَّقْضُ ضِدُّ** **الإِبْرَامِ نَقَضَهُ يَنْقُضُهُ نَقْضًا وَاتَّقَضَ وَتَنَاقَضَ**, which is meant to indicate that **انْتَقَضَ** and **تَنَاقَضَ** are quasi-passives of **نَقَضَهُ**: and in like manner, the passage in the A, **النَّقْضُ فِي الْبِنَاءِ وَالْحَبْلِ وَغَيْرِهِ**, indicates that **انْتَقَضَ** and **تَنَاقَضَ** are quasi-passives of **نَقَضَهُ**. Further, it should be observed that **نَقَضَهُ**, as relating to a building, is not well explained by **هَدْمَةٌ**; for you say, **نَقَضَ الْبِنَاءَ مِنْ غَيْرِ هَدْمٍ**, (mentioned in the S and A, &c., in art. **قَوْضٌ**), meaning He took to pieces the building without demolishing, or destroying.] — [Hence, **نَقَضَ فَلَانٌ وَتَرَهُ** [lit. Such a one undid, or untwisted, his bow-string]; meaning † such a one took, or had taken, his blood-revenge. (A, TA.) And **الدَّهْرُ ذُو نَقْضٍ** [lit. Time, or fortune, has a property of untwisting and twisting tightly]; meaning † that which time, or fortune, [as it were] twists tightly, [or makes firm,] it, at another time, [as it were] untwists, or undoes. (TA.) And **نَقَضْتُ مَا أَتَمَمْتُهُ** [lit. I annulled [what he confirmed, or made firm]. (Msb.) And **يَنْقُضُ عَلَيْهِ** [He undoes, or annuls, or contradicts, what he (another) has said]; said of a poet replying to another poet. (Lth, A, K.) — **نَقَضَ السَّقْفَ**, [i. e., app., **نَقَضَ السَّقْفَ**], also signifies **تَحْرِيكُ خَشْبِهِ** [i. e. **تَحْرِيكُ خَشْبِهِ**, The moving, or shaking, of the pieces of wood, or rafters, of the roof]. (TA. [But perhaps the phrase to be explained is **نَقَضَ السَّقْفَ** and the explanation, correctly, **تَحْرِيكُ خَشْبِهِ**, i. e. The pieces of wood, or rafters, of the roof moved, or shook, (for this, I am informed, is agreeable with modern usage,) app. so as to produce a sound: see also 5.] — See also 4.

2: see 4, in two places: — and 5; and see 1, next before the last break.

3. **النَّقْضُ فِي الْقَوْلِ** is † The saying that which is contradictory in its meaning [or meanings; as though one of its meanings undid, or annulled, the other]: (S, * K, TA:) from **نَقَضَ الْبِنَاءَ**: and meaning † the contending with another in words, [or in contradiction,] each rebutting what the other said. (TA.) You say, **نَاقَضَهُ فِي الشَّيْءِ**, inf. n. **مَنْقَاضَةٌ** and **نَقَاضٌ**, † He contradicted him in, or respecting, the thing. (M, TA. *) And **نَاقَضْتُ لَهُ نَقَاضًا** † I contradicted him with respect to his saying, and his satirizing of me. (M, TA.) And **نَاقَضَ أَحَدُ الشَّاعِرَيْنِ الْآخَرَ** † [One of the two poets contradicted the other]. (A.) And **نَاقَضَ قَوْلَهُ الثَّانِي الْأَوَّلَ** † [His second saying contradicted the first]. (A, TA.) And **نَاقَضَ آخِرَ قَوْلِهِ الْأَوَّلَ** † [The last part of his saying contradicted the first]. (Mgh.) [See also 6.]

4. **انْقَضَ الْكِمَاءُ**, (M, K, TA,) and **انْقَضَ عَنْهَا**, (M, TA,) He removed the crust of earth from over the truffles: (M:) or he extracted, or took forth, the truffles from the earth. (K, TA.) — **تَقَلَّفَعَتِ الْكِمَاءُ** **انْقَضَ الْكِمَاءُ** The crusts of earth broke up from over the truffle; as also **نَقَّضَ**. (M, TA.)

[See also 5.] — **انْقَضَتِ الْأَرْضُ** The earth showed [or put forth] its plants, or herbage. (M, TA.) — **انْقَضَ** also signifies It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry: (S, M, K, TA:) and [particularly] a slight sound like what is termed **نَقْرٌ**: (S, TA:) said of a joint of a man, (M, K,) and of the fingers [when their joints are made to crack], and of the ribs, (A,) [see also 5,] and of a camel's saddle, (A, TA,) and of a cupping-instrument when the cupper sucks it, (TA,) [&c., (see **نَقِيعٌ**),] and of an eagle, (S, M, K,) and of a hen (S, A) on the occasion of her laying eggs, (A,) and of a chicken, (M, A, K,) and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] **وَزَعٌ**, and of the [or Syrian hyrax], (M, K,) and of a young camel, the sounds of which are denoted by **إِنْقَاضٌ** and **كَيْتٌ**, as those of a camel advanced in age are by **قَرْقَرَةٌ** and **هَدِيرٌ**: (S:) or **إِنْقَاضٌ** relates to animate things; and **نَقْضٌ**, inf. n. of **نَقَضَ**, aor. ُ and ِ, to inanimate things. (M, K.) [Accord. to the A, whether said of animate things or of inanimate, it is proper, not tropical; but accord. to what is said in the TA voce **نَقِيعٌ**, it is properly said of animate things, and tropically of inanimate; though, if any such distinction exist, the reverse seems to me to be more probable.] — You say also, **انْقَضَ بِالْأَدَابَةِ**, (K,) or **بِالْحِمَارِ**, (Lth,) or, as Aṣ says, (M, TA,) **بِالْبَعِيرِ**, (M,) or **بِالْبَعِيرِ**, (TA,) and **بِالْفَرَسِ**, (M, TA,) He made a sound to the beast of carriage, (M, K,) or to the ass, (Lth, Aṣ, M,) or to the camel, (Aṣ, TA,) and to

the horse, (Aḡ, M, TA,) at the two sides of his tongue, after making it cleave to the roof of his mouth, (Lth, M, K, TA,) without removing its extremity from its place, (Lth, TA,) in order to chide the beast: (L:) or انقض به signifies i. q. نَقَر بِهِ [q. v.]; (Aḡ, M, A, TA;) the object being a [camel such as is called] قَعُود; (A;) or whatever be the object. (Aḡ, M, TA.) And انقض بالنعز (S, Sgh, K,) or بالعنز (M, A,) He called the goats, (S, Sgh, K,) or the she-goat; (M, A;) accord. to AZ, (S, Sgh,) or Ks. (M, L.) And انقض به He made a sound to him like as when thou mahest a smacking with the tongue to a sheep or goat, [in the TA, كما تنقر الشاة, for which I read تنقر بالشاة,] deeming him ignorant. (TA.) And He made a clapping to him with one of his hands upon the other, so as to cause a [sound such as is termed] نَقِيس to be heard. (El-Khattābee.) = انقض أصابعه (M, A, K) He made a sound, or sounds, [app. a cracking of the joints,] with his fingers: (M:) [and so نَقِيسًا, inf. n. نَقِيسٌ: (see فَرَقَعَ):] or he struck with his fingers in order that they might make a sound, or sounds: (K:) if it mean cracking of the joints (فَرَقَعَة), it is disapproved; but if clapping, it is not. (TA.) And انقض العلك He caused the [kind of gum called] علك to make a sound, or sounds; [i. e., in chewing it, as many women do;] the doing of which is disapproved. (S, L, K. [But in the S and L, it said that انقض العلك signifies تَصَوِيْتُهُ, which does not necessarily indicate that the former verb is transitive.]) — Hence, (S, M, TA,) انقض الحمل ظهره (S, M, A, Mḡb, K*) The load made his back to sound by reason of its weight: (M:) or pressed heavily upon him, (S, M, Mḡb, K,) so that his back was heard to make a sound such as is termed نَقِيس; (M, K; * i. e. the sound of the camel's saddle when it becomes infirm by reason of the weight of the load; (Bḡ, xciv. 3;) or a slight sound, as when a man makes a smacking with his tongue (يُنْقِضُ) to his ass, in driving him: (TA:) or oppressed his back by its weight: (Mḡb:) or rendered him lean, or emaciated; جَعَلَهُ نَقِيسًا, i. e. مَهْزُولًا. (Ibn-'Arāfeh, K.) Thus in the phrase الَّذِي أَنْقَضَ ظَهْرَكَ, (S, M, K,) in [xciv. 3, of] the Kūr. (S, M.)

5. تنقض: see 8. — تنقضت الأرض عن الكمأة The earth clave, or cracked, or burst, from over the truffles; (S, A, TA;) syn. تَفَطَّرَتْ. (S, TA.) In all the copies of the K, we find تنقض الدم, explained by تَطَطَّرَ; [as though meaning The blood was made to drop, drip, or fall in drops;] but how likely is this to be a mistranscription. (TA.) [The right reading of the phrase is probably انقض الكمأة; and of the ex-

planation, تَطَطَّرَ; and if so, the phrase is like انقض الكمأة, and نقض, explained above: see 4, second sentence.] — تنقض البيت The house, or chamber, became cleft, or cracked, in several places, so as to cause a sound to be heard. (K, TA.) And تنقض is also said of a building, [app. in the same sense,] like نَقِض. (TA.) [See السقف, in 1, next before the last break.] You say also, تنقضت عظامه † His bones made a sound [app. in being broken]. (IF, K, TA.) [See also 4.]

6. تناقض: see 8. — تناقض also signifies † Mutual contradiction, or repugnancy; contr. of تَوَافُق. (O, TA.) You say, في كلامه تناقض, (A, Mḡh, Mḡb, TA,) † [In his speech is contradiction, or repugnancy, between different parts;] one part of his speech necessarily implies the annullment of another part; (Mḡb;) his second saying contradicted (ناقض) his first. (TA.) And التناقض القولان (A, Mḡh,) or الكلامان (Mḡb,) † The two sayings, or sentences, contradicted each other; or were mutually repugnant; as though each undid the other; (Mḡb;) [they annulled each other.] And تناقض الشعراين † [The two poets contradicted each other.] (A, TA.) And تناقض معناه † Its meaning was contradictory. (S, * K, TA.) = [It is also used transitively:] you say, تناقضا البيع † They two mutually dissolved the sale: as though compared with the saying تراءوا الهلال, meaning "they [together] saw the new moon;" and تداعوا القوم, meaning "they [together] called the people;" and تساءلواهم, meaning "they [together] asked them;" notwithstanding that تناقض is [properly] intransitive. (Mḡh.) And تناقضوا عهدهم † [They mutually dissolved, or broke, their compacts, contracts, or covenants]. (T, voce تناقضوا.)

8. انتقض quasi-pass. of نَقِضَ [It became undone; taken, or pulled to pieces: untwisted: unravelled: unwoven: dissolved: broken: or rendered uncompact, unsound, or infirm, after it had been made compact, sound, or firm]: (M, A, Mḡh, Mḡb, TA:) as also نَقِضُ, (A,) and نَقِضٌ: (M, TA:) [respecting the first and last, see a remark upon a mistake in the K, following the first sentence in 1: but انتقض afterwards occurs in the K used properly in the phrase انتقض من البنيان i. q. انتكث: (S:) said of a building, or structure: and of a rope, or cord: (A, Mḡh, Mḡb, TA:) [and of silk, or flax: and of cloth: (see 1:)] and † of a compact, contract, or covenant: (TA:) [and of a sale: (see 1:)] and † of other things. (A, TA.) — [Hence,] انتقضت القرحة † The wound, or ulcer, became recrudescent. (IF, * A.) And انتقض الجرح بعد برئه † The wound became in a bad, or corrupt, state, after its healing. (Mḡb.) And

انتقض الأمر بعد التثامه (A, * Mḡb, TA) † The affair, or case, became in a bad, or unsound state, after it had been in a sound state. (Mḡb.) And انتقض أمر الثغر بعد سدّه † [The state of the place through which the invasion of an enemy was feared became unfortified, after its being fortified, or closed]. (TA.) And انتقضت الطهارة † The state of purity became annulled. (Mḡb.) And انتقض عليه الشعر † [The poetry became undone, annulled, or contradicted, by a reply against him: see ينقض عليه]. (A, TA.)

11. انقاض It (a wall) cracked, without falling down; like انقض. (K in art. قض.) See also انقاض, in art. قيس.]

نقض: see نقض, in two places.

منقض i. q. منقوض [Undone; taken, or pulled, to pieces: untwisted: unravelled: unwoven: dissolved: broken: &c. (see 1:)] (S, Mḡh, Mḡb, K:) like نكث (S, TA) in the sense of منكوث: (TA:) as also نقض; (Mḡh, Mḡb;) and نقض: (Sgh:) but El-Ghooree allows only the first: (Mḡh:) Az, however, mentions only the second; (Mḡb;) which signifies as above, applied to a building, or structure; (M, Mḡh;) or what has become taken, or pulled, to pieces, (ما انتقض,) of a building, or structure; (K;) as also the first: (TA:) or نقض signifies ما نقضت what thou hast undone; taken, or pulled, to pieces; untwisted; &c.]: (M:) and what is undone, of [the stuff of the tents called] أخبية, and of [the garments called] أكسية, and twisted a second time; (M, K;) as also نقض; (K;) and نقاضة: (L:) or this last signifies what is undone of a hair-ropes: (S, O, K:) the pl. of نقض is انقاض [a pl. of pauc.], (M,) and of the same, (Mḡb,) or of نقض, (Mḡh, Mḡb,) نقوض. (Mḡh, Mḡb.) — † Emaciated, or rendered lean, (S, M, K,) by travel; (S, K;) upon which one has journeyed time after time: (O:) Scer says, as though travel had unknit its frame; (M, TA;) thus indicating it to be tropical: (TA:) applied to a male camel, (S, M, K,) and to a horse, (M,) and to a female camel, (S, K,) or the female is termed نقضة: (M, K:) pl. انقاض, (Sb, S, K,) only, (Sb, M,) both of the masc. and fem.; in the latter, the ة being imagined to be elided; (M;) and نقاض is [also said to be] a pl. of نقض signifying jaded, applied to a she-camel. (So in a copy of the S in art. نفس.) — [See an ex. in a verse cited voce سد.] — The place, (S,) or crust of earth, (M, K,) that becomes broken from over truffles; (S, M, K;) for when they are about to come

forth, they break asunder the surface of the earth : (O :) pl. [of pauc.] **أَنْقَاضٌ** and [of mult.] **نُقُوضٌ**. (M, K.) — Accord. to the **ك**, i. q. **نُقُوضٌ**; but the latter is a mistranscription; (TA;) *Honey that has in it [worms of the kind called] سوس; wherefore it is taken, (M, K in art. نقض,) and pounded, (K, ubi supra,) and the place of the bees is smeared (يُطَبِّخُ [in a copy of the M يُطَبِّخُ, which is doubtless a mistranscription,]) therewith, together with myrtle (آس), and the bees then come to it, and deposit their honey in it; (M, K, ubi supra;) on the authority of El-Hejeree: (M:) or the dung of bees in the place where they deposit their honey: (IAgr, AHn, K, ubi supra:) or the bees that have died therein. (Sgh, K, ubi supra.)* — See also **نَقِيضٌ**.

نَقَضٌ: see **نَقَضٌ**, in two places.

نَقِيضٌ † *A contradictor*: applied to a man: fem. with ة. (M, TA.) You say [also], **ذَا نَقِيضٌ ذَاكَ** † *This is a contradictor [i. e. the contrary] of that*: (A, TA:) [or *this is inconsistent with that*: for] **النَّقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يَرْتَفِعَانِ** [what are termed **نَقِيضَانِ** cannot be coëxistent in the same thing, nor simultaneously nonexistent in the same thing]; as existence itself and non-existence, and motion and rest. (Kull, pp. 231, 232.) You say also, **هَذِهِ قَصِيدَةٌ نَقِيضٌ قَصِيدَةٍ** † [This poem is a contradictor of the poem of such a one]. (A.) And **النَّقِيضَةُ** in poetry is † *That by which one undoes or annuls or contradicts [what another poet has said]: (S:) or **نَقِيضَةُ الشَّعْرِ** consists in a poet's putting forth poetry, and another poet's undoing or annulling or contradicting it, by putting forth what is different therefrom: (Lth, K, TA:) the subst. is **نَقِيضٌ**: [or rather this seems to be an epithet in which the quality of a subst. is predominant, and syn. with **نَقِيضَةٌ**:] and the act of the two is termed **مُنَاقَضَةٌ**: the pl. of **نَقِيضَةٌ** is **نَقَائِضٌ**: (TA:) you speak of the **نَقَائِضُ** of Jereer and El-Farezdaq. (A, TA.) — *A sound, noise, voice, or cry*: (Lth, S, M, O, K;) as also **نَقَضٌ** accord to the **ك**; but this is an enormous error: (TA:) the former, of the joints (Lth, M, K) of a man, (M,) [a meaning also assigned to **نَقَضٌ** in the **ك**,] and of the fingers, and of the ribs, (Lth, M, A,) and of camels' saddles, (S, K,) or of a camel's saddle, (M, O, K, [but in CK, for **الرَّحْلُ**, we find **الرَّجْلُ**, the foot,]) and of camels' litters, (S, K,) and of tanned skins, (K,) or of a tanned skin, (M,) and of a bow-string, (M, K,) and of **نَسْعٌ** [q. v.] (O, K,) when new, (O,) and of the sucking of a cupping-instrument; (K;) [in all these senses said in the TA to be tropical; but see 4;] and also the former, (S, M, TA,) in the **ك**, erroneously, the latter word,*

(TA,) of an eagle, (S, M, K,) and of chickens, and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] **وَزَعٌ**, and of the **وَبْرٌ** [or Syrian hyrax; &c., see 4.] (M.)

نَقَضَةٌ: see **نَقَضٌ**.

نَقِيضَةٌ: see **نَقِيضٌ**.

مُنَقُوضٌ: see **نَقَضٌ**.

مُنَاقَضَةٌ: see **نَقِيضٌ**.

مُنْتَقِضٌ i. q. **مُنْتَرِيْعٌ**, [Refraining,] see art. ريع.

نقط

1. **نَقَطَ** **الْكِتَابَ**, (S, Msh,) or **الْحَرْفَ**, (K,) aor. ٤, inf. n. **نَقَطْتُ**, (S, Msh,) *He pointed, or dotted, [the book, or writing, or] the letter, or word, with the diacritical points or point; and with the syllabical points or point, by which are shown the pronunciation and division of syllables and the desinential syntax; syn. أَعَجَمَهُ; as also † نَقَطَهُ: (K:) and **النَّقِيطُ** † **النَّقِيطُ**, inf. n. **نَقِيطٌ**, [he so pointed the copies of the **Kur-án**.] (S.)*

2: see 1, in two places. — **نَقَطَ ثَوْبَهُ بِالزَّعْفَرَانِ** **وَالْمِدَادِ**, inf. n. **نَقِيطٌ**, [He made specks, or small spots, upon his garment, with saffron, and ink;] (Lth;) and **نَقَطَ عَلَى ثَوْبِهِ** [signifies the same]. (A, TA, in art. رقط.) And **نَقَطَتِ الْمَرْأَةُ وَجْهَهَا** † **وَوَدَّهَا بِالسَّوَادِ تَحَسَّنُ بِذَلِكَ** [The woman made specks, or small spots, upon her face, with black, beautifying herself thereby]. (TA.)

5. **تَنَقَّطَ** [quasi-pass. of 2; *It became pointed, &c.* — And hence,] † *It (a place) became scattered with spots, or portions, of herbage.* (K, TA.)

نَقَطَةٌ inf. n. un. of 1, [A single act of pointing, &c.] (Msh.)

نَقَطَةٌ *A diacritical point of a letter or word: a syllabical point thereof: see 1:* (K:) [a point, dot, speck, speckle, or small spot: a mathematical point; i. e.] the extremity of a line: (TA:) pl. **نَقَطَاتٌ** (S, Msh, K,) and **نَقَاطٌ**. (AZ, S, K.) Hence, one says, **مَا اخْتَلَفَا فِي نَقَطَةٍ** *They two did not differ respecting so small a thing as a point of a letter or word.* (TA.) And [hence] the vulgar say, when they admire one, **هُوَ نَقَطَةٌ** † [He is like a point, or stop, in a copy of the **Kur-án**; because the stops in the **Kur-án** are generally ornamented, and often very beautifully, with gold and colours]. (TA.) — † [Any very small thing, that may be likened to a point, dot, or speck. Hence,] 'Alee is related to have said, **الْعِلْمُ نَقَطَةٌ إِنَّمَا كَثَرَهَا الْجَاهِلُونَ** † [Science, or knowledge, is a very small thing: only the ignorant have made it to be much].

(TA.) And you say, **أَعْطَاهُ نَقَطَةً مِنْ عَسَلٍ** † [He gave him a drop, or very small quantity, of honey]. (TA.) — † [A portion of a thing, or some of a number of things, in a separate, or scattered, state, here and there.] You say, **مَا بَقِيَ مِنْ أَمْوَالِهِمْ إِلَّا نَقَطَةٌ** † *There remained not of their possessions [aught] save some palm-trees and a portion of seed-produce here and there.* (IAgr, TA.) And **نَقَطَ مِنْهُ**, **فِي الْأَرْضِ نَقَاطٌ مِنَ الْكَلْبِ**, † *In the land are scattered spots, or portions, of herbage.* (K, TA.) — † *A thing; an affair; a matter; a case; an event; an action.* (TA.)

نَقِيطَةٌ dim. of **نَقَطَةٌ**. (TA.)

نَقَّاطٌ *One who points copies of the **Kur-án** &c.; i. e. adds the diacritical and other points.* (S, TA.)

كِتَابٌ مَنُقُوطٌ (Msh, TA) *A book, or writing, pointed with the diacritical, or other, points.* (TA.)

[نقع, &c.]

See Supplement.]

نكا

1. **نَكَأَ** **الْقَرْحَةَ**, (S, K,) inf. n. **نَكَؤُكَ**, (S,) *He peeled off the scab from the sore (S, K,) before it was healed, and it became moist in consequence.* (K.) [See also **نَكَى**.] — **فِي نَكَأَ الْعَدُوَّ**, and **فِي نَكَى** [q. v.]. (K.) By some rejected. (TA.) — **نَكَأَهُ حَقَّهُ** (like **زَكَأَهُ**, TA), inf. n. **نَكَؤُكَ**, *He paid him his due.* (K.) — **نَكَأَ تَنَكُّا** (S), **تَنَكَّهُ** (TA), and **تَنَكَّتْ** (S), for **تَنَكُّا** or **تَنَكُّا**, TA, *Mayest thou be made to have enjoyment in that which thou hast received, and not experience pain!* (S.) *Mayest thou gain what is good, and may harm not befall thee!* (T:) or, with the latter of the two verbs without (تَنَكُّ), *may God not make thee discomfited!* (AHeyth, L.) [Accord. to AHeyth, as mentioned in the TA, the latter verb in this proverb is written **تَنَكَّهُ** and **تَنَكَّهُ**; but the right reading is doubtless **تَنَكُّا** and **تَنَكَّهُ**: this is shown by the explanation there following.]

8. **اتَّكَأَتِ الْقَرْحَةُ** *The scab peeled off from the sore before it was healed, and it became moist in consequence.* (A, TA.) — **اتَّكَأَ مِنْهُ حَقَّهُ** (like **ازدكأ**, TA) *He received from him his due.* (K, TA.)

نَكَأَ and **زَكَأَ** *One who pays his debts, and does not put off.* (K.) — **نَكَأَةُ الطَّرِثُوثِ**, and **نَكَأَةٌ**, dial. form of **نَكَعَةٌ** [q. v.]. (K.)

نكب

1. **نَكَبُ** (S, K) and **نَكَبَ عَنْهُ**, aor. ٤, inf. n. **نَكَبْتُ**, (S, K) and **نَكَبْتُ**; and **نَكَبْتُ**, aor. ٤, inf. n. **نَكَبْتُ**; (M, L, K;) and

and **نَكَبَ** (inf. n. **تَنَكَّبَ**, TA;) and **نَكَبَ**; (K;) *He deviated, or turned aside, or away, from it, (K,) from the road, (S,) or from another thing. (TA.)* [You say] **نَكَبَهُ** (الطريق) being put in the accus. case, inf. n. **تَنَكَّبَ**, TA,) and [عَنِ الطريق] **نَكَبَ بِهِ**, *He deviated, or turned aside, or away, with him from the road; led him, or caused him to turn, aside, or away, from the road. (K.)* — [So] **نَكَبَهُ**, inf. n. **تَنَكَّبَ**, *He turned aside, or away, from him, and separated himself from him. (S.)* — **تَنَكَّبَهُ** *He went, or turned, aside, or away, or apart, from him; avoided him; went, or removed, to a distance, from him. (S.)* — **تَنَكَّبَ عَنْنَا** *He turned aside, or away, from us. (TA.)* — **نَكَبَ عَنْ طَرِيقٍ** **الصَّوَابِ**, aor. **نَكَبَ**, inf. n. **نُكُوبٌ**; and **نَكَبَ عَنْ** **الصَّوَابِ**; † *He deviated from the right course of action &c. (Az.)* — **نَكَبَتِ الرِّيحُ**, aor. **نَكَبَتْ**, inf. n. **نُكُوبٌ**, *The wind blew obliquely, in a direction between [the directions of] two [cardinal] winds. (K.)* See **نَكَبَ**. — **نَكَبَ**, aor. **نَكَبَ**, inf. n. **نُكُوبٌ**, *He threw, cast, or flung. (K, TA.)* — **نَكَبَ بِهِ** *He threw him down (K) عَلَى الارضِ upon the ground. (TA.)* — **نَكَبَ** and **نَكَبَ**, aor. **نَكَبَ**, inf. n. **نُكُوبٌ**, † *Fortune overcame him, or afflicted him: or smote him with an evil accident, a disaster, an affliction, or a calamity. (K.)* — **نَكَبَ** † *He was overcome, or afflicted, by fortune: or was smitten by fortune with an evil accident, a disaster, or the like. (S, TA.)* See **نَكَبَ**. — **نَكَبَ الْإِنَاءَ**, (aor. **نَكَبَ**, inf. n. **نُكُوبٌ**, TA,) *He [threw down, i.e.] poured out the contents of the vessel: (K:) but only said of what is not fluid; as dust and the like. (TA.)* — **نَكَبَ كِنَانَتَهُ**, inf. n. as above, *He inverted, or inclined, his quiver, (S,) so as to pour out the arrows contained in it: (TA:) or he scattered the contents of his quiver. (K.)* [See also **نَكَبَتْ**.] — **نَكَبَتْهُ الحِجَارَةُ**, aor. **نَكَبَتْ**, inf. n. **نُكُوبٌ**, *The stones wounded him, and made him bleed, [in the foot]. (S.)* **نَكَبَتْ الحِجَارَةُ رِجْلَهُ** *The stones wounded his foot, and made it bleed: or hit, or struck, or hurt, it. (K.)* **النُّكْبُ** is when a stone wounds, &c., a nail, a hoof, or a camel's foot. (TA.) — **نَكَبَتْ إصْبَعَهُ** *His toe was hit, or hurt, by the stones. (TA.)* — **نَكَبَ**, aor. **نَكَبَ**, inf. n. **نُكُوبٌ**, *He (a camel) had a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halted. (S.)* See **نَكَبَ**. — **نَكَبَ**, aor. **نَكَبَ**, inf. n. **نُكُوبٌ**, *He (a man) had a pain in his shoulder-joint. (TA.)* — **نَكَبَ عَلَى قَوْمِهِ** (S) and **نَكَبَ** (Lh, K,) † *He was, or acted as, مَنْكِبٌ over his people: (S, K:) or was عَرِيفٌ over them. (M.)*

نَكَبَهُ, inf. n. **تَنَكَّبَ**, *He removed, or put*

aside, or away, or out of the way, him, or it. Thus it is both trans. and intrans. (K.) See 1. — **نَكَبَهُ عَنْنَا** *Put him away from us; put him out of our way. (TA.)*

5. **تَنَكَّبَ** (S, K) and **نَكَبَ** (K) *He threw his bow, (S, K,) or his quiver, (K,) upon his shoulder; he shouldered it. (S, K.)* — **تَنَكَّبَ عَلَى قَوْسِي** *He leaned upon a bow: and, in like manner, upon a staff. (TA, from a trad.)* = See 1.

8: see 5.

نَكَبَ i. q. **نَكَبًا**, q. v. — See also **نَكَبَةٌ**.

نَكَبَ *An inclining in a thing: (S:) or what resembles an inclining in a thing. (M, K.)* — *A halting in a camel (ISd, K) by reason of a pain in his shoulder-joint: (ISd:) or a disease which attacks camels in the shoulder-joints, in consequence of which they halt: (S, K:) or only in the shoulder-joint. (El-'Adebbes, S, K.)*

نَكَبَةٌ *A hurt [of the foot] by a stone, causing a bleeding: or a hit by a stone [upon the foot].* Ex. **لَيْسَ دُونَ هَذَا الْأَمْرِ نَكَبَةٌ وَلَا ذُبَابٌ** *There is not in the way of the attainment of this thing a hurt [of the foot] by a stone, &c., nor a crack in the inside of the foot. (IAqr, ISd.)* [See also **ذُبَابٌ**.] Hence **نَكَبَةٌ** in the sense immediately following. (TA.) — † *A misfortune; an evil accident; a disaster; an affliction; a calamity: (S, K, TA:) as also نَكَبٌ (K:) pl. of the former نَكَبَاتٌ; (S;) and of the latter, نُكُوبٌ. (K.)*

نَكَبَةٌ *A heap of corn, not measured nor weighed: syn. صُبْرَةٌ. (K.)*

نَكَبٌ *The circuit (دَائِرَةٌ): in some copies of the S, دايرة: but this, as IKt says, is a mistake; and the former is the correct word: TA) of a hoof, (S, K,) and of a camel's foot. (S.)* See **مَنْكُوبٌ**.

النُّكْبِيَاءُ: see **نَكَبٌ**.

‡ **نَاكِبٌ** † **عَنْهُ**, and **أَنْكَبَ** **عَنِ الْحَقِّ** *A man deviating from the right course of action &c. (A.)* — **نَكَبَاءُ** [fem. of **نَكَبٌ**] an epithet applied to *Any wind that blows obliquely, taking a direction between [the directions of] two [cardinal] winds: (TA:) a wind that blows obliquely, deviating from the direction whence blow the right (القَوْمِ) [or the cardinal] winds: (S:) or a [particular] wind that blows obliquely, and takes a direction between [the directions of] two [cardinal] winds; (K;) which destroys the camels and sheep &c., and restrains the rain: (TA:) or a wind that blows in a direction between that of the east, or easterly, wind, (الصَّبَا) and that of the north, or northerly, wind, (الشَّمَالُ): (AZ, K:) that between the south, or southerly, and east, or*

easterly, winds, being called **جَرْبِيَاءُ**: (AZ:) [but see this word, and see below:] or what are termed **نُكْبُ الرِّيَّاحِ** [نُكْبٌ being pl. of **نَكَبًا**] are four: (IAqr, Th, S, K:) namely, first, the **نَكَبَاءُ الصَّبَا وَالْجَنُوبِ** *the wind that blows in a direction between that of the east, or easterly, and that of the south, or southerly, wind; also called الأَزْبُوبُ; (S, K;) which is a very thirsty wind, that dries up much the leguminous plants; but Et-Tarābulusee, in the Kf, and Mbr and IF, assert that the ازيب is the جنوب; not its نكباء: (TA:) second, the **نَكَبَاءُ الصَّبَا وَالشَّمَالِ** *the wind that blows in a direction between that of the east, or easterly, and that of the north, or northerly, wind; also called النُّكْبِيَاءُ, and called also الصَّابِيَةُ, and called also النُّكْبِيَاءُ; (S, K,) a diminutive meant to convey the opposite of a diminutive sense; for they find this wind to be very cold; (S;) it is very boisterous and very cold; unattended by rain or by any good: (TA:) third, the **نَكَبَاءُ الشَّمَالِ وَالذُّبُورِ** *the wind that blows in a direction between that of the north, or northerly, and that of the west, or westerly, wind; also called الجَرْبِيَاءُ; and termed النَّيْحَةُ الأَزْبُوبِ the opposite wind to the ازيب; (S, K;) a cold wind; (S;) and sometimes attended by a little rain; but Ibn-El-Ajdábee asserts that the جَرْبِيَاءُ is the شمال: (TA:) fourth, the **نَكَبَاءُ الْجَنُوبِ وَالذُّبُورِ** *the wind that blows in a direction between that of the south, or southerly, and that of the west, or westerly, wind; also called الهَيْفُ; (in the CK, الهَيْفُ) and termed النَّيْحَةُ النُّكْبِيَاءُ the opposite wind to the نكبياء; (S, K;) a hot wind (S) and very thirsty. (TA.)* Accord. to Ibn-Kubás, *the tract whence blows the نكباء [by which he means only the wind that blows from the north-east or thereabout] is that extending between the point where rises the ذُرَاعُ [or the asterism composed of the stars α and β of Gemini, E. 33° N., in central Arabia; or α and β of Canis Minor, E. 7° N., in the same latitude] and the pole-star: and the tract between the pole-star and the point where sets the ذُرَاعُ is the tract whence blows the شمال. Sh says, Each of the four [cardinal] winds has its نكباء, which is called in relation to it: that of the صبا is that which is between it and the شمال; [blowing from the north-east, or thereabout;] and it resembles it in gentleness; sometimes having sharpness, or vehemence; but this is seldom; only once in a long space of time: that of the دبور is that which is between it and the شمال; [blowing from the north-west, or thereabout;] and it resembles it in coldness: it is called الشَّمَالُ السَّامِيَّةُ: each of them is called by the Arabs شَامِيَّةُ: that of the دبور is that which is between it and the جنوب; blowing from the point where sets سُهَيْل [or Canopus; i.e., S. 29° W., in the latitude of central Arabia]; and it resembles it in its violence and boisterousness: and that of the جنوب****

is that which is between it and the صبا; [blowing from the south-east, or thereabout;] and it is the wind most resembling it in its softness and in its gentleness in winter. (L.) The pl. of نكبا is نكَبٌ, as shown above. (S, K &c.) [See also تَبَوُّعُ الشَّمْسِ, in art. تَبَع. — دَبُورُ نَكَبٍ [app. † نَكَبٌ, originally an inf. n., used as an epithet, and therefore applicable without ة to a fem. noun] i. q. نَكَبًا; [app., The دَبُورُ of the نَكَبَا; a south-westerly wind]. (TA.) — أُنْكَبُ A camel having a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halting: (S:) a camel that walks on one side, or inclining, or as though he walked on one side. (L.) — قَامَةٌ نَكَبًا An inclining pulley: and قَمِرٌ نَكَبٌ inclining pulleys. (TA.) — أُنْكَبُ † Overpowering, or oppressive; unjust, or tyrannical. (S, TA.) — الدَّهْرُ أُنْكَبُ † Fortune abounds with evil accidents, or disasters, or afflictions, or calamities; i. e. it deviates much, or often, from the right course: it will not remain in one state: or, accord. to one relation, الدهر انكث الخ. A proverb. (TA.) — أُنْكَبُ A man not having with him a bow. (S, K.)

مَنْكَبٌ (masc., Lh, K) The shoulder; i. e. the place of junction of the os humeri and the scapula, (S, K,) in a man &c.; (ISd;) the place of junction of the os humeri and the scapula and the [tendon called] حَبْلُ الْعَاتِقِ, in a man and a bird and any other thing. (TA.) [It seems to be regarded by some as originally signifying "a place of deflection." but] Sb denies its being a noun of place, because, were it so, it would be مَنْكَبٌ: he does not allow it to be included in the class of مَطْلَعٌ, because this is extr. Pl. مَنْكَبٌ. مَنْكَبٌ رَجُلٌ شَدِيدُ الْمَنْكَبِ signifies A man having a strong shoulder: as though the sing. were applied to denote each part of the joint, and the pl. to denote the whole. (TA.) — هَزَبُوا مَنْكَبَهُمْ † [They shook their shoulder-joints;] i. e., they rejoiced, or were joyful, or happy. (TA.) — خَبَارُكُمْ أَيْتَكُمْ مَنْكَبٌ فِي الصَّلَاةِ † [The best of you are the most easy of you in the shoulder-joints in prayer:] meaning, those of you who keep [most] still therein: or, as some say, those who [most readily] give room to such as enter the rank in prayer. (TA, from a trad.) — مَنَكَبُ الْفَرَسِ The star β in Pegasus. (El-Kazweenee &c.) — مَنَكَبُ الْجَوْزَاءِ The bright, and very great star, α, in the right shoulder-joint, of Orion. (El-Kazweenee &c.) — مَنَكَبٌ † The side of anything; or a lateral, or an adjacent, part, quarter, or tract, thereof: (K:) pl. مَنْكَبٌ. ex. سِرْنَا فِي مَنْكَبٍ مِنَ الْأَرْضِ We proceeded, or journeyed, along a side, or lateral part, of the land: and, in like manner, مِنْ

الجبل of the mountain: (TA:) so in the Kur, lxvii. 15, the pl. signifies the sides, &c., of the earth: (Fr:) or its roads, accord. to some: (TA:) or its mountains: (Zj:) which last signification in this case is preferred by Az: (TA:) or the sing. signifies an elevated place, or part, of the earth, or land. (S.) — الْمَنَاكِبُ † The feathers next after the قَوَادِمِ; [which latter are the anterior, or primary, feathers of a bird's wing;] (K:) the feathers of the wing of a vulture or an eagle that are next after the قَوَادِمِ, which are the strongest and most excellent of the feathers; (TA;) four [feathers] in the wing of a bird, next after the قَوَادِمِ: (S:) [the four secondary feathers of the wing:] in the wing of a bird are twenty feathers: the first of them are those called القَوَادِمِ; the next, الْمَنَاكِبِ; the next, الْإِبَاهِرِ; the next, الْخَوَا فِي; the next, الْكَلْبِي. (L.) It is a word without a sing. (K.) ISd says, I know not a sing. to it; but by analogy it should be مَنْكَبٌ. (TA.) — رَأَى † He feathered his arrow with feathers such as are described above. (TA.) — عَرِيفٌ † i. q. عَرِيفٌ, i. e. The intendant, superintendent, &c., of a people: or an aider, helper, or assistant, of a people: (K:) or the assistant of an عَرِيفٌ: (Msb:) one below an عَرِيفٌ: (IAth:) or the chief of the عَرَفَاءِ [pl. of عَرِيفٌ]; (Lth, S;) there being over so many عَرَفَاءِ a مَنْكَبٌ: (Lth [see عَرِيفٌ:]) pl. مَنْكَبٌ. (TA.)

مَنْكَبٌ عَنِ الْحَقِّ † [One who deviates much from the right course of action &c.] (TA.)

مَنْكَبٌ and نَكَبٌ, accord. to the copies of the K, but the latter word is a mistake for نَكِبٌ, Having the foot wounded, and made to bleed, by stones: or hit, or struck, or hurt, by stones. (K.) See 1. — مَنَكَبٌ † Overcome or afflicted, by fortune: or smitten with an evil accident, or the like. (S, TA.) See نَكَبٌ.

يَنْكَبُ [like يَحْمُورُ in measure: in the CK, مَنْكَبٌ:] A road deviating from the right course or direction. (K.)

نكت

1. نَكَتَ الْأَرْضَ, aor. نَكَتَ, inf. n. نَكَتٌ, (or نَكَتَ الْأَرْضَ) بِقَضِيبٍ, [&c.] TA.) He struck the ground with a stick, (S, M, K,) or with his finger, (M,) so that it made a mark, or marks, upon it, (S, K,) with its extremity; an action of one reflecting, or meditating, and anxious. (TA.) [Thus our Saviour seems to have done in the case of the woman taken in adultery: see S. John viii. 6 and 8.] — Also, He struck the ground with pebbles. (TA.) — Hence, † He reflected, or meditated, and talked to himself (TA, from a trad.) —

نَكَتَ, aor. نَكَتَ, (S, K,) inf. n. نَكَتٌ, (K,) He (a horse) bounded (نَبَا, S, K,) from the ground, (S,) in running. (TA.) — نَكَتَهُ He threw it down upon the ground. (TA.) — نَكَتَ كِنَاتَهُ He scattered the contents of his quiver. (TA.) See نَكَبٌ. — طَعَنَهُ فَتَكَتَهُ He thrust him, or pierced him, and threw him down upon his head. (As, S, K,*) — نَكَتَ It (a cooked bone, containing marrow,) was struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.) نَكَتَ الْعَظْمُ The marrow of the bone was taken out, or extracted. (Abou-Ameythel.) Mentioned in art. نَقَتَ, q. v. (TA.) — نَكَتَ فِي كَلَامِهِ, and فِي قَوْلِهِ, [aor. نَكَتَ, inf. n. نَكَتَ? (in the TA, the verb is written without the syll. points, but the form commonly known in the present day, and occurring in many late works, is نَكَتَ, inf. n. تَنَكَيْتَ; † He made use of nice, or subtle, sayings, expressions, or allusions, such as are termed نَكَتٌ, pl. of نَكَتَةٌ). (A.) — نَكَتَ فِي الْعِلْمِ بِمُؤَافَقَةِ فُلَانٍ أَوْ مُخَالَفَةِ فُلَانٍ He alluded (أَشَارَ) [with respect to science, to the agreement of such a one, or the disagreement of such a one]. (L.)

2. نَكَتَ الرُّطْبُ, inf. n. تَنَكَيْتَ, The dates began to ripen [and to become speckled]. (Msb.) — See 1.

8. نَكَتَ He was thrown down upon his head; or fell down upon his head, having been thrust, or pierced. (S, K,*)

نَكَتٌ: see نَكِيَةٌ.

نَكَتَةٌ A point; a dot; a speck; a minute spot; i. q. نَقْطَةٌ: (S, K:) pl. نَكَتٌ, (Msb, &c.) agreeably with analogy, (TA,) and نَكَاتٌ, (K,) deviating from analogy, and, accord. to some, نَكَاتٌ, in which the ل is said to be added لِلإِشْبَاعِ, or to render the sound of the fet-hah full, like رُحَالٌ: (TA:) the last of these pls. has been heard [from the classical Arabs]; (Esh-Shiháb, in the Expos. of the Shifá;) or it is vulgar. (Msb.) — نَكَتَةٌ [A small spot, or mark,] resembling dirt upon a mirror: (K:) نَكَتَةٌ سَوْدَاءٌ A small [black] mark, like a spot, or dot, resembling dirt upon a mirror or a sword or the like. (L, from a trad.) — نَكَتَةٌ [A spot in the eye;] what resembles a وَفْرَةٌ in the eye. (L.) — [نَكَتٌ † seems to be a quasi-pl. of نَكَتَةٌ, like as نَقْطٌ is said to be (by some persons in the present day) of نَقْطَةٌ, and to signify Any small spots, or specks, in a thing, differing therefrom in colour. Such I suppose to be meant by the words in the L, نَكَتَةٌ = كَلَّ نَقْطٌ فِي شَيْءٍ خَالَفَ لَوْنَهُ نَكَتٌ † A nice, subtle, subtly excogitated, quaint,

facetious, or witty, saying, expression, or allusion, (أَلْفِيفَةٌ) that makes an impression upon the heart; from النَّكْتُ [the striking the ground with a stick &c., so as to make a mark, or marks, upon it with its extremity]: also, a question educed by reflection, [بِالتَّفَكُّرِ, as the passage here translated is given in the Kull, p. 362, but in the TA بالنقل, which is an evident mistake, as might be shown by many authorities,] which makes an impression upon the heart, on hearing or considering which one generally makes marks upon the ground with the finger or the like: (El-Fenâree's Expos. of the Telweeh:) a nice, or subtle, saying, expression, or allusion, that requires one to reflect, and [induces one] to make marks upon the ground with a stick or the like: (from a scholium quoted by De Sacy, Anthol. Gr. Ar., 303:) [a nice, subtle, abstruse, or mystical, point, or allusion: the point of a saying or sentence, especially one that is difficult to be understood: a conceit expressed in words difficult to be understood: a quaint conceit: a point of wit: a facetious saying or allusion: pl., generally, نَكْتُ. — جَاءَ بِنَكْتَةٍ † [He uttered a nice, or subtle, saying, expression, or allusion, &c.]. (A.)

نَكِيْتُ Spoken against; having his reputation wounded. (TA.)

نَكَتَ (and نَكَّتَ TA) † One who speaks much, or frequently, against others; who wounds the reputations of others, much, or frequently. (K.) — زَيْدٌ نَكَتَ فِي الْأَعْرَاضِ † Zeyd is one who wounds the reputations of others much, or frequently. (TA.)

نَاكَتْ A distortion in a camel's elbow, so that it lacerates his side: (El-'Adebbes El-Kinânee, §, K:) or the cutting of a camel's side by his elbow: (L:) or [that fault in a camel] when his elbow makes a mark, or marks, upon his side: in this case you say, بِهِ نَاكَتْ: but when it makes an incision, or incisions, in his side, you say بِهِ حَازَتْ: (IAq) or نَاكَتْ is similar to نَاحَزَتْ, i. e. the elbow's striking, and making a mark, or marks, upon the edge of the callous lump beneath his breast; in the case of which you say بِهِ نَاكَتْ: (Lth:) and nearly the same is said in the A. (TA.)

مَنْكُوتٌ A cooked bone, containing marrow, that is struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.)

مُنَكَّتٌ: see نَكَتَ. — رَطْبَةٌ مُنَكَّتَةٌ A date beginning to ripen [and to become speckled]. (§, K.)

ظَلِيفَةٌ مُنَكَّتَةٌ The extremity of the curved piece of wood termed حِنُو in the kind of saddle called

نكج — نكت

قَتَبَ, and in that called إِكْفَاف, when it is short, and wounds the side of the camel. (TA.)

نكت

1. نَكَتَ, (§, K,) aor. ُ, (K, Mṣb,) and َ, (K,) inf. n. نَكْتُ, (TA,) He undid [the threads of] a garment of the kind called كَسَاء, &c.: (Mṣb:) he undid, or untwisted, a rope. (§, K.) — نَكَتَ السَّوَاكُ, aor. ُ, inf. n. نَكْتُ; He, or it, made the head of the tooth-stick to be uncompacted, disintegrated, disunited, or separated, in its fibres: and so the verb signifies with respect to other things. (TA.) [See also 8.] — نَكَتَ, (aor. ُ, and َ, K, inf. n. نَكْتُ, TA,) † He dissolved, violated, or broke, a covenant, or compact, (§, K,) or an act of inauguration, &c. (TA.) — نَكَتَ عَنِ الْأَمْرِ i. q. نَكَصَ (Aboo-Turâb, in TA, art. نكص.)

5: see 8.

6. تَنَاقَضُوا عُهُودَهُمْ † They mutually dissolved, or broke, their covenants, or compacts; syn. تَنَاقَضُوا. (K.)

8. انتكث It (a garment of the kind called كَسَاء, &c., Mṣb, or a rope, §, K) was undone, or untwisted. (§, K, &c.) — انتكث السَّوَاكُ [so accord. to the TA: in the K, † نَكَتَ:] (TA:) and † تَنَكَّتَ, (TA, in art. شعث,) The head of the tooth-stick became uncompacted, disunited, or separated, in its fibres. (TA.) — انتكث [He was, or became, emaciated, or lean; he (a camel) became lean after having been fat. See 4, in art. رأى] — انتكث † It (a covenant, or compact, § and K, or an act of inauguration, &c., TA,) was dissolved, violated, or broken. (§, K, &c.) — † انتكث مِنْ حَاجَةٍ إِلَى أُخْرَى (K,) or † انتكث مِنْ حَاجَةٍ إِلَى أُخْرَى † He turned from a thing that he wanted to another thing, (§, K,) having desired, or sought, the former. (TA.)

نَكَتَ What is undone, to be spun again, (A, Mṣb,) of the garments called أَكْبِيَّة, and of the stuff of the tents called أُخْبِيَّة: (A:) pl. أَنْكَاتُ: (Mṣb:) or threads of an old and worn-out stuff, of wool or hair, untwisted, and mixed with new wool [or hair], and beaten with مَطَارِق, and spun a second time: or old and worn-out thread of wool or common hair or the soft hair called وَبَر; so called because it is untwisted, and twisted again: (TA:) it is when the old and worn-out materials of the garments called اَكْبِيَّة (and of the tents called اُخْبِيَّة, §) are undone, to be spun again. (§, K.) [SM seems to have understood, from the expl. in the § and K, that نَكَتَ is an inf. n.; for he adds,] the subst. is نَكِيَّة: (TA:) [i. e., this last word has the signification assigned

above to نَكَتَ, from the A and Mṣb]. — هِيَ مِنَ الْأَنْكَاتِ, and تَغْرُلُ التَّنَكُّتَ, She spins what has been undone, to be spun again, &c. (A.) — حَبْلٌ نَكْتُ, and † نَكِيْتُ, (TA,) and أَنْكَاتُ, and † مَنْكُوتٌ, (K,) A rope undone, or untwisted, (K, TA,) at its end. (TA.)

نَكَاتُ Pustules which come forth in the mouths of camels: (K:) as also نَكَاتُ. (TA.) — A disease in the نَكَفَاتِن of a camel, which are two prominent bones by the fat parts of the two ears: it is also called نَكَافُ. (TA.)

نَكِيْتُ: see نَكَتَ.

نَكَاتَةُ The broken particles of the end of a سَوَاك [or tooth-stick], remaining in the mouth. (K.) — Also, What is undone, or untwisted, of the end of a rope, (K,) &c. (TA.)

انتكث الحَبْلُ: see نَكَتَ. — Subst. from الحَبْلُ انتكث [What is undone, or untwisted, of a rope]. (TA.) — † Breach of promise; syn. خُلْفٌ. (§, K.) Ex. قَالَ فُلَانٌ قَوْلًا لَمْ يَكَيْتْهُ فِيهِ. Such a one said a saying in which was [intended] no breach of promise. (§.) — † A difficult, or an arduous, affair, or case, in which a people dissolves, or breaks, (تَنَكُّتٌ) [its covenants, or compacts]. (§, K.) — A great affair. (TA.) — The utmost of one's endeavour, or effort: (§, K:) power, or strength: (K:) pl. نَكَاتٌ. (TA.) Ex. بَلَغَ فُلَانٌ نَكِيَّةً بِعَمْرِهِ. Such a one exerted the utmost endeavour, or effort, [or power, or strength,] of his camel, in journeying. (§.) [See also نَجِيَّة.] — نَكِيَّةٌ Nature; natural, or native, disposition, temper, or other property. (K.) — النَكِيَّةُ † The mind; the soul; syn. النَّفْسُ: (§, K:) so called because the vexation of those things of which it is in need dissolve (تَنَكُّتٌ) its powers, and old age destroys it: the ى is added because it is a subst. (TA.) Ex. فُلَانٌ شَدِيدُ النَكِيَّةِ. Such a one is strong in mind. (§.) Pl. نَكَاتٌ. (TA.)

نَكَتَ One who undoes, or untwists, thread, and twists it again, or, to twist it again. (TA.) [See نَكَتَ.] — نَكَتَ لِعَهْدٍ † One who is wont to dissolve, violate, or break, his covenant, or compact. (TA.)

نَكَتَ: see مَنْكُوتٌ.

مُنَكَّتٌ Emaciated; lean: (K:) a camel that has been fat, and has become lean. (TA.)

نكج

1. نَكَجَ, (§, K, &c.,) aor. َ, (Mṣb, K,) and َ, (K,) the latter agreeable with analogy, but by some rejected, and the former contr. to analogy, but more common, and the form used

in the *Kur*, (TA,) the only instance of an aor. of this form from a verb having ح for its last radical letter, except *ينضح* and *يمنح* and *ينبع* and *يأزح* and *يأنح* and *يرجع* and *ينبع* and *يملح*, (ISd,) [and *يضح*] inf. n. *نكاح* (§, *K*, &c.) and *نكح*; (ISd, *K*;) *Inivit feminam*: and (sometimes, §) *he married, took in marriage, or contracted a marriage with, a woman*: as also *استنكح* (§, *K*, &c.) [and *ناكح*, inf. n. *مُنَاكِحَةٌ*:] used only with reference to a man: (ISd:) but Th uses it with reference to flies: (TA:) J says, that it is sometimes used in the latter sense; but accord. to the *Mṣb* it is more commonly so used; (MF;) and it is used only in this sense in the *Kur*: (TA:) IF and others say, that it signifies coitus; and coitus without marriage; and marriage without coitus: (*Mṣb*;) [but] in the Time of Ignorance, when a man demanded a woman in marriage he said, *انكحيني*; and when he desired fornication, he said, *سافجيني*. (TA, in art *سَفَح*.) It is disputed whether it be proper or tropical in these two senses; or proper in one, and tropical in one: (MF:) it is said to be from *نكحه الدوى*, or from *نكح المطر* *تَنَاكَحَتِ الْأَشْجَارُ*, or from *الأرض*; and if so, it is tropical in both the above senses; and the opinion that it is so is confirmed by this, that the signification of marriage is not understood unless by a word or phrase in connexion with it, as when you say *نكح في بني فلان* [he took a wife from among the sons of such a one]; nor is that of coitus unless by the same means, as when you say *نكح زوجته* [inivit conjugem suam]; and this is one of the signs of a tropical expression. (*Mṣb*.) — *نكحت* She married, or took a husband. (§, *K*.) — *نكح* *المطر الأرض* The rain became commingled with the soil: (*Mṣb*;) or, rested upon the ground so as to soak it; syn. *اعتمد عليها*: (*K*;) as also *ناكها*. (L.) — *نكحه الدوى* The disease infected him (خامره), and overcame him. (*Mṣb*.) — *نكح* *التعاس عينه* Drowsiness overcame his eye; (*K*;) as also *ناكها*: and in like manner *استنكح* *النور عينه* sleep overcame his eye. (TA.)

3: see 1.

4. *انكحه المرأة* He married the woman to him. (TA.) — *انكحها* He married the woman; i. e. gave her in marriage. (§, *K*.) — *انكحوا* *الحمى أخفاف الإبل* [Accustom ye the feet of the camels to pebbles]. (A.)

6. *تناكحوا* They intermarried; contracted marriages together. (Commencing a trad. in the *Jámi' eṣ-Ṣagheer*.) [And *تَنَاكَحَا* *Se invicem*

futuerunt: see 6, in art. *رَدَف*.] — *تَنَاكَحَتِ الْأَشْجَارُ* The trees became drawn, or connected, together. (*Mṣb*.)

10: see 1.

نكح and *نكح* subst. from *انكحها*, [The act of giving a woman in marriage]. (*K*.) — [These two words are properly quasi-inf. ns. of *انكح*, signifying as explained above; and, like inf. ns., may be used as epithets, meaning *A giver of a woman in marriage*, correlative to *خطب*.] It was a custom, in the time of paganism, for a man to come to a tribe asking for a woman in marriage; and he would stand up in their assembly, and say *خطب*, i. e., I have come as an asker of a woman in marriage; whereupon it would be said to him *نكح*, meaning *We marry her to thee, or give her to thee in marriage*, [or, more lit., *we are givers of her in marriage*: for an inf. n. or quasi-inf. n. used as an epithet is used without variation as sing., dual., and pl.; and masc. and fem.]. *نكح* was also said: but *نكح* is here said for the sake of resemblance to *خطب*.

(L.) You say *هو نكحها* He is the person who gives her in marriage: and *هي نكحته* She is the person whom he gives in marriage. (Lh, L.) — *نكح* and *نكح*, [and, accord. to Lth and Ish, *نكح*: see *إيد*:] are also two words by which the [Pagan] Arabs used to take women in marriage: (§) [meaning *A giver of a woman in marriage*]. (MF, in art. *خطب*.) A man used to say to Umm-Khárijuh, in asking her in marriage, *خطب*, and she used to reply *نكح*: hence the saying *أسرع من نكاح امرء خارية* [Quicker than the marriage of Umm-Khárijuh]. (§, *K*.) [See *خطب*].

نكح: see *نكح*.

نكح: see *نكح*.

نكح (*K*) and *نكح* (§, *K*), and *رجل نكحة* A man who marries much, or often: (§, *K*, TA:) AZ explains the former by *شديد التكاك*, [app. meaning *vehement in coitus*], and mentions as its pl. *نكحات*: (TA:) [and *نكاح* (A, TA, art. *تيس*, &c.) signifies the same.]

نكح: see *نكح*.

نكح (§, *K*) and *نكحة* (*K*), the latter occurring in poetry, (TA,) A woman married; (TA;) having a husband. (§, *K*, TA.) Ex. *هي نكح في بني فلان* She has a husband among the sons of such a one. (§.)

منكح and *منكحة*: see *منكح*.

منكح (*K*): *نساء*: (*K*;) a pl. having no sing.; or its sing. is *منكح*; [or

منكح, which occurs in the § and *K*, art. *علت*, evidently as signifying a wife; as though being a place of *نكاح*;] or *منكحة*. (TA.) — *إن المنكح خيرها الأبتكار* [Verily the best of women to take in marriage are virgins]. A proverb. (TA.)

نكد

1. *نكد*, aor. *نكد*, (§, *K*, &c.) inf. n. *نكد*, (§, L, *Mṣb*.) *It* (a man's life) *was, or became, hard, or strait, and difficult*. (§, L, *Mṣb*, *K*.) — *نكد* *It* (a she-camel's milk) *became deficient*. (R.) — *نكدت* *It* (water) *became exhausted*. (A.) — *نكدت* *الركبة* The well came to have little water. (§, L, *K*.) — *نكد*, aor. *نكد*, inf. n. *نكد*, *He was, or became, unpropitious, and mean*: (L:) *he became hard, or difficult*: (*Mṣb*;) *he gave little: or gave not at all: you say also نكد بحاجتنا* *he was niggardly of that which we wanted*. (L.) — *نكد حاجته*, aor. *نكد*; (*K*;) or *نكده حاجته*, (L.) *He withheld from him, or refused him, his want*. (L, *K*.) — *نكده*, aor. *نكد*, *He withheld from him, or refused him, what he asked: or* [in the *C_K*, and] *the same*, (*K*;) or *نكده ما سأله*, aor. *نكد*, inf. n. *نكد*, (L,) *he gave him not save the least of what he asked*. (L, *K*.) — *نكد*, [in measure] *like* *عني*, *He had many askers and gave little*. (*K*.) — *نكد*, aor. *نكد*, *He* (a raven or crow) *croaked with his utmost force*; (A, *K*;) *as though vomiting*; as also *تنكد*. (A.)

2. *نكد عطاه باليمن* He impaired his gift by reproach. (A.) — *نكد وسفه* He spent, or exhausted, what he possessed, in consequence of frequent petitions. (A.) — *نكده* He vexed, distressed, or troubled, him; (*Gol*, from *Meyd*;) [as also *نكد عليه*].

3. *نكده* He treated him, or behaved towards him, with hardness, harshness, or ill-nature. (§, L, *K*.)

4. *سأله فأنكده* He asked of him, and found him hard, or difficult, (A, L,) and mean, or niggardly: (L:) or *found him to have only what was scanty, or little*. (L.) — *سأله فأنكده* He sought, or desired, of him a thing that he wanted, and he was niggardly. (A.)

5. *تنكد* [He became vexed, distressed, or troubled]. (A.) See *Bd*, in *lxviii*. 25: and see 1.

6. *تناكدا* They treated each other with hardness, harshness, or ill-nature. (§, L, *K*.)

نكد: see *نكد*, and *نكد*.

نكد and *نكد* Scantiness of a gift; (L, *K*;) and its not being enjoyed, or found pleasant, by the receiver. (L.) — See what follows.

نكدا له وجحدا, and *نكدا له وجحدا*, [May God decree straitness, or difficulty, to him, and

poverty]: forms of imprecation. (L.) — **نَكْدٌ** Anything that brings evil upon the person whom it affects. (L.) See **نَكِدٌ**.

نَكْدٌ [Hard, strait, or difficult; applied to a man's life; (see 1;) and to fortune, as in an ex. voce **إِبْدٌ**.] — Water little in quantity. (L.) — **لَا يَخْرُجُ إِلَّا نَكْدًا** in the **Ḳur**, [vii. 56,] accord. to the common reading, or **نَكْدًا**, accord. to the reading of the people of El-Medeeneh, or, as it may be read, accord. to **Zj**, **نَكْدًا** and **نَكْدًا**, means, accord. to **Fr**, It [the herbage] will not come forth save with difficulty: (L:) or, scantily and unprofitably. (Beyd.) — **نَكْدٌ** (S, A, L, Mṣb, K,) and **نَكْدٌ** and **نَكْدٌ** and **أَنْكَدٌ** (L, K) A man who is unpropitious, (L, K,) and mean, (L,) and hard, or difficult: (S, A, L, Mṣb, K:) and a people you term **أَنْكَادٌ** and **مَنْكِيدٌ** (S, L, K) and **نَكْدٌ** and **نَكْدٌ**. (A.) — **نَكْدٌ** and **أَنْكَدٌ** A man that brings evil upon others. (L.)

نَكْدٌ Hardness, or difficulty, in a man. (A.) See **نَكِدٌ**.

أَرْضُونَ نَكْدًا Lands possessing little goods. (L.) **أَنْكَدٌ**: see **أَنْكَدٌ**.

أَنْكَدٌ — **نَكْدَاءٌ** A she-camel abounding with milk; (IF, L, K;) as also **نَكْدٌ**: (L:) a she-camel that has no young one living, and therefore abounding with milk, because she does not suckle; (L, K;) so **نَكْدَاءٌ مَعْلَاتٌ**, of which the pls. occur in a verse of El-Kumeyt cited voce **شَحَبٌ**: (S:) also, contr., a she-camel having no milk: (IF, A, K:) or having little milk; as also **نَكْدٌ**: and both words, a she-camel whose young one has died: (L:) pl. (of both words, L) **نَكْدٌ** (S, L, K.) See also **مَكْدَاءٌ** — **أَنْكَدٌ** Unfortunate; unlucky. (S.) See **نَكِدٌ**.

مَنْكُودٌ: see **مَنْكُودٌ**.

مَنْكُودٌ A small, or scanty, gift; (A, L, K;) as also **مَنْكُودٌ**. (A.) — **مَنْكُودٌ** A man having many askers and giving little: (TA:) or a man pressed with petitions; as also **مَعْرُوكٌ** and **مَشْفُوءٌ** and **مَعْجُوزٌ**. (IAḡr, L.)

جَاءَهُ مَنِكْدًا He came to him unwelcomely: or, empty: or, as **Th** says, it is correctly **مَنْكِرًا**, from **نَكِرَ**, though **أَنْكَزَ** as meaning "his wells became exhausted," has not been heard. (L.)

نكر

1. **نَكِرَ**: see 4, in several places. — **نَكِرَ**, inf. n. **نَكَارَةٌ**, [He was, or became, ignorant: or perhaps only the inf. n. of the verb in this sense is used: see **نَكَارَةٌ**, below. — And, contr., He possessed cunning; meaning both intelligence with craft

and forecast; and simply intelligence, or skill and knowledge: or perhaps only the inf. n. of the verb in this sense is used: see **نَكِرَ**. —] It (a thing, or an affair,) was, or became, **مَنْكِرٌ** [app. here meaning disapproved; or bad, evil, abominable, or foul; or disallowed]. (A.) — Also, (S, K,) inf. n. **نَكَارَةٌ**, (TK,) or **نَكْرَةٌ**, (TA,) It (a thing, or an affair,) was, or became, difficult, hard, arduous, or severe. (S, K.)*

2. **نَكِرَهُ**, (inf. n. **تَنْكِيرٌ**, Mṣb,) He changed, or altered, him or it, (S, A, Mṣb, TA,) to an unknown state, (S, TA,) so as not to be known; (TA;) [he disguised him or it.] It is said in the **Ḳur**, [xxvii. 41,] **أَلْزَمُوا لَهَا عَرْشَهَا** Alter ye her throne so that it may not be known to her. (TA.) See also 4, last signification but one. — [In grammar, He made it (a noun) indeterminate.]

3. **نَاكِرَهُ**, (S, TA,) inf. n. **مَنْكِرَةٌ**, (A, K,) He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; or he practised with him mutual deceit, guile, or circumvention; syn. **دَاهَاهُ** and **خَادَعَهُ**: the inf. n. is also explained by **مُرَاوَعَةٌ** as well as **مُخَادَعَةٌ** [both of which signify the same]. (TA.) — Hence, (TA,) He contended with him in fight; (S, K;) and in war, or hostility. (A, K.) It is said of **Mohammad**, by **Aboo-Sufyán** (S, TA) **Ibn-Hārb**, (TA,) **لَمْ يَنَازِكْ أَحَدًا إِلَّا كَانَتْ مَعَهُ** **الْأَمْوَالُ** (S, TA,) meaning, He did not war with any one without being aided by terror [cast into the hearts of his opponents]. (TA.) And one says, **بَيْنَهُمَا مَنَازِرَةٌ** Between them two is war, or hostility, (A, TA,*) and fighting. (TA.)

4. **إِنْكَارٌ**, (S, A, Mṣb, K, &c.,) inf. n. **إِنْكَارٌ**; (Mṣb, &c.;) and **نَكِرَهُ**, (S, A, Mṣb, K, &c.,) aor. ٤, (L,) or it does not admit the variations of tense like other verbs, (IKṭṭ, Mṣb,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. **نَكِرَ** (K) and **نَكِرَ** and **نَكِرَ** (S, K) and **نَكِرَ**; (K;) and **أَسْتَكِرُهُ**; (S, M, A, K;) and **تَنَازَرَهُ**; (M, K;) signify the same; (S, A, Mṣb, K, &c.;) i. e., He ignored, was ignorant of, did not know, failed to know, or [rather] was unacquainted with, it (i. e. a thing, or an affair, IKṭṭ, K) or him (a man, S); syn. **جَهَلَهُ**; (Kṭ, K;) or contr. of **عَرَفَهُ**: (S, * IKṭṭ, Mṣb:) [see also **نَكَارَةٌ**:] some, however, say, the **نَكِرَ** has a more intensive signification than **أَنْكَرَ**: and some, that **نَكِرَ** has for its objective complement an object of the mind; and **أَنْكَرَ**, an object of the sight: (A, TA:) or [the converse is the case;] **نَكِرَ** has for its objective complement an object of the sight; and **أَنْكَرَ**, an object of the

mind: (Kull, p. 81:) [but both forms seem to have been generally used indiscriminately.] El-Aḡshā says,

• وَأَنْكَرْتَنِي وَمَا كَانَ الَّذِي نَكِرْتُ •
• مِنَ الْحَوَادِثِ إِلَّا الشَّيْبَ وَالصَّلْعَا •

[And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head]. (S, TA.) And it is said in the **Ḳur**, [xi. 73,] **نَكِرَهُمْ** وَأَوْجَسَ مِنْهُمْ خِيفَةً [He knew not what they were, and conceived a fear, or a kind of fear, of them]: (TA:) **نَكِرَهُمْ** here signifies **أَنْكَرَ ذَلِكَ مِنْهُمْ**: (Jel:) or it means **أَنْكَرَهُمْ**: [q. v. infra]. (Bḡ.) — **أَنْكَرَهُ** also signifies He denied, or disacknowledged, it; (L, art. **جحد**; [and this signification, as well as the first, may be meant to be indicated by those who say that **نَكِرَهُ** signifies the contr. of **عَرَفَهُ**]; [and so **نَكِرَهُ** for] **إِنْكَارٌ** signifies i. q. **جَحُودٌ**, (S, TA,) and so **نَكِرَانٌ** [which is an inf. n. of **نَكِرَهُ**]. (TA.) [In this sense it is doubly trans.:] you say, **أَنْكَرْتَهُ حَقَّهُ**, meaning, I denied, or disacknowledged, to him his right. (Mṣb.) The cause of **إِنْكَارٌ** with the tongue is **إِنْكَارٌ** with the mind, but sometimes the tongue denies, or disacknowledges, (**يُنَكِرُ**) a thing when the image thereof is present in the mind; and this is lying; as is the case in the following passage of the **Ḳur**, [xvi. 85,] **يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا** [They confess, or acknowledge, the favour of God; then they deny, or disacknowledge, it]. (B.) See also **نَكِيرٌ**. — Also, He deemed it strange, extraordinary, or improbable. (MF, voce **عَجَبٌ**.) — [Also He denied, or negated, it. — He disbelieved it. — And He disapproved it; he disliked it; he deemed it, or declared it to be, bad, evil, abominable, or foul; he disallowed it: so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of **Abraham**, when the angels came to him, and he saw that their hands did not touch the meat which he had brought to them, **نَكِرَهُمْ**, meaning, **أَنْكَرَ ذَلِكَ مِنْهُمْ**, [He deemed that conduct of their's evil, or disapproved it: or, perhaps, he did not know what that conduct of their's was, or what it indicated]: **نَكِرَ** and **أَنْكَرَ** and **أَسْتَكِرَ** [of which last see an ex. voce **تَبِهَرُ**] signify the same. (Bḡ, xi. 73.) And you say, **أَنْكَرْتُ عَلَيْهِ فَعَلَهُ**, meaning, I blamed, or found fault with, his deed, and forbade it; I disapproved and disallowed his deed: (Mṣb:) [and I manifested, or showed, or declared, disapproval, or disallowance, of his

deed: and in like manner, **أُنْكُرْتُ عَلَيْهِ**, elliptically; **فَعَلَهُ**, (his deed,) or **قَوْلَهُ**, (his saying,) or the like, being understood; like **عَبَّرَ عَلَيْهِ** for **فَعَلَهُ** or the like: see **نَكِيرٌ**. — **إِنْكَارٌ** also signifies The *changing* [a thing; like **تَنْكِيرٌ**]: (T, Mṣb, TA:) or the *changing what is مُنْكَرٌ* [here app. meaning *disapproved*: see **نَكِيرٌ**, which is syn. with it, but is a simple subst.]. (S, TA.) — **مَا أَنْكَرَهُ** *How great is his cunning!* meaning both *his intelligence and craft, and forecast*; and simply, *his intelligence, or skill and knowledge*. (TA.) And **مَا كَانَ أَنْكَرَهُ** *How great was his cunning, &c.* (TA.)

5. **تَنَكَّرَ** *He, or it, changed, or altered, himself, or itself; or became changed, or altered*; (S, A, Mṣb, TA;) *to an unknown state*: (S, TA:) [he assumed an unknown appearance: he disguised himself; or became disguised:] *he became changed or altered in countenance by anger so that he who saw him did not know him*: (Ḥar, p. 144:) or **تَنَكَّرَ** signifies the *changing, or altering oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes*. (T, K.) — **إِيَّاكَ وَالتَّنَكُّرُ** *Avoid thou evil disposition*. (Mgh.) — **تَنَكَّرَ لِي** *Such a one [became changed, or altered, in countenance to me by anger so that I did not know him; or] met me in a morose manner*. (A, TA.) [In art. **شَف** in the K, **تَنَكَّرَهُ** occurs.]

6. **تَنَاصَرُوا**: see 4, first signification. — **تَنَاصَرُوا** *He feigned ignorance*. (S, A, K.) — **تَنَاصَرُوا** *They acted with mutual hostility*. (T, S, A, K.)

10. **اِسْتَنْكَرَهُ**: see 4, first signification, and also in the latter part. — **اِسْتَنْكَرَ** also signifies The *inquiring respecting, or seeking to understand, a thing, or an affair, which one disapproves*; (K, TA;) *when one disapproves confirming, or establishing, the opinion expressed by an inquirer, or disapproves that his opinion should be contrary to what he has expressed*. (TA.)

نَكْرٌ: see **نَكِيرٌ**. — See also **نَكْرٌ**.

نَكْرٌ (S, K) and **نَكْرٌ** [but the former is the more common] and **نَكَارَةٌ** (S, A, K) and **نَكَارٌ** (A, K) *Cunning*; meaning both *intelligence mixed with craft and forecast*; and [simply] *intelligence, or sagacity, or skill and knowledge*; syn. **دَهَاءٌ**; (S, A, K;) and **فِطْنَةٌ**. (A, K.) See also **نَكْرٌ**. You say of a man who is intelligent and evil, or cunning, **مَا أَشَدَّ نَكْرَهُ**, and **نَكْرُهُ** [How great is his cunning, &c.!] (S.) And **فَعَلَهُ مِنْ نَكْرِهِ**, and **نَكَارَتِهِ**, *He did it of his cunning, &c.* (TA.) And it is said in a trad. of Mo'awiyeh, **إِنِّي لَأَكْرَهُ** *Verily I hate cunning* (الدَّهَاءَ) *in the man*. (TA.) — **نَكْرٌ**, as an epithet, applied

to a thing, or an affair, *Difficult, hard, arduous, or severe*; as also **نَكْرٌ** (M, A, K) and **نَكِيرٌ**: (TA:) and *i. q.* **مُنْكَرٌ**, q. v. (S, A, K.)

نَكْرٌ [app. *Difficulty, hardness, arduousness, or severity*]; a subst. from **نَكْرٌ**, in the sense of **صَعْبٌ** [It was difficult, &c.]. (IKtt, TA.)

نَكْرٌ: see **نَكِيرٌ**, in two places.

نَكْرٌ and **نَكْرٌ** (S, K) and **نَكْرٌ** and **مُنْكَرٌ** (K,) epithets applied to a man, *Possessing cunning*; or *intelligence mixed with cunning and forecast*; (S, K;) and [simply] *intelligent, or skilful and knowing*: (K:) and so, applied to a woman, **نَكْرٌ** (K) and **نَكْرٌ** (L, TA [but this is probably a mistake for **نَكْرٌ**]) and **نَكْرَاءٌ**, but **أَنْكَرٌ** is not applied to a man in this sense, (Az, TA,) nor is **مُنْكَرَةٌ** to a woman: (TA:) pl. of the first and second (S, K,) and third, **أَنْكَارٌ**: (S, K:) and of the last, **مَنَاجِيرٌ**; (Sb, S, K;) or, applied to men, **مُنْكَرُونَ**; and to other things, **مَنَاجِيرٌ** [which is irreg.]. (Az, TA.) — Also, **نَكْرٌ** and **نَكْرٌ** One who disapproves what is bad, evil, abominable, or foul; expl. by **يُنْكَرُ الْمُنْكَرَ**: pl. as above. (S.)

نَكْرٌ: see **نَكْرٌ**: and **مُنْكَرٌ**. — See also **نَكْرٌ**, in two places.

نَكْرَةٌ a subst. from **إِنْكَارٌ**, (K,) with which it is syn., [app. signifying (like **نَكْرَةٌ**) *Ignorance*: or *denial*: or *disapproval, or the like*], (TK,) like **نَكْرَةٌ** from **إِنْغَائِقٌ**. (K.) It is said, in a certain trad., **كُنْتُ لِي أَشَدَّ نَكْرَةً**, (TA,) i. e. **إِنْكَارًا**, (TK,) [Thou wast to me most ignorant, &c.]

نَكْرَةٌ *Ignorance, &c.*, (إِنْكَارٌ,) of a thing; (TA;) *contr. of مَعْرِفَةٌ*; (S, K;) and so **نَكَارَةٌ**; syn. **جَهَالَةٌ**; as in the phrase **فِيهِ نَكَارَةٌ** [In him is ignorance]. (A.) See also **نَكْرَةٌ**. — [As *contr. of مَعْرِفَةٌ*, it is also, in grammar, an epithet applied to a noun, signifying *Indeterminate, or indefinite*.]

نَكْرَةٌ: see **مُنْكَرٌ**. — A calamity: (K:) *rigour, or severity, of fortune*; (A, TA;) as also [its dim.] **نَكِيرَةٌ**. (TA.) — See also **نَكْرٌ**. — And see **نَكْرٌ**.

نَكِيرٌ *i. q.* **إِنْكَارٌ** [in the sense of *Denial*]. (K.) It is said in the K, xlii. 46, **فَمَا تَكْمُرُ مِنْ نَكِيرٍ**, *And there shall be for you no [power of] denial of your sins*. (Bd, Jel.) And one says, **شَتَمَ** **فُلَانٌ** [Such a one was reviled and he had no denial to make]. (A.) — [Also, *i. q.* **إِنْكَارٌ** in the sense of *Disapproval, or the like*: and *manifestation thereof*. See what here follows.] — Also, *i. q.* **إِنْكَارٌ** in the sense of The *changing*

[a thing]: (T, Mṣb, TA:) or the *changing what is مُنْكَرٌ* [here app. meaning *disapproved*]: (S, TA:) a simple subst. (T, TA.) The words of the K, [xxii. 43 and lxvii. 18,] **فَكَيْفَ كَانَ نَكِيرٌ** are explained as signifying *And how was my changing [of their condition]!* (TA:) or the meaning is, *and how was my manifestation of disapproval of their conduct, (إِنْكَارِي عَلَيْهِمْ,) by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin!* (Bd, xxii. 43.) In [some of] the copies of the K, it is said that **نَكِيرَةٌ** [but in a MS. copy I find **نَكِيرٌ** and so in the CK] is a subst. from **تَنَكَّرَ** as signifying the *changing, or altering, oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes*: but a different statement is found in the T: [see above:] and **نَكِيرَةٌ** is not mentioned by any authority. (TA.) — A strong fortress. (Sgh, K.) See **نَكْرٌ**. — See also **مُنْكَرٌ**.

نَكَارَةٌ: see **نَكْرَةٌ**. — See also **نَكْرٌ**.

أَنْكَرٌ *Worse, and worst; more, and most, evil, abominable, or foul*. So it is explained as occurring in the K, [xxxii. 18,] **إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ** [Verily the most abominable of voices is the voice of asses]. (TA.) — See also **نَكْرٌ**: and the fem., **نَكْرَاءٌ**, see above.

مُنْكَرٌ *contr. of مَعْرُوفٌ*: (K:) [an explanation including several significations, here following.] — [Ignored, or unknown; as also **مُنْكَوْرٌ**, for] **مُنْكَوْرٌ** is *syn. with مَجْهُوْلٌ* [the pass. part. n. of the verb by which **أَنْكَرَهُ** is explained by K and in the K]; (TA;) and **مُسْتَنْكَرٌ** signifies the same. (L.) For the pls. of **مُنْكَرٌ**, see **نَكْرٌ**. — [Denied, or disacknowledged. (See the verb.) — Deemed strange, extraordinary, or improbable. (See again the verb.)] — Any action *disapproved, or disallowed, by sound intellects; or deemed, or declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly, or hideous; or pronounced to be so by the law because the mind deliberates respecting the regarding it as such*: and thus it is used in the K, ix. 113 [and other places]: (B, TA:) or anything *pronounced to be bad, evil, hateful, abominable, or foul, and forbidden, and disapproved, disliked, or hated, by the law*: (TA:) a saying, or an action, *unapproved, not approved, unaccepted, or not accepted, by God*: (KT:) *unbecoming, indecent, or indecorous*. (KL.) See **مَعْرُوفٌ**, voce **عَرَفَ**. **مُنْكَرٌ** and **نَكْرٌ** and **نَكْرٌ** (S, A, Mṣb, K) and **نَكَارٌ** (S, Mṣb, K) are all syn., (S, A, Mṣb, K,) [and are used as epithets in which the quality of a subst. predominates,] signifying *a bad, an evil, a hateful, an abominable, a foul, an unseemly, an ugly, or a hideous, [and a formidable,] thing or*

affair [or action or saying or quality, &c.]: (Mṣb:) [in this sense, its pl. is مُنْكَرَاتٌ and مَنَاقِبٌ; as will be seen below:] نَكَرٌ is contr. of عَرَفٌ [which is syn. with مَعْرُوفٌ]. (TA.) You say فِيهِمْ نَكَرٌ [In them are good and evil qualities.] And هُمْ يَرْكَبُونَ الْمُنْكَرَاتِ and الْمَنَاقِبِ, [They commit bad, evil, abominable, or foul, actions.] (A.) And it is said in the K̄ur, [xviii. 73,] لَقَدْ جِئْتَ شَيْئًا نُّكْرًا [Verily thou hast done a bad, an evil, an abominable, or a foul, thing]. (S.) = The name of one of two angels, the other of whom is named نَكِيرٌ; (S;) who are the two triers of [the dead in] the graves. (ISd, K̄.) = See also نَكَرٌ.

مُنْكَرٌ: see مُنْكَرٌ, first signification. The pl. is مَنَاقِبٌ, [which is also a pl. of مُنْكَرٌ,] accord. to Sb, who mentions it because, accord. to rule, the pl. of a sing. of this class is formed by the addition of و and ن for the masc., and ا and ت for the fem. (Abu-l-Ḥasan, TA.)

خَرَجَ مُتَنَكِّرًا He went forth disguised; or changed in outward appearance, or state of apparel. (TA.)

مُسْتَنَكِّرٌ: see مُنْكَرٌ, first signification.

طَرِيقٌ يَنْكُورٌ A road, or way, in a wrong direction. (S, K̄.)

[نكر,

See Supplement.]

نكس

1. نَكَسَهُ, (S, A, Mṣb, K̄,) aor. ʾ, inf. n. نَكَسَ, (S, Mṣb,) He turned it over, or upside down; inverted it; reversed it; changed its manner of being, or state: (Sh, Mṣb:*) he turned it over upon its head: (S, A, K̄:) and he turned it fore part behind; made the first part of it to be last; or put the first part of it last: (Sh:) and نَكَسَهُ, (S, A, K̄) inf. n. تَنَكَّسَ, (S,) signifies the same; (S,* A, K̄;) or has an intensive sense. (TA.) You say, نَكَسَ السَّهْمَ فِي الْكِنَانَةِ The arrow was turned, or put, upside down in the quiver. (TA.) And it is said in the K̄ur, [xxxvi. 68,] وَمَنْ نَعَّيْرَهُ نَنَكَّسَهُ فِي الْخَلْقِ or, accord. to the reading of 'Asim and Ḥamzeh, نَنَكَّسَهُ; meaning, And him whom We cause to live long, We cause him to become in a state the reverse of that in which he was, in constitution; so that after strength, he becomes reduced to weakness; and after youthfulness, to extreme old age. (TA.) — نَكَسْتُ فَلَانًا فِي ذَلِكَ الْأَمْرِ + I made such a one to enter again into that affair, or state, after he had got out of it. (ISh.) [Hence the saying in the K̄ur, xxi. 66,] ثُمَّ نَكَسُوا عَلَيَّ رُؤُوسَهُمْ + Then they were made to

return to their disbelief: (Jel:) or † then they reverted to disputation, after they had taken the right course by means of consulting together; their return to falsity being likened to a thing's becoming upside down: and there are two other readings; † نَكَّسُوا, and نَكَّسُوا; the latter meaning نَكَّسُوا أَنْفُسَهُمْ: (Bd;) or † then they reverted from what they knew, of the evidence in favour of Abraham. (Fr.) — [And hence,] نَكَسَهُ, and نَكَّسَهُ, † It made him to fall back into his disease. (TA, in art. هَيْض.) And نَكَّسَ, (S, Mṣb, K̄,) or نَكَّسَ فِي مَرَضِهِ, (A, TA,) inf. n. نَكَّسَ (S, Mṣb, K̄) and نَكَّسَ (TA, [but see what is said of this below]) and نَكَّسَ, (Sh, K̄,) † He relapsed into his disease, after convalescence, or after recovery, but not complete, of health and strength: (S, A, K̄:) or the disease returned to him; [he relapsed into the disease;] as though he were made to turn back to it. (Mṣb.) You say, أَكَلْتُ كَذَا فَتَنَكَّسَ † [He ate such a thing, and relapsed into his disease]. (A, TA.) And نَكَّسَا, and sometimes one says, تَنَكَّسَا, (S, K̄,) in this case, (S,) for the sake of mutual resemblance, (S, K̄,) or because نَكَّسَا is a dial form [of نَكَّسَا,] (S,) [meaning, † May he fall upon his face, or the like, (see art. تَعَسَ,) and relapse into disease: or] may he fall upon his face, and not rise after his fall until he fall a second time: and in like manner you say, † تَعَسَ وَاتَّنَكَّسَ. (Mṣb, art. تَعَسَ.) [See also §.] You say also, نَكَّسَ الْجُرْحُ † [The wound broke open again; or became recrudescant]. (S, in arts. عَرَبٌ and حَبِطٌ, &c.) — And نَكَّسَ الطَّعَامَ وَغَيْرَهُ دَاءَ الْمَرِيضِ † The food, &c., made the disease of the sick man to return. (K̄.) And نَكَّسَ الْخِضَابَ عَلَيَّ رَأْسِي † He put the dye upon his head repeatedly, or several times. (A, TA,*) — Also نَكَّسَ [or more probably نَكَّسَ] † He (a man) became weak and impotent. (Sh, in TA.) And نَكَّسَ عَنْ نَظَرَاتِهِ, like عَنِيَ, † He fell short of his fellows; was unable to attain to them. (TA.) — نَكَّسَ رَأْسَهُ, and نَكَّسَهُ, (TA,) [and نَكَّسَ alone, (see نَكَّسَ,) and نَكَّسَ, (L, TA, art. يَقْرُ,) and نَكَّسَ, (TA,) [and in like manner † تَنَكَّسَ, said of a flower-stalk in the M and K̄, voce قَشَبٌ,] He bent, or inclined, his head; (TA;) he lowered, or stooped, his head; bent, or hung, it down towards the ground; absolutely; or by reason of abasement. (So accord. to explanations of the act. part. n., below.)

2: see 1, throughout.

5: see 1, last sentence.

8. نَكَسَهُ quasi-pass. of نَكَّسَهُ; (S, A, TA;) [and therefore signifying It became turned over, or upside down; became turned over upon its head; became inverted; became reversed; became

changed in its manner of being, or state; it became turned fore part behind; its first part was made to be last, or was put last:] he fell upon his head. (K̄.) This last signification, [understood figuratively] it is said to have in the phrase تَعَسَ وَاتَّنَكَّسَ, a form of imprecation, meaning, † May he be disappointed, or fail, of attaining his desire: for he who is overthrown in his affair (مَنْ اتَّنَكَّسَ فِي) is disappointed of attaining his desire, and suffers loss. (TA.) [See also 1, where this form of imprecation is differently explained.] — Also, i. q. نَكَّسَ رَأْسَهُ. (TA.) [See 1, last signification.]

نَكَّسَ An arrow having its notch broken, and its top therefore made its bottom: (S, A, K̄:) pl. [of pauc.] اَنْكَّاسٌ (A, TA) and [of mult.] نَكَّاسٌ. (A.) — A head, or blade, of an arrow &c., having its tongue (سِنْعٌ) broken, and its point therefore made its tongue: (K̄:) pl. اَنْكَّاسٌ. (TA.) — A bow of which the foot is made [of] the head of the branch; as also † مَنُكَّوسَةٌ. This peculiarity is a fault. (K̄.) — A child such as is termed يَتَّنٌ [born preposterously, feet foremost; but يَتَّنٌ is an inf. n., and I have not found it used as an epithet anywhere but in this instance]; (K̄;) i. q. مَنُكَّوسٌ; and mentioned by IDrd; but he says that it is not of established authority. (TA.) — † Low, or ignoble; base; vile; mean, or sordid: See a verse cited voce اَشَعَلٌ: (A:) † one who falls short of the utmost point of generosity; (K̄;) or of courage and generosity: (TA:) † weak; (S, K̄;) applied to a man: (S:) † short: (AḤn:) pl. اَنْكَّاسٌ. (A, K̄.) — See also مَنُكَّسٌ: — and نَكَّسٌ.

نَكَّسَ, [app. pl. of نَكَّسَ,] + Old men tottering by reason of age (مُدْرَهْمُونَ) after attaining to extreme old age. (K̄.)

نَكَسَ Lowering his head; bending, or hanging, down his head towards the ground; [absolutely;] (S, K̄;) [or] by reason of abasement: (TA:) pl. [properly نَكَّاسُونَ; (see K̄ur, xxxii. 12;) and sometimes] نَوَاسِكُ, (S, K̄,) used [only] in poetry, (S, TA,) by reason of necessity, (TA,) and anomalous, (S, K̄,) like فَوَارِسُ. (S.) El-Farezdaq says,

• وَإِذَا الرِّجَالُ رَأَوْا يَزِيدَ وَأَيْتَهُمُ
• خَضَعَ الرِّقَابِ نَوَاسِكِ الأَبْصَارِ *

[And when the men see Yezed, thou seest them depressed in the necks, lowering the eyes]: (S:) thus the verse is related by Fr and Ks: Akh says, that it is allowable to say نَوَاسِكِ الأَبْصَارِ, after the manner of the phrase جَعَرَ صَبَّ خَرِبٍ; [see art. خَرِبٌ;] and Aḥmad Ibn-Yahyà adds

in relating it; saying *نَوَاصِي الأَبْصَارِ*. (TA.) [See the remarks on *فَوَاصِي*, pl. of *فَاصِي*.]

مُنْكَسٌ A horse that does not raise, or elevate, his head, (S, IF, K,) nor his neck, when running, by reason of weakness: (IF, K:) or that has not reached the other horses (Lth, K) in their heat, or single run to a goal; (Lth;) i. e., by reason of his weakness and impotence; as also **نَكَسٌ**. (TA.)

وَلَدٌ مَّنْكَوسٌ A child [preposterously brought forth; whose feet come forth before his head. (A, Mṣb, and so in a copy of the S.) See also **نَكَسٌ**. — **وَلَادٌ مَّنْكَوسٌ** [Preposterous child-birth] is when the feet come forth before the head; (K, and so in a copy of the S, [and that this is what was meant by the author of the S seems to be indicated by what immediately follows]) i. q. **يَتَنُّ**. (S.) — **طَوَافٌ مَّنْكَوسٌ** A circuiting of the Kaḥbeh performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left. (Mgh.) — **قَرَأَ الْقُرْآنَ مَّنْكَوسًا** He read or recited, the Kur-án, beginning from the last part thereof, (K,) i. e. from [the commencement of the latter of] the **مَعْوِذَاتِنِ** [or last two chapters], (TA,) and ending with the **فَاتِحَةَ** [or first chapter]; contrary to the prescribed mode: (TA:) or beginning from the end of the chapter, and reading it, or reciting it, to its beginning, invertedly; (K;) a mode which A'Obeyd thinks impossible; and therefore he holds the former explanation to be the right: (TA:) each of these practices is disapproved, excepting the former in teaching children, [in which case it is generally adopted in the present day,] (K,) and [in teaching] the foreigner the [portion of the Kur-án called the] **مُفْصَلٌ**; an indulgence being granted to these two only because the long chapters are difficult to them: but if any one knows the Kur-án by heart, and intentionally recite it from the last part thereof to the first, this is forbidden: and if we disapprove this, still more is the reciting from the end of the chapter to the beginning disapproved, if the doing this be possible. (TA.) — **مَّنْكَوسٌ** also signifies † *Suffering a relapse into disease, after convalescence; or after recovery, but not complete, of health and strength.* (K.) — **مَّنْكَوسَةٌ** applied to a bow: see **نَكَسٌ**.

نكس

1. **نَكَسَ البِئْرَ**, (S, A,) or **الرَّكِيَّةَ**, (K,) aor. -, (Az, S, ISd, K) and -, (IDrd, K,) inf. n. **نَكَسٌ**, (A,) *He entirely exhausted the water of the well:* (Az, S, A:) and (A) *he extracted what was in the well, of black fetid mud* [حَمَاءَةٌ] [in some of the

copies of the K, **خَبِيَّةٌ**, which is a mistranscription,] and of clay; (A, K;) as also **أَنْتَكَسَهَا**. (Sgh, K.) Hence the saying, **فَلَانَ بَحْرًا لَا يَنْكُشُ** (S, K*) + [Such a one is] a sea, or great river, which will not be entirely exhausted, nor will diminish. (K.) And **عِنْدَهُ شَجَاعَةٌ لَا تَنْكُشُ** (S, TA) † *He has courage which will not be exhausted:* said of 'Alee, by a man of Kureysh. (TA.) — And **نَكَسَ الشَّيْءَ** *He consumed the thing; made it come to an end, fail, cease, perish, or come to nought:* (A, K:) and the same, (ISd, A,) aor. and inf. n. as above, (M,) or **نَكَسَ مِنْهُ**, (Lth, K,) *he made an end of the thing; or ceased from it, having finished it.* (Lth, ISd, A, K; but in [some of] the copies of the K, **فَرَعَ** is put by mistake for **فَرَعَ**, in this explanation. TA.) One says, **إِنْتَهَوْا إِلَى عُسْبٍ فَتَنْكُشُوهُ** *They came at last to herbage, and consumed it.* (S, TA.) And **لُغَةٌ تَنْكُشُ** [A piece of herbage beginning to dry up] that is not extirpated, or cut off entirely with its roots. (K.) — **نَكَسٌ** also signifies † *The scrutinizing or investigating, or searching or examining or inquiring into, affairs.* (TA.) [You say, app., **نَكَسَ عَنِ الأُمُورِ**, meaning, *He scrutinized, &c., affairs.*] — And **نَكَسَانٌ** is like **نَكَسٌ** [but in what sense is not said]. (TA.)

8: see 1, first sentence.

نَكَّاشٌ † *A man who scrutinizes or investigates, or searches or examines or inquires into, affairs;* (TA;) as also **مُنْكَشٌ**. (IDrd, K.)

نَكَّاشٌ: see **مُنْكَشٌ**.

مِنْكَاشٌ a dial. form of **مِنْكَاشٌ**, but of weak authority. (TA.)

مَنْكَوشٌ A receptacle of the kind called **سَفَطٌ** of which the contents have been taken out. (TA.) — **هُوَ مَنْكَوشٌ مِنَ المَنَاكِيَشِ** † [He is one of those who are empty, or devoid of good]: a phrase denoting vituperation. (TA.)

نكص

1. **نَكَصَ عَنِ الأَمْرِ**, (A, K,) [aor. -, and sometimes -, as will be shown below,] inf. n. **نُكُوصٌ** (S, IF, A, Mṣb, K) and **نَكَصٌ** (A, K) and **مَنْكَصٌ** (K) and **نَكَصَانٌ**, (MA,) *He receded, retired, or drew back from the thing, or affair; refrained, forbore, abstained, or desisted, from it; recoiled from it, shrank from it, or drew back from it in awe or fear;* (S, IF, A, Mṣb, K;) as also **نَكَثَ عَنْهُ**. (Aboo-Turáb, TA.) You say also, **نَكَصَ عَلَى عَقْبِيهِ**, (S, Mṣb, K,) or **عَلَى عَقْبِيهِ**, (A,) aor. - (S, Mṣb) and -, (S,) or the latter only, (Sgh, TA,) or the former is allowable, (Zj, TA.)

He turned back from a thing to which he had applied himself; (IDrd, S, A, Mṣb, K, TA;) meaning a good thing; and sometimes an evil thing; (IDrd, TA;) or meaning particularly a good thing; or extr. with respect to an evil thing. (K.) [See the Kur, xxiii. 68.] Hence **نَكَصَ** [as syn. with **نَكَصَ**], though we have not heard it. (Mgh.)

8: see above.

حَظُّهُ نَاقِصٌ وَجَدُّهُ نَاقِصٌ † [His lot, or portion, is decreasing, or deficient, and his good fortune is receding]. (A, TA.)

مَنْكَصٌ, (O, B, K,) like **مَقْعَدٌ**, (TA,) [in the CK, erroneously, **مَنْكَصٌ**,] *A place to which one removes, withdraws, or retires afar off;* syn. **مَنْتَشِي**. (O, B, K.) El-Aashà says, praising 'Alkamah Ibn-'Olátheh,

• **أَعْلَقَ قَدْ جَبَرْتَنِي الأُمُورُ** •
• **إِيَّاكَ وَمَا كَانَ لِي مَنْكَصٌ** •

[O 'Alkamah, affairs have compelled me to have recourse to thee, and there was not for me any place to which to retire. (TA.)

[نكظ, &c.]

See Supplement.]

نمأ

نَمَأٌ and **نَمْرٌ** *Little lice.* (Kr, K.) [See also **نَمَةٌ**.]

نمت

نَمْتٌ *A certain plant, having a fruit that is eaten.* (L, K.) The only explanation given by several lexicographers. (TA.)

نمذج

نَمُودَجٌ (K, Mṣb &c.) and **أَنْمُودَجٌ**; which latter is said to be a corruption in the TṢ and the K; but this is denied by El-Khafájee and by Mir; and learned men, in early and in late times, have constantly used the word **انمودج** without any expression of disapproval; Z and El-Ḥasan Ibn-Rasheek El-Ḳeyrawánee, two leading lexicographers, having even named thereby books written by them; (MF;) vulgo **نَمُونَهُ** [which is a Persian word]; (TA;) *A model, an exemplar, a pattern, or a likeness of a thing, after the similitude of which a thing is made:* (Mṣb:) *a model, or likeness, of a thing;* (K;) i. e., *a thing that is made in the form, or after the fashion, of another thing, that the mode of the latter may be known thereby:* (TA:) *a thing which shows the mode, or quality, or qualities, of another thing:* (Mṣb:) an arabicized word, (K,) from [the Persian] **نَمُودَه**.

نمر

1. **نَمِرٌ**, aor. -, (S, K,) inf. n. **نَمْرٌ**, (S,) [It was,

or became, spotted like a leopard or panther: see also 5:] it (a cloud, or collection of clouds,) became of the colour of the *نمير* [leopard or panther], (S, K,) spots being seen in their interstices. (S.) — See also 5, in three places.

2. *نمير*, inf. n. *تَنَمِيرٌ*, † *He, or it, changed, or altered, and rendered morose, his face.* (T.) — See also 5, in two places.

5. *تَمِيرٌ* [He made himself like a leopard or panther, in diversity of colours: see also 1]. 'Amr Ibn-Ma'adee-Kerib says,

• قَوْمٌ إِذَا لَبَسُوا الْحَدِيدَ •
• حَدَّ تَنَمِيرُوا حَقًّا وَقَدًّا •

[A people who, when they put on armour of iron mail,] make themselves like the leopard or panther (*نمير*) in the diversity of colours of the iron [rings] and the thongs. (S.) — † *He made himself like the leopard or panther* (*نمير*, K, TA) in ill-nature: (TA:) † *he became angry*; as also *نَمِيرٌ*, (M,) aor. -, inf. n. *نَمِيرٌ*; (TA;) and *نَمِيرٌ*: (M:) † *he became evil in disposition*; as also *نَمِيرٌ*: (T:) † *he became angry and evil in disposition*; as also *نَمِيرٌ* and *نَمِيرٌ*; (IKtt, Sgh, K;) like the *نمير*: (TA:) † *he strained the voice in threatening*: (Sgh, K;) and *تَمِيرٌ لَهُ* † *he became ill-natured and altered to him, and threatened him*; because the *نمير* is never met otherwise than angry and ill-natured. (Aq, S, K.)

نَمِيرٌ: see *نَمِيرٌ*.

نَمِيرٌ: see *أَنَمِيرٌ*, throughout. — *نَمِيرٌ* (S, A, Mṣb, K, &c.) and *نَمِيرٌ*, (M, A, Mṣb, K,) which is a contraction of the former, (Mṣb,) or a dial. form, (TA.) [The leopard;] a certain wild beast, (S, A, Mṣb, K, &c.) well known, (A, K,) more malignant than the lion, (T, M, Mgh, Mṣb,) and bolder, (Mṣb,) so called because of his *نمير* [or spots], (M, K,) being of divers colours, (M,) called in Persian *پَلَنَكُ*: (Mgh:) fem. with *ة*: (S, Mṣb:) pl. [of pauc.] *أَنَمِيرٌ* (M, K) and *أَنَمَارٌ*, (M, Mṣb, K,) and [of mult.] *نَمِيرٌ*, (S, M, Mṣb, K,) held by Th to be pl. of *نَمِيرٌ*, (M,) and *نَمِيرَةٌ* (Mṣb, and so in some copies of the K) and *نَمِيرٌ*, (S, M, K,) which occurs in poetry, and is anomalous, perhaps a contraction of *نَمِيرٌ*, (S,) and not mentioned by Sb, (M,) and *نَمِيرٌ*, (M, K,) which is the most common in occurrence, but, accord. to Th, he who uses it makes the sing. *أَنَمِيرٌ*, (M,) and *نَمَارٌ*, (M, K,) held by Th to be pl. of *نَمِيرٌ*, (M,) and *نَمَارَةٌ*. (K.) As the *نمير* is one of the most abominable and malignant of wild beasts, one says, *لَبَسَ فُلَانٌ لِفُلَانٍ جِلْدَ النَّمِيرِ*, meaning, † *Such a one became changed, or altered, to such*

a one; or met him in a morose manner: (IB:) or became very rancorous, or malicious, towards him. (TA.) The kings of the Arabs, when they sat [in judgment] to slay a man, used to attire themselves in skins of the *نمير*, and then give orders for the slaying of him whom they desired to slay. (IB.) — See also *نَمِيرٌ*, throughout.

نَمِيرَةٌ A spot, or speck, of any colour whatever: pl. *نَمِيرٌ*. (M, K.)

نَمِيرَةٌ A garment of the kind called *بُرْدَةٌ*, of wool, (S, K, TA,) striped, (TA,) worn by the Arabs of the desert: (S, K, TA:) or a garment of the kind called *شَمَلَةٌ*, (M, K,) or *كِسَاءٌ*, (A, Mgh, Mṣb,) having white and black stripes, or lines, (M, Mgh, Mṣb, K,) worn by the Arabs of the desert: (A, Mṣb:) and a garment of the kind called *حَبْرَةٌ*; (M, K;) so called because of the diversity of the colours of its stripes: (M:) or any *مَنْزَرٌ*, of those worn by the Arabs of the desert, that is a striped *شَمَلَةٌ*: (IAth:) or a striped *إِزَارٌ* of wool; (TA;) pl. *نَمَارٌ*: (IAth, Mṣb:) it is an epithet in which the quality of a subst. predominates. (TA.) It is said in a trad. of Sa'ad, *نَبَطِيٌّ فِي حُبُوتِهِ أَعْرَابِيٌّ فِي نَمِيرَتِهِ أَسَدِيٌّ فِي تَأْمُورَتِهِ* [A Nabathean in his *hubrah* (a long piece of cloth, or the like, wound round the back and legs of a person sitting with his thighs against his belly); an Arab of the desert in his *nemireh*; a lion in his den]. (S.) — See also *أَنَمِيرٌ*.

مَاءٌ نَمِيرٌ (T, S, M, A, K) and *نَمِيرٌ*, (M, K,) wholesome water, whether sweet or not sweet: (S, K:) or sweet and wholesome water: (T, A:) or wholesome in satiety: (TA:) or copious: (Ibn-Keyran, M, K:) or increasing in quantity, syn. *نَامٍ*, (Aq, T, TA,) or *زَاكٌ*, (K,) whether sweet or not sweet: (T, TA:) or increasing in quantity in the beasts [app. meaning while they drink], (*زَاكٌ فِي الْمَاشِيَةِ نَامٍ*, T, M,) whether sweet or not sweet. (M.) [As *زَاكٌ* is coupled with *نَامٍ*, app. as an explicative adjunct, in the T and M, I think that I have here rendered it correctly: otherwise I should have supposed it to mean, perhaps, *pure*.] — *حَسَبَ نَمِيرٌ*, (S, M, A, K,) and *نَمِيرٌ*, (M, K,) † *i. q. زَاكٌ* [see above]: (S, M, A, K:) pl. *أَنَمَارٌ*. (M.)

أَنَمِيرٌ Spotted white and black: (M, K:) or in which is black and white; applied to a wild beast; as also *نَمِيرٌ*: (A:) fem. *نَمِيرَاءٌ*; (M, A, K;) applied to a ewe or she-goat: (A:) pl. *نَمِيرٌ*: (A:) also *أَنَمِيرٌ* a horse, (S, K,) and an ostrich, (K,) variegated like the *نمير*, (S, K, TA,) having one spot white and another of any colour: (S, TA:) pl. as above: (TA:) or, applied to an ostrich, in which is blackness and whiteness: pl.

as above: (S:) and a lion in which is dust-colour and blackness: and *نَمِيرٌ* a bird having black spots; also sometimes applied as an epithet to a horse such as is termed *بُرْدُونٌ*. (TA.) Also, A collection of clouds of the colour of the *نمير*, spots being seen in their interstices: (S:) or having black and white spots: (TA:) and *نَمِيرٌ* signifies a collection of clouds having marks like those of the *نمير*: or small portions near together: n. un. with *ة*: (M:) or *نَمِيرَةٌ* signifies a small portion of a cloud: and its pl. [or rather the coll. gen. n.] is *نَمِيرٌ*. (K.) It is said in a proverb, *أُرَيْنِيهَا نَمِيرَةٌ أُرِكْهَا مَطِيرَةٌ* [Show thou it to me spotted like the leopard, I will show it to thee raining]: (S, K:) alluding to an event which one certainly knows will happen when the symptoms thereof appear: (Meyd, K, TA:) originally said by Abou-Dhuyeb El-Hudhalee: (TA:) *نَمِيرَةٌ* is here like *خَضِرًا* in the K, vi. 99, for *أَخْضَرَ*: (Akh, S:) by rule, it should be *نَمِيرَاءٌ*, (K, TA,) fem. of *أَنَمِيرٌ*. (TA.) — See also *نَمِيرٌ*.

نَمِيرٌ: see *أَنَمِيرٌ*. [In the TA, voce *حَبْرَةٌ*, it is applied as an epithet to a garment of the kind called *بُرْدٌ*: and in the K, voce *حَبِيرٌ*, to a cloud, or collection of clouds: in the former case, it app. signifies striped, (see *نَمِيرَةٌ*), or, as in the latter case, spotted.]

نمس

1. *نَمَسَهُ*, aor. -, inf. n. *نَمَسَ*, He concealed it; namely, a secret. (S.) See also 2. — *He spoke, or discoursed, secretly to him, or with him; he acquainted him with a secret*; (S;) as also *نَمَسَهُ*, (S, M, A, K,) inf. n. *نَمَاسَةٌ* (M, A) and *نَمَاسٌ*. (M.) You say, *مَا أَشَوْقِي إِلَى مَنَامَسَتِكَ* [How great is my desire, or longing, for thy secret discourse!] (A, TA.) — [And it seems to be indicated in the M, that *نَمَسَ*, aor. and inf. n. as above, signifies *He became a confidant, or acquainted with another's secrets*.] — [Hence, perhaps,] *نَمَسَ بَيْنَهُمْ*, inf. n. as above; (IAqr:) and *إِنْمَاسٌ*, (IAqr, K,) inf. n. *نَمَسَ*; (IAqr;) *He created discord, or dissension, among them, (IAqr, K,) and incited them one against another, or went about among them with calumnies.* (IAqr.) See also 2. — *نَمَسَ*, aor. -, inf. n. *نَمَسَ*, *It* (clarified butter, S, A, K, or oil, M, and perfume, and the like, A, and anything sweet or good, M) *became bad, or corrupt*, (S, A, K,) so as to be slimy, ropy, or viscous; (TA;) *became altered* (M, TA) and *bad, in the manner described above*: (TA:) and *نَمَسَ*, said of [the preparation made of churned milk called] *أَقَطٌ*, *it became stinking, or fetid.* (TA.) See also 2, below.

2. *تَنَمَسَ*, (A, TA,) inf. n. *نَمَسَ عَلَيْهِ الْأَمْرَ*,

(A, K,) *He concealed from him the thing, or affair; or made it dubious, or confused, to him; syn. لَبَسَهُ.* (A, K,* TA.) See also 1, first signification. = *نَمَسَ بِصَاحِبِهِ* *He calumniated his companion; syn. نَمَسَ بِهِ.* (A.) See also 1. = *نَمَسَ شَعْرَهُ* *His hair became befouled by oil.* (M.) See also 1, last sentence.

3. *نَامَس* *He (a hunter) entered a lurking-place, or covert.* (K.) See also 7. = *نَمَسَهُ*: see *نَامَسَهُ*.

4. *نَمَسَ بَيْنَهُم*: see *بَيْنَهُم*.

5. *تَمَسَ* *He (a hunter) made for himself a lurking-place, or covert.* (A.) — *نَامُوس*, i. e., *lurking-place, or covert.* (A.) — *تَمَسَ بِهِ*: see *نَامُوس*.

7. *اِنْمَسَ*, of the measure *اِنْفَعَلَ*, (S, CK [in some copies of the K, افتعل, which is a mistake,]) *He concealed himself: (S, K:;) or اِنْمَسَ فِي الشَّيْءِ*, signifies *he entered into the thing (M, IKt) and concealed himself.* (IKt.) See also one of the explanations of *نَامُوس*, in which this verb occurs: and see 3.

نَمَسَ [The *ichneumon*; so called in the present day;] *a certain small beast, (IKt, El-Farábee, S, M, Mṣb, K,) broad, as though it were a piece of قَدِيد [or salted or sun-dried flesh-meat], (S,) found in the land of Egypt, (S, K,*) one of the most malignant of wild animals, (M,) that kills the [kind of serpent called] تُعْبَان (IKt, El-Farábee, S, M, Mṣb, K:) the keeper of vines or palm-trees or seed-produce (التَّائِرُ) takes it for his use, when he is in vehement fear of serpents of the kind above mentioned: for it attacks them, making itself thin and slender as though it were a piece of rope; and when it winds itself upon them, they draw back their breath vehemently, and it takes their breath; thus the serpent becomes inflated in its inside, and is cut asunder: (TA:) or i. q. اِبْنُ عَرَسٍ [the weasel]: (IKt, TA:) or a certain small beast, resembling the cat, generally frequenting gardens; accord. to IF, also called دَلَقُ [q.v.]; (Mṣb;) the beast called دَلَّة [the Persian original of دَلَق]; [see اِبْنُ مَقْرُضٍ, in art. قَرَض;] called from *نَمَسَ* in the first of the senses explained above: (A;) or i. q. ظَرْبَان (El-Mufaḍḍal Ibn-Selemeh, TA:) from these various sayings, it appears that several species are called by this name: (TA:) pl. [of pauc.] اُنْمَاسُ (TA) and [of mult.] نُمُوسُ. (Mṣb.) You say, *فِي النَّاسِ اُنْمَاسٌ*, [app. meaning, *Among men are some that are malignant as the animals called انْمَاس*]. (A, TA.)*

نَمَسَ The odour of milk, and of grease or gravy; as also نَمَسَ. (M.)

نَمَسَ, applied to clarified butter, (A,) or oil, (M,) and perfume, and the like, (A,) and anything sweet or good, (M,) *Bad, or corrupt, (A, TA,) so as to be slimy, ropy, or viscous; (TA;) altered, (M, TA,) and bad, in the manner described above: (TA:) and مُنَمَسٌ, applied to اَقَط, [see 1, last signification,] stinking, or fetid.* (TA.)

نَمَاسٌ: see *نَامُوسٌ*.

نَوَامِيسٌ *A secret: (Seer, M:) [pl. نَوَامِيسُ.] — [Hence, app., rather than from the Greek νόμος as some have supposed,] Revelation. So in a trad. respecting fines for bloodshed; in which it is said, قَضَيْتَ فِينَا بِالنَّامُوسِ [Thou hast pronounced judgment respecting us according to revelation]. (Mgh.) [But see a remark on this signification in what follows.] — [And hence,] The law of God. (KT.) — [And from the first,] An evasion, artifice, or expedient, by which a man conceals himself; expl. by مَا يَتَمَسُّ بِهِ الرَّجُلُ مِنَ الْإِحْتِيَالِ (S;) or مَا تَتَمَسُّ بِهِ مِنَ الْإِحْتِيَالِ (K [but here, app., rather than تَتَمَسُّ is a mistake for تَتَمَسُّ]) *deceit; guile; circumvention.* (A, TA.) You say, *فَلَانَ صَاحِبٌ نَامُوسٌ*, and *نَوَامِيسٌ*, *Such a one is a person of deceit, &c., and of deceits, &c.* (A, TA.) And hence the phrase *نَوَامِيسُ الْحُكَمَاءِ* [app. meaning *The artifices of the wise men*]. (TA.) — [Also, in post-classical writings, A man's honour, or reputation, which should be preserved inviolate; syn. عَرَضُ.] — [The remaining significations I regard as being derived from those above mentioned; supposing a prefixed noun to be understood; in some instances, صَاحِبٌ, or ذُو; in others, مَكَانٌ, or مَحَلٌّ.] — *A confidant; one who possesses, or is acquainted with, secrets, or private affairs; (S, M, A, Mgh, Mṣb, K;) of a king, (Mgh, TA,) or governor, or prince, (A,) or other man; (A'Obeyd, S, M, Mṣb, TA;) whom one acquaints with his private affairs, and distinguishes by revealing to him what he conceals from others: (A'Obeyd, S;) or one who possesses, or is acquainted with, secrets, or private affairs, of a good nature: (K, TA:) and النَّامُوسُ signifies one who possesses, or is acquainted with, secrets, or private affairs of an evil nature. (TA.) [The author of the Mgh thinks that the second of the significations mentioned above, i. e. "revelation," is derived from this; a prefixed noun [such as كِتَابٌ, perhaps,] being understood.] Hence, (Mgh,) *النَّامُوسُ*, (A'Obeyd, S, M, Mṣb, K,) or *النَّامُوسُ الْأَكْبَرُ*, (A, TA,) is applied to [The angel] *Gabriel*; (A'Obeyd, S, M, A, &c.) by the people of the scriptures; [meaning, the Christians, and perhaps, the Jews also;] (S, Mgh;) because God has distinguished him by communicating to him revelations and hidden things with which no**

other is acquainted. (TA.) — *A repository (وَعَاءٌ) of knowledge.* (M.) — *Skilful; intelligent.* (K,* TA.) — *One who enters into affairs with subtle artifice.* (Aṣ, K,* TA.) — *A calumniator; syn. نَمَاسٌ; (K;) as also نَمَاسٌ.* (A, K.) — *A liar.* (M.) — *The lurking-place, or covert, (قَتْرَةٌ, q. v.,) of a hunter, (S, M, A, K,) in which he lies in wait for the game: (TA:) sometimes written with نَامُوسٌ [نَامُوسٌ]; but for what reason [says ISd] I know not. (M.) — A snare; syn. شَرَكٌ: (K;) because it is concealed beneath the ground. (TA.) — The covert, or retreat, of a lion; as also نَامُوسَةٌ. (K.) — The chamber, or cell, of a monk. (TA, K,* voce تَامُورُ.)*

نَامُوسَةٌ: see *نَامُوسٌ*, last signification but one.

اُنْمَسُ *Of a dusky, or dingy, colour, (K,) [like the نَمَسُ, or ichneumon.] — Hence, [its pl.] اُنْمَسٌ is applied to [A certain species (namely the كُدْرِي) of] the kind of birds called قَطَا. (K.)*

نَمَسٌ: see *مُنَمَسٌ*.

اِنْمَاسٌ *Entering a نَامُوس [or hunter's lurking-place]. (S.)*

نَمَش

1. *نَمَشَ*, aor. نَمَشَ, (K,) inf. n. نَمَشٌ, (TA,) *He, or it, was, or became, speckled with white and black: or marked with spots upon the skin differing from it in colour. (K.)* See *نَمَشٌ* below. = *نَمَشَهُ*, inf. n. نَمَشٌ, *He variegated it; or decorated, or embellished, it; (TA;) [as also نَمَشَهُ, but app. in an intensive sense, for its inf. n.] تَدْبِيحٌ is syn. with تَمَشِيحٌ. (TA.) — [And hence, app.,] † *He mixed, or confounded, it; e. g., good speech with bad; as also the latter of these two words. (TA.)**

2: see 1, in two places.

نَمَشٌ *A mark, trace, vestige, or relic. (TA.)*

نَمَشٌ *White and black specks (S, A, Mgh, K) in a colour: (TA:) or spots in the skin differing from it in colour; (IDrd, A, K;) sometimes in horses, and mostly in such as are of a sorrel colour. (TA.) — Lines, or streaks, of variegations or decorations in variegated or figured cloth, &c. (K.) — Whiteness in the roots, or lower parts, of the nails, which goes away and returns. (TA.)*

نَمَشٌ *Speckled with white and black; applied to a bull; (TA:) and so اُنْمَشٌ; (Mgh, TA;) applied to a man. (Mgh.) You say, نَمَشٌ نَمَشٌ, meaning, A wild bull, which has specks (S, TA) and lines, or streaks. (TA.) And نَمَشٌ نَمَشٌ*

القَوَائِمِ A bull having black lines, or streaks, in the legs. (A.) And **عَنْزُ نَمَشَاةٍ** A she-goat that is black speckled with white, or white speckled with black. (TA.) — **سَيْفٌ نَمِشٌ** † A sword in which are diversified wavy streaks. (A, K, TA.) — **بَعِيرٌ نَمِشٌ** A camel having in his foot a mark that becomes distinctly shown upon the ground, without any mark thereon made artificially; (Ibn-'Abbād, K;) and so **بَعِيرٌ نَمِشٌ**. (Ibn-'Abbād, TA.)

نَمِشٌ: fem. **نَمِشَاةٌ**: see **نَمِشٌ**, in two places.

نمط

2. **تَنْمِيطٌ** signifies The directing, or guiding, to a thing. (K.) You say, **مَنْ نَمَطَكَ عَلَيَّ** **هَذَا الشَّيْءِ** Who directed thee, or guided thee, to this thing? syn. **دَلَّكَ عَلَيْهِ**. (Ibn-'Abbād.)

نَمَطٌ The facing, or outer covering, (**ظَهْرَانَةٌ**) of a bed (T, Mgh, K) upon which one sleeps, (Mgh,) or of a thing that is spread upon the ground to sit or lie upon, (T, K,) whatever it be: (K:) or a sort of carpet or other thing that is spread upon the ground: (S, K:) and a woollen cloth (Mgh, Mṣb, K) which is thrown over the [kind of vehicle called] **هُودَجٌ**, (Mgh, K,) having a fine nap, or pile, (TA,) of some colour; what is white being seldom or never so called: (Mṣb:) or a sort of dyed cloth, like **زَوْجٌ**, these names being seldom or never applied but to what is coloured red or green or yellow; what is white not being called **نَمَطٌ**: (Az, L:) and a cloth that is spread beneath a horse's saddle: (Meyd, as cited by Golius:) some say, that it is a receptacle like the **سَفَطٌ**: (Har, p. ٢٧٣ [but this I think doubtful:] pl. **أَنْمَاطٌ** [properly a pl. of pauc. but used also as one of mult.] (S, Mgh, Mṣb, K) and **نَمَاطٌ**. (IB, K.) = A body of men (S, Mgh, Mṣb, K) whose case is one; i. e. a class of men. (S, K.) It is said in a trad., (S, Mgh,) of 'Alee, (Mgh,) **خَيْرُ هَذِهِ الْأُمَّةِ التَّمَطُ الْأَوْسَطُ** The best of this people is the middle body thereof (S, Mgh) whose case is one; i. e. the middle class thereof: (S, in which is added, **يُنْحَقُّ بِهِمُ الْآتَالِي وَيُرْجَعُ إِلَيْهِمُ الْغَالِي** [he who falls short shall be made to reach them, and he who exceeds the due bounds shall be brought back to them:] A'Obeid says, (Mgh, TA,) the meaning of this saying of 'Alee is, (TA,) that he disliked the exceeding of the due bounds and the falling short (Mgh, TA) in religion. (TA.) = A way: (Mṣb, TA:) a way, course, mode, or manner, of acting, conduct, or the like; (Mgh, K;) as also **نَمِطٌ**: (TA [so there written, without any syll. points:]) a tenet, or body of tenets, belief, creed,

opinion, or persuasion, which one takes to, or holds: (Mgh, TA:) a kind, or way, of speech. (TA.) You say, **كَلِّمُوا عَلَيَّ نَمِطًا وَاحِدًا** keep thou to this way. (TA.) And **تَكَلَّمُوا عَلَيَّ نَمِطًا وَاحِدًا** They spoke according to one way, course, mode, or manner, &c. (Mgh.) — † A sort, or species, (Mgh, Mṣb, K,) of a thing, (K,) of goods or commodities, of learning or science, &c. (TA.) You say, **عِنْدِي مَتَاعٌ مِنْ هَذَا النَّمِطِ** † I have goods of this sort, or species. (Mgh.) And **هَذَا مِنْ نَمِطِ هَذَا** † This is of the sort, or species, of this. (Mṣb.)

أَنْمَاطِيٌّ: see **نَمِطِيٌّ**.

نَمِطٌ: see **نَمِطٌ**.

أَنْمَاطِيٌّ [A maker, or seller, of **أَنْمَاطٌ**, pl. of **نَمِطٌ**:] a rel. n. from **نَمِطٌ**; as also **نَمِطِيٌّ**: (K, TA:) the former [from the pl.,] like **أَنْصَارِيٌّ**: the latter from the sing., agreeably with analogy. (TA.)

[نمق, &c.]

See Supplement.]

نہا

1. **نَهَى**, aor. ٤; and **نَهَوُ**, aor. ٤; (S, K;) and **نَهْوٌ**; (as in one copy of the S;) inf. n. **نَهْوٌ** (S, K) and **نَهْيٌ** (S) and **نَهَاءَةٌ** (S, K) and **نَهْوَةٌ** (K) and **نَهْوَةٌ** (S, K) and **نَهَاوَةٌ**, (the last dev. from rule); (K;) It (flesh-meat) was not, or did not become, thoroughly cooked. (S, K.) — **مَا أَبَالِي مَا نَهَيْتُ** [I care not what is insufficiently cooked, of thy **ضَبِّ**, nor what is thoroughly cooked: i. e. I care not whether evil or good befall thee]. (S, TA.) A proverb. (TA.) = **شَرِبَ حَتَّى نَهَى**, aor. ٤, He drank till he was full. (K, TA.)

4. **أَنْهَى** (S, K) inf. n. **أَنْهَاءٌ**, (S,) He insufficiently cooked flesh-meat. (S, K.) — He did a thing not firmly, not soundly, not thoroughly. (K.)

نَهْوٌ The state of being not thoroughly cooked. (TA.)

نَهَيْتُ (S, K) and **نَهَيْتُ** (S) Insufficiently cooked flesh-meat. (S, K.)

نَاهَيْتُ Satiated with food and with drink. (IAḥr.)

نَهَيْتُ: see **نَهَيْتُ**.

نهب

1. **نَهَبَ النَّهْبَ** aor. ٤, and ٤; and **نَهَبُهُ**, aor. ٤; (inf. n. **نَهَبٌ**; TA;) and **نَهَبَهُ**; [and **نَاهَبَهُ**]; He took the spoil, plunder, or booty. (K.) **نَهَبَ** is The taking of spoil, plunder, or booty, by whomsoever will: you say **نَهَبَ** **أَنْهَبَ** **فَأَنْتَهَبُوهُ**, and **نَهَبُوهُ**, and **نَاهَبُوهُ**, which all signify the same, [and they took it as spoil]. (S.) — **نَهَبَهُ الْكَلْبُ**, aor. ٤, The dog seized him (a man) by the tendon of his heel. (S, K.) — **نَهَبُوهُ**; (S, K;) and **نَاهَبُوهُ**, (K,) inf. n. **مُنَاهَبَةٌ**; (TA;) † They carped at him in their speech, (S, K,) or, with their tongues, and spoke roughly, harshly, or coarsely, to him: [as though they plundered him of his good name]. (A.)

3: see 1. — **نَاهَبَ الْفَرَسُ الْفَرَسَ**, inf. n. **مُنَاهَبَةٌ**, † The [one] horse emulated, or contended with, the [other] horse in running. (TA: and agreeably with this the inf. n. is explained in the S and K.) — Used not only with reference to a horse. The Rájiz says,

نَاهَبْتُهُمْ بِبَيْطَلٍ جَرُوفٍ

[I emulated them, or contended with them, with a bucket that took up much water]. (S.) See also 6.

4. **أَنْهَبَ الرَّجُلُ مَالَهُ** (S) The man allowed, or gave, his property to be taken as spoil, plunder, or booty. (TA.) It is doubly trans.: you say **أَنْهَبْتُ زَيْدًا مَالَهُ** [I allowed Zeyd to take the property as spoil]. (Mṣb.) See 1. **أَنْهَبَهُ فَلَانًا** He offered it, or exposed it, to such a one, [to be taken as spoil]. (TA.)

6. **تَنَاهَبَ الْفَرَسَانِ** † The two horses emulated, or contended with, each other. (TA.) See also 3. — **تَنَاهَبَا الْمَاءَ** i. q. **تَجَاشَعَا**, q. v. (TA, in art. جشع.) **تَنَاهَبَتِ الْإِبِلُ الْأَرْضَ** † The camels took much of the ground with their legs: (K:) [app. meaning, took wide strides over it: not, as rendered by Golius, "multum pulveris pedibus suis rapuerunt;" nor, as rendered by Freytag, "multum terræ pedibus abstulerunt"]. — **الْإِبِلُ يَتَنَاهَبُنَّ**, and **يَتَنَاهَبُنَّ السَّرَى**, [The camels perform the night-journey with large strides]: and [in like manner] **تَنَاهَبَتِ الْأَرْضُ**. Camels that do so are termed **إِبِلٌ تَوَاهَبٌ**. (A.)

8: see 1. — **أَتَهَبَ الْفَرَسُ الشُّوْطَ** † The horse gained the winning-post; or won the race. (K, TA.)

نَهَبٌ Spoil; plunder; booty; (S, K;) as also **نَهَبَةٌ**: (TA, art. خلس:) ex. **أَتَى لَهْ بِنَهَبٍ** he came to him with, or brought to him, spoil:

(TA:) pl. نَهَابٌ (S, K) and نُهوبٌ: (Nh, &c.):
 † نُهوبٌ also signifies *the same*; and thus is
 similar to نُحَلَى, meaning عَطِيَّةٌ: and also sig-
 nifies *what is allowed, or given, to be taken as*
spoil, plunder, or booty; and thus is similar to
 رُقْبِي and رُقْبِي; (IAth;) and so † نُهْبَةٌ (Mṣb)
 [and † نُهْبِي and † نُهْبِي:] a man, named
 Fizr, said of some goats which he drove forth,
 هِيَ النُهْبِيَّةُ, or النُهْبِيَّةُ, accord. to different
 readings; meaning that it was not allowable to
 any one person to take of them more than one:
 (TA:) or نُهْبٌ signifies *what is taken as spoil,*
plunder, or booty; or *so taken by whomsoever*
will, of what is allowed to be so taken: syn.
 مَا أَتَيْتَ: (Lh, K:) and † نُهْبِي, *what is*
allowed to be so taken; syn. إِسْرٌ مَا أُتَيْتَ: (S:)
 or *what is taken as spoil, plunder, or booty*;
 syn. إِسْرٌ مَا نُهْبٌ. (So in one copy of the S.)
 — [Hence] نُهْبٌ *An incursion made into an*
enemy's territory for the sake of acquiring spoil,
plunder, or booty; and a spoiling, or plundering.
 (TA.) = أَحْرَزْتُ نُهْبِي وَأَبْتَيْتُ التَّوَائِلَ, in a trad.
 of Aboo-Beker, means *I have accomplished what*
I had to perform of the prayers termed الوتر
before my sleeping, lest the occasion for my doing
so should slip from me; and when I awake, I
perform the prayers termed النوافل. (TA.) [He
 termed the وتر prayers نُهْبٌ because he performed
 them before the right time.] = نُهْبٌ † *A kind of*
ركض [i. e., app., of *running*, with reference to a
 horse]. (Lh, K.)

نُهْبَةٌ and † نُهْبِي (Lh, Mgh, Mṣb, K) and
 † نُهْبِي and † نُهْبِي (K) *Spoil, plunder, or booty*;
 a *thing taken as spoil*: (Mgh, Mṣb:) and also
Spoilation; a taking of spoil, plunder, or booty;
 (Mgh:) subst. from نُهْبٌ: (K:) and subst. in
 the sense of اِنْتِهَابٌ: (Lh, Mgh:) † نُهْبِي is
 explained in the Towsheeh as signifying the
 taking of a Muslim's property by force: it is
 said, [of Moḥammad,] in a trad., that he scat-
 tered some articles of property, and the people
 did not take them; so he asked them why they
 did not take; and they replied قَدْ نُهْبَيْتَ
 أَوْلِيَّسَ قَدْ نُهْبَيْتَ [Hast thou not forbidden spolia-
 tion?]; but he said إِنَّمَا نُهْبَيْتَ عَنْ نُهْبِي الْعَسَاكِرِ
 [I have only forbidden soldiers' spolia-
 tion]. (TA.) See نُهْبٌ.

نُهْبِي }
 نُهْبِي } : see نُهْبٌ and نُهْبَةٌ.
 نُهْبِي }

نُهْبِيَّةٌ [pl. of نُهْبِيَّةٌ and نُهْبِيَّةٌ]: see 6.

نُهْبِيَّةٌ *A horse that excels in running*: (K:)
 and in like manner an ass. (TA.)

نُهْبِيَّةٌ *What is sought, or sought after, quickly*:
 syn. مَطْلُوبٌ مَعْجَلٌ. (K.)

نَهت

1. نَهتٌ, aor. ٔ, [contr. to analogy,] inf. n.
 نَهتٌ (S, K) and نَهَاتٌ (K) *He cried out, or*
uttered a cry: (TA:) [see اِنْتَهَى عَمَلَهَا voce
 نَهتٌ: he uttered the kind of sound termed زَهْرٌ
 [i. e., he (a lion, TA) uttered a sound from his
 chest; or roared:] (K:) or he uttered a sound
 lower than that which is termed زَهْرٌ: (S:) or he
 breathed hard; or emitted the voice, or the breath,
 with a moaning; i. q. زَحَرَ, (K,) and طَحَرَ:
 (TA:) or he uttered a sound from his chest on
 an occasion of distress. (TA.)

النَهَاتُ and † المُنَهتُ and † المُنَهتُ (thus the
 last is written accord. to the K, but it occurs in
 a verse written † المُنَهتُ, TA, and in this latter
 manner it is written in the L,) *The lion*. (K.)
 — أُسْدٌ نَهَاتٌ, (S, L,) and † مُنَهتٌ, (L,) [A lion
 uttering frequently a low growl]. (S, L.) —
 حِمَارٌ نَهَاتٌ † *An ass that brays much, or fre-*
quently. (S, K.) — رَجُلٌ نَهَاتٌ † *A man that*
breathes hard; or emits the voice, or the breath,
with a moaning. (S, K.) See مَطْلَعٌ.

النَهَاتُ *The throat; the guttur*: (K:) so
 called because the sound termed نَهتٌ proceeds
 from it. (TA.)

النَهَاتُ, and المُنَهتُ, and المُنَهتُ: see النَهَاتُ.

نَهج

1. نُهَجٌ, (K, Mṣb,) aor. ٔ, inf. n. نُهَجٌ;
 (Mṣb;) and † نُهَجٌ; (S, K;) *It (a road, or*
way, S and Mṣb, and an affair, TA,) became
manifest, plainly apparent, or open: (S, K, Mṣb,) and so, with respect to a road, † اسْتَهَجَ (K.)
 — نُهَجٌ, (S, K, Mṣb,) and † نُهَجٌ, (K, Mṣb,) *He, or it, rendered (a road, S and Mṣb, and an affair, TA,) manifest, plainly apparent, or open*:
 (S, K, Mṣb:) — اِعْمَلْ عَلَى مَا نُهَجْتَهُ لَكَ (S, K, Mṣb:) *Do according to that which I have made manifest to thee*. (S.) = نُهَجٌ, aor. ٔ, (inf. n. نُهَجٌ; TA,) and † نُهَجٌ; *It (attrition, TA) wore out, or rendered worn out, a garment*. (K.) — نُهَجٌ, aor. ٔ; (A'Obeyd, S, K;) and نُهَجٌ, (K,) but this is disallowed by A'Obeyd, (S,) and نُهَجٌ, and † نُهَجٌ; (K;) *It (a garment) became old and worn out*: (K:) or † نُهَجٌ signifies *it began to become worn out*: (S:) and *it became old and worn out, but without being rent in several parts*. (TA.) *The effect of* [attrition spread through it. (IAṣr.) = نُهَجَ الطَّرِيقَ *He*

went along the road. (S, K.) = نُهَجَ, aor. ٔ, inf. n. نُهَجٌ; (S, K;) and نُهَجَ, inf. n. نُهَجَةٌ; (ISh;) this inf. n. also mentioned by Lth, who knew no verb belonging to it; (L;) and نُهَجَ, aor. ٔ, (K,) inf. n. نُهَجٌ; (L, in art. اُنْحَ) and † نُهَجَ, inf. n. اِنْحَاجٌ; (L;) *He was out of breath; breathed short, or unintermittedly; panted*; (S, L, K;) by reason of violent motion: said of a man, and of a beast of carriage, (L,) and of a dog. (T.) One says, فَلَانَ يَنْهَجُ فِي التَّفْسِ, فَمَا أُدْرِي مَا أَتَنَهَجُهُ † *Such a one is out of breath, or breathes short, or unintermittedly, or pants for breath, and I know not what hath caused him to be so, or to do so*. And it is said in a trad., رَأَى رَجُلًا يَنْهَجُ *He saw a man breathing short, or unintermittedly, or panting for breath, by reason of fatness, and putting forth his tongue, from fatigue or the like*. (S.)

4. ضَرْبَهُ حَتَّى اِنْحَجَ *He beat him until he became stretched along: or, until he wept*: (TA:) [but probably بَكَى “he wept” is a mistake for اِنْحَجَ *he became worn with the beating*]. = اِنْحَجَ *He, or it, caused him (a man, S, and a beast of carriage, TA) to be out of breath, or to breath short, or unintermittedly, or to pant for breath*. (S, TA.) [See an ex. voce نُهَجٌ.] *He rode a beast of carriage so as to cause it, or until he caused it, to be out of breath, &c.*, (S, K,) and *to become fatigued, or jaded*. (TA.) = See 1, throughout.

10: see 1. — فَلَانَ يَسْتَنْهَجُ سَبِيلَ فَلَانَ (S,) or طَرِيقَ فَلَانَ (K,) *Such a one follows the way of such a one*. (S, K.)

نُهَجٌ (S, K,) and † نُهَجٌ (L) and † مَنُهَجٌ and † مَنُهَجٌ (S, K) *A manifest, plainly apparent, or open, road, or way*: (S, L, K:) and so طَرِيقٌ † *Manifest roads, or ways*. (TA, from a trad. :) pl. of the first نُهَجَاتٌ and نُهَجٌ and نُهَجٌ: (L:) [and of the third مَنُهَجَاتٌ]. — مَنُهَجٌ طَرِيقٌ نُهَجَةٌ *Manifest roads, or ways*. (L.) — And نُهَجَ الطَّرِيقَ [The plain, or open, track of the road]. (M, K, in art. سن.)

نُهَجٌ: see نُهَجٌ.

طَرِيقٌ نُهَجَةٌ: see نُهَجٌ.

مَنُهَجٌ and مَنُهَجٌ: see نُهَجٌ.

نهد

1. نَهْدٌ, aor. ٔ, (S, L, Mṣb, K,) and ٔ, (Mṣb, K,) inf. n. نُهْدٌ, (S, L, &c.,) *It (a girl's or woman's breast) was, or became, swelling, prominent, or protuberant*: (S, L, Mṣb, K:) or *became full*. (Munjid of Kr.) [See also كَعَبٌ, and فَلْدٌ;

and see also نَاهِدٌ — نَهَدَتْ, aor. ُ, and ِ; and نَهَدَتْ, (inf. n. نَهْدٌ, TA.) She (a woman [or girl]) came to have swelling, prominent, or protuberant, breasts. (L, K.) — نَهَدَتْ الْقِرْبَةَ The skin became nearly full. (A.) — نَهَدَتْ الدَّلْوُ The bucket became nearly full. (A'Obeyd, L, TA.) — نَهَدَ, (M, L, K,) aor. ِ, (L,) inf. n. نَهْدٌ, (M, L,) and نَهْدٌ, (L,) He (a man) rose; (M, L;) i. q. نَهَضَ; (K;) or the latter signifies "he rose from sitting;" whereas the former signifies "he rose under any circumstances." (M, L.) — نَهَدَ لَهُ, (L,) and إِلَيْهِ, (Th, L,) He rose to him. (Th, L.) — نَهَدَ, (A'Obeyd, L, K,) and إِلَى الْعَدُوِّ, (S, L, Mṣb,) aor. ِ, (S, L, Mṣb,) and ِ, (Mṣb,) inf. n. نَهْدٌ (Mṣb, K) and نَهْدٌ, (K,) He attacked, or assaulted; or rose and hastened and went forth to, or towards, the enemy; (S, * L, Mṣb;) i. q. نَهَضَ: (S, L:) he directed his course towards the enemy, and commenced fighting with them. (A'Obeyd, L, K.) — نَهَدَ, (IKṭṭ,) inf. n. نَهْدٌ, (K,) It (a thing, IKṭṭ) went, or went away, (Mṣb,) in any case. (IKṭṭ, K.) — نَهْدٌ also signifies The being strong. (TA.) — نَهَدَ, aor. ِ, inf. n. نَهْدٌ, He (a horse) was, or became, large and tall: (S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy and tall. (K.) — نَهَدَ, and نَهَدَ, He honoured (عَظَّمَ) a gift. (IKṭṭ, K.)

2: see 1, near the beginning.

3. نَاهِدُهُ, inf. n. مُنَاهِدَةٌ, i. q. نَاهَضَهُ; (S, A, L, Mṣb, K;) He attacked or assaulted him, or rose and hastened and went forth to or towards him, in war; he directed his course towards him, and commenced fighting with him. (M, L.) — نَاهِدُهُ, inf. n. مُنَاهِدَةٌ, He contended or disputed with him, in an absolute sense. (TA.) — نَاهِدُهُمْ, [inf. n. مُنَاهِدَةٌ,] He contributed with them to the expenses of a journey or an expedition, clubbing with them, i. e. sharing equally with each of them. (L.) See also 6. — نَاهِدُهُ, inf. n. مُنَاهِدَةٌ, He played with him at the game in which one puts forth as many of his fingers as he pleases, and the other does the like; he played with him at the game of morra; the inf. n. expl. by مُسَاهِمَةٌ بِالْأَصَابِعِ, (S, L, K,) and مُخَارَجَةٌ, q. v. (TA.)

4. انهد He filled a tank or cistern, (S, L,) and a drinking-bowl, (A,) and a vessel, (L, K,) so that it overflowed: (L:) or nearly filled it. (A, L, K.) — نَاقَةٌ تَنْهَدُ الْإِنَاءَ A she-camel that fills the vessel [with her milk]. (IAṣṣr, L.) — انهد He made him, or it, to rise. (L.) — See 1.

5. تنهدت He sighed; breathed with an expression of pain, grief, or sorrow; or uttered a prolonged breathing. (TA.)

6. تَنَاهَدُوا They attacked or assaulted one another, or rose and hastened and went forth to or towards one another, in war; they directed their courses one towards another, and commenced fighting. (A, Mṣb.) — تَنَاهَدُوا; (S, Mgh, L, K;) and نَاهَدُوا, (L, Mṣb,) inf. n. مُنَاهِدَةٌ; (Mṣb;) They clubbed, i. e. contributed equally to, the expenses which they had to incur, (S, Mgh, L, K,) on the occasion of a journey, (K,) or an expedition against an enemy; (L;) or contributed equal shares of food and drink: (ISd, L:) the first who instituted this practice is said to have been Ḥudayn Er-Rakāshee: (TA:) or they contributed, each giving his share, for the purchase of wheat, or food, for their eating in common. (Mṣb.) — تَنَاهَدُوا الشَّيْءَ They took the thing and shared it between them. (L.) — تَنَاهَدُوا They played together the game of morra, described in one of the explanations of نَاهِدَةٌ. (S, TA, art. مَخْرَجُ.)

نَهْدٌ A high, or elevated, thing: (L, K:) as a shoulder-joint, (L,) and a horse. (TA.) — A girl's or woman's breast: so called because of its prominence, or protuberance: (Mṣb:) [pl. نَهْدٌ]. — كَعْتَبَ نَهْدٌ A pubes swelling forth, or prominent: opposed to هَدَبٌ. (L.) — شَابٌ نَهْدٌ A strong, bulky, youth, or young man. (L, from a trad.) — نَهْدٌ A generous man, (S, K,) who aims at means of acquiring eminence, or nobility. (S.) — نَهْدٌ A horse large and tall: (Lth, S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy, and tall: (K:) fem. with ة. (L.) — نَهْدُ الْقَدَالِ, and الْقَصِيرَى, A horse large and prominent in the back of the head, and, in the short ribs. (Lth, L.) — النَّهْدُ and النَّهْدُ The lion: (K:) from نَهْدٌ in the sense of نَهْوٌ and قُوَّةٌ. (TA.) — نَهْدٌ Aid; assistance. (L.) See نَهْدٌ. — طَرَحَ نَهْدَهُ مَعَ الْقَوْمِ He aided, or assisted, the people. (L.) — Also, He contributed with the people to the expenses of a journey or expedition, sharing equally with each of them. (L.) See also 3. — And see نَهْدٌ.

نَهْدٌ (L, K) and sometimes نَهْدٌ, (K,) or the latter signifies the action described in the following explanation, (L.) A contribution, or that which is contributed, to the expenses of a journey, equally shared by each member of the party: (L, K:) or a contribution that is made for an expedition against an enemy, by a clubbing, i. e. an equal sharing of the expenses, so that there shall be no defrauding of one by another, and no obligation of one to another. (IAth, L.) See 3 and 6. You say, هَاتِ نَهْدَكَ Give thou thy contribution to the expenses of the journey, or expedition, equally with thy companions. (L.)

نَهْدَانُ or نَهْدَانُ, (S, L, K,) fem. نَهْدَى and

نَهْدَانَةٌ, (L,) A tank or cistern, (S, L, K,) and bowl, (S, A, L,) or vessel, (L, K,) full, but not yet overflowing: (S, L, K:) or full so as to overflow: (L:) or nearly full: (A, L:) or filled high: (L:) or two-thirds full. (K.)

نَهَادٌ مَائَةٌ The amount, or number, of a hundred. (K.)

نَهْدٌ Fresh butter that is not thin: (S, L:) or thin butter: (K:) or fresh butter of which the milk has not been quite thick and fit for churning: or a large lump of fresh butter; as also نَهْدَةٌ and نَهْدٌ: (L:) or نَهْدَةٌ signifies fresh butter made of milk that has not become thick and fit for churning, and which is therefore little in quantity, and sweet: (AḤát, L:) or نَهْدَةٌ نَهْدَةٌ fresh butter expressed from a skin by squeezing it. (L, art. زَعْدُ.)

نَهْدَةٌ: see نَهْدٌ. — The hearts of the grains of colocynths, boiled until thoroughly cooked and thick, and then having a little flour sprinkled upon them, after which they are eaten. (S, L, K. *)

نَاهِدٌ A girl's breast that is swelling, prominent, or protuberant: pl. نَوَاهِدٌ; which denotes more than فَوَالِكٌ. (A'Obeyd, L.) — Also, and نَاهِدَةٌ (S, L, Mṣb, K) and مَنَهْدٌ, (L, K,) or مَنَهْدَةٌ, (as in the TA,) A girl, or woman, having swelling, prominent, or protuberant, breasts: (S, L, Mṣb, K:) or a woman whose breasts have become full: (Munjid of Kr:) pl. نَوَاهِدٌ. (Mṣb.) — نَاهِدٌ A boy nearly come to the age of puberty. (A.) — نَاهِدٌ Attacking or assaulting, or rising and hastening and going forth to or towards an enemy: pl. نَهَادٌ. (Mṣb.) — See نَهْدٌ.

نَاهِدَةٌ: see نَاهِدٌ.

نَهْدَانٌ [fem. of نَهْدٌ] An elevated sand, (S, L, K,) like a compact hill, fertile, producing trees: (L:) or a tract of ground such as is called نَهْدَانٌ, but more flat and extensive: (L, art. نَفْحُ:) it is used as an epithet; but not the masc. نَهْدٌ. (L.) — هُوَ أَثْبَدُ الْقَوْمِ He is the strongest and hardest of the people. (R.)

نَاهِدٌ: see مَنَهْدٌ.

نهر

1. نَهَرَ, (S, Mṣb,) aor. ِ, (Mṣb,) It (water) ran upon, or along, the ground, (S, TA,) and made for itself a نَهْرٌ [or channel like that of a river]. (S.) See also 10. — It (anything, as in one copy of the S, or anything copious, as in another copy of the S and in the TA) ran, or flowed; (S, TA;) as also استنهر, (S,) or انتهر. (TA.) — It (blood) flowed with force: (Mṣb:) 360 *

and **نَهَرَ** it (blood) *flowed* (K, TA) *like a river*: (TA:) and the latter also, *it (a vein) flowed and would not stop*; (K, TA;) meaning, *it flowed like a river*; (TA;) as also **انتهر**: (Sgh, K, TA:) and **انتهر** also signifies the same said of the belly; (TA;) or *it (the belly) became loose, or relaxed*; or *it discharged itself*; (JK;) as also **انتهر**. (JK, K.) = **نَهَرَ**, (S, K,) aor. **نَهَرَ**, (K,) inf. n. **نَهْرٌ**, (TA,) *He (a man, S) dug a نَهْرٌ [or channel for a river]: (S, TA:) he made a نَهْرٌ [or river] to run, or flow.* (K, TA.) = **نَهَرَ**, inf. n. **نَهْرٌ**, *He made an inroad or incursion, or inroads or incursions, into the territory or territories of enemies, in the day-time.* (TA.) = **نَهَرَ**, (S, Mgh, Mṣb, K, &c.) aor. **نَهَرَ**, inf. n. **نَهْرٌ**; (TA;) and **انتهره**: (S, Mgh, Mṣb, K, &c.) *He chid him; he checked him, restrained him, or forbade him, with rough speech*; syn. **زجره**. (Mgh, Mṣb, K, and so in a copy of the S,) or **زبره**, (as in another copy of the S,) **بِكَلَامٍ غَلِيظٍ**: (Mgh:) *he addressed him with chiding speech, (JK, A,) forbidding him from doing evil.* (JK. [in the TA, citing the last explanation from the T, **عَنْ خَيْرٍ** is erroneously put for **عَنْ شَرٍّ**]) It is said in the Kṣur, [xciii. 10,] **وَأَمَّا السَّائِلُ فَلَا تَنْهَرْهُ** [And as for the beggar, thou shalt not chide him, or address him with rough speech]. And in a trad., **مَنْ أَنْهَرَ مِنْ أَتَمَّهِرَ، صَاحِبٌ بَدْعَةٍ مَلَأَ اللَّهُ قَلْبَهُ أَمْنًا وَإِيحَانًا وَأَمَنَهُ اللَّهُ** [Whoso chideth, or checketh with rough speech, the author of an innovation in religion, God will fill his heart with security and faith, and God will preserve him from the greatest terror]. (TA.)

4. **انتهر**: see 1, in three places. = † *He made blood to flow*: (S:) or *to appear and flow*: (K:) or *to flow amply and copiously*: (Mgh:) or *to flow with force*: (Mṣb:) or *he poured it forth copiously*. (TA.) It is said in a trad., **أَنْهَرَ الدَّمَ، أَنْهَرَ الدَّمَ، بِمَا شِئْتَ إِلَّا مَا كَانَ مِنْ سِنَّ أَوْ ظُفْرِ** [Make thou the blood to flow, &c., with what thou pleasest, except with what is made of a tooth or a talon.] (Mgh, Mṣb.) The issuing forth of the blood from the place of slaughter is likened to the flowing of water in a river. (TA.) — † *He made it wide*; (S, K;) namely, a spear-wound or the like, (S, TA,) or a **نَهْرٌ** [or channel of a river], as is implied in the K, but in other lexicons as in the S. (TA.) = *He was, or became, in day-time*: (S, * K, * TA:) *he entered upon day-time*: (Mṣ:) from **النَّهَارُ**. (S.)

8: see 1, in five places.

10: see 1. — *It (a river [in the CK] **انتهر** is put by mistake for **انتهر**) took a place, (JK,) or a settled place, (K,) for its channel.* (JK, K.) — *It (a thing) became wide.* (S.)

نَهْرٌ and **نَهْرٌ** (S, A, Mgh, Mṣb, K) *A channel*

in which water runs: (A, K:) so most say: or *the water itself [that runs therein; i. e., a river; a rivulet; a brook; a canal of running water]: (TA:) or a wide channel in which water runs: originally, the water [that runs therein]: (Mgh:) or properly, wide running water: and by a secondary application, which is tropical, † the trench or channel [in which it runs]: (Mṣb, TA*) pl. [of pauc.] **أَنْهَرٌ**, (Mṣb, K,) a pl. of the former, (Mṣb,) and **أَنْهَارٌ**, (S, Mṣb, K,) a pl. of the latter, (Mṣb,) [but used as a pl. of either, both of pauc. and of mult., and the most common of all the pls.,] and **نَهْرٌ**, (Mṣb, and so in some copies of the K,) with two ḍammehs, a pl. of the former, (Mṣb,) or **نَهْرٌ**, (as in some copies of the K and in the TA,) and **نَهْرٌ**. (IAṣr, K.) You say, **جَرَى النَّهْرُ** [The river ran, or flowed]; like as you say, **جَرَى النَّهْرُ كَثِيرَ الْمَاءِ**. (Mṣb.) And **نَهْرٌ كَثِيرَ الْمَاءِ** [A channel of running water having much water]. (A.) And **نَهْرٌ** is also used in a pl. sense; as in the Kṣur, [liv. 54,] **فِي جَنَّاتٍ وَنَهْرٍ** [In gardens and among rivers], i. e., **أَنْهَارٍ**; like the phrase in the Kṣur, [same chap. verse 45,] **وَيُوتُونَ الدُّبُرَ**, (Fr, S,) meaning **الأدْبَارُ**: (Fr, TA:) but it is otherwise explained. (S.) See **نَهْرٌ** below.*

نَهْرٌ: see **نَهْرٌ**, in two places. = *Amplitude*: (K:) or *light and amplitude*: so, accord. to some, in the Kṣur, liv. 54, differently explained above: see **نَهْرٌ**: (S, TA:) or, accord. to Th, **نَهْرٌ** is a pl. [or rather quasi-pl.] of **نَهْرٌ**, which is a pl. of **نَهَارٌ**. (TA.)

نَهْرٌ *Much*; (TA;) as also **نَهْرٌ**; (K, TA;) both applied to water. (TA.) — *A wide نَهْرٌ [or river, or channel in which water runs]. (K.) =* **صَاحِبُ نَهَارٍ** *A man of day-time*; syn. **صَاحِبُ نَهَارٍ**; (S, K;) *who makes inroads or incursions into the territories of enemies therein*: (S:) or *who works therein*: (A:) a kind of rel. n.; as is shown by the ex.

• **لَسْتُ بِلَيْلِي وَلَيْكِي نَهْرٌ**
• **لَا أُدْجِحُ اللَّيْلَ وَلَكِنْ أُتَبَكَّرُ**

[I am not one of the night-time, but I am one of the day-time: I do not journey in the night, but I go forth early in the morning]: as though he said **نَهَارِي**. (Sb.) The verse is correctly related as above; not as it is given in the S. (IB.) — See also **نَهْرٌ**.

نَهَارٌ *Day*; or *day-time*; *contr. of لَيْلٌ*: (S, TA:) or *broad daylight*, (Mgh,) *from sunrise to sunset*: (Mgh, Mṣb, K:) this is the original signification: (TA:) or this is the signification in the vulgar conventional language: but in the classical language it signifies *the time from the rising of the dawn to sunset*: (Mṣb:) or *the light*

between the rising of the dawn and sunset: (K:) and so accord. to the lawyers: (TA:) in the trad., it is the whiteness of the **نَهَار**, and the blackness of the **لَيْل**; and there is nothing intervening between the **لَيْل** and the **نَهَار**: but sometimes the Arabs amplified, and applied **نَهَار** to the time from the clear shining of the dawn to the setting [of the sun]: (Mṣb:) or (so accord. to the TA, but in some copies of the K, and) the spreading of the light [which is a cause] of sight, and its dispersion: (K:) in this explanation in the L, in the place of **وَأَقْتَرَأَهُ** we find **وَأَجْتَمَعَهُ** [and its collecting together]: (TA:) it is also syn. with **يَوْمٌ**; and is so when used without restriction in the non-fundamental sciences of religion, (الفروع,) as in the phrases **صُمْ نَهَارًا** [fast thou a day] and **إِعْمَلْ نَهَارًا** [work thou a day]: and it may be so used, or in its proper classical sense, when prefixed to **يَوْمٌ**, governing the latter in the gen. case: (Mṣb:) it has no proper dual, (Mgh, Mṣb,) and no proper pl., (S, Mgh, Mṣb, K,) like **سَرَابٌ** and **عَذَابٌ**; (S, K;) the former of which, however, has a pl. assigned to it [by Zj and] in the K, namely, **أَعْدَابَةٌ**; (MF:) [and respecting the latter see **سَرَابٌ**, with ش;] [for **نَهَار** is a name applied to every **يَوْمٌ** [or day]; and **لَيْلٌ**, to every **لَيْلَةٌ** [or night]: one does not say **نَهَارٌ وَنَهَارَانِ**, nor **لَيْلٌ وَلَيْلَانِ**: (TA:) and the dual, **يَوْمَانِ**: (Mṣb, TA:) and the pl., **أَيَّامٌ**: (Mṣb:) and the contr. of **يَوْمٌ** is **لَيْلَةٌ**: so says Az, on the authority of AHeyth: (TA:) or it has pls.; namely, **أَنْهَرٌ**, (IAṣr, S, K,) a pl. of pauc., (S,) in some lexicons **أَنْهَرَةٌ**, (TA,) [also a pl. of pauc.,] and **نَهْرٌ**, (S, Mgh, Mṣb, K,) a pl. of mult. (S.) [See also **نَهْرٌ**.] Ibn-Keysán cites the following ex.,

• **لَوْلَا التَّرِيدَانِ لَمِتْنَا بِالضَّمْرِ**
• **تَرِيدٌ لَيْلٌ وَتَرِيدٌ بِالنَّهْرِ**

[Were it not for the two thereeds (or messes of crumbled bread moistened with broth), we had died of leanness: the thereed of night, and thereed in the day-times]. (S.)

نَهْرٌ: see **نَهْرٌ**.

نَهَارِي: see **نَهْرٌ**. — *Food that is eaten in the beginning of the day.* (TA.)

نَهَارٌ, and **نَهْرٌ**, [A bright day:] in each of these phrases the epithet has an intensive effect, (K, * TA,) as the epithet in **لَيْلٌ أَيْلٌ**. (TA.)

مَنْهَرٌ *The place of a river.* (T, TA.) — *A place which the water hollows out in a نَهْرٌ [or channel of a river]. (K.) — A cleft, (K, TA,) or hole, (TA,) in a fortress, passing through [the wall], whence water runs, (K, TA,) or by which water enters*: (TA:) pl. **مَنْهَارٌ**. (TA.)

نَهَز

1. نَهَزَ, aor. ٤, (Mṣb,) inf. n. نَهَزٌ, (Mṣb, TA,) *He rose to take a thing with his extended hand.* (Mṣb, JK, TA.) He took a thing with his extended hand. (JK, TA.) See also 3 and 8. — نَهَزَ الشَّيْءُ *The thing became near.* (K.) See also 3, in two places.

3. نَاهَزَهُ, inf. n. مَنَاهَزَةٌ, *He strove with him, or made haste, to outstrip him; to be, or get, before him; to precede him.* (TA.) You say, نَاهَزَ الصَّيْدَ *He made haste to get before the game, or object of the chase, (K, TA,) and seized it before its escape.* (TA.) And نَاهَزْتُمُ الْفُرْصَ [I strove with them, or made haste, to be before them in taking, or seizing, the opportunities, or the turns for drawing water or the like]. (S, A.) A poet says,

• نَاهَزْتُمُ بِنَيْطَلٍ جُرُوفٍ •

[I strove with them, or made haste, to be before them in drawing water with a capacious bucket]. (S.) — Also, (K,) inf. n. as above, (TA,) *He approached it; drew near to it; nearly attained to it;* (K, TA;) as also نَهَزَهُ. (TA.) You say, نَاهَزَ الْبُلُوغَ (S, Mṣb,) and الْحُلُمَ, (A, TA,) *He (a boy, S, Mṣb) approached, drew near to, or nearly attained to, puberty.* (S, A, Mṣb.) And نَاهَزَ الْخَمْسِينَ [He approached, or nearly attained to, the age of fifty]. (A, TA.) And نَاهَزَ الْفِطَامَ (A, Mṣb,) inf. n. as above, (Mṣb,) *He (a child) approached, or drew near to, the [time of] weaning;* (A, Mṣb;) as also نَهَزَ لَهُ. (Mṣb, TA,) aor. ٤. (Mṣb.) — See also 8.

6. تَنَاهَزَا *They strove together, or made haste, each to be, or get, before the other.* (K.) You say, هُمَا يَتَنَاهَزَانِ إِمَارَةَ بَلَدٍ كَذَا *They strive together, or make haste, each to be before the other in obtaining the government of such a town, or country.* (S, TA.) And تَنَاهَزُوا الْفُرْصَ [They strove together, or made haste, to be before one another in taking, or seizing, the opportunities, or the turns for drawing water or the like: see 3.] (A.)

8. اِتَّهَزَ الْفُرْصَةَ *He took, or seized, [or availed himself of,] the opportunity; syn. اِغْتَمَمَهَا* (S, A, K;) or *he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; or simply he hastened to take it.* (Mṣb.) You say, اِتَّهَزْنَا قَبْلَ الْفَوْتِ [Take thou, or seize thou, it; (meaning the opportunity;) for it hath become within thy power; before the escape thereof]. (TA.) And اِتَّهَزْنَا [Take thou, or seize thou, the opportunity; for it hath offered itself to thee]. (A, TA.) Also, اِتَّهَزْنَا *He took it, or them,*

[but to what the pronoun refers is not shown,] *with his extended hand, from a near spot; and so* نَاهَزَهَا. (TA.) And اِتَّهَزَ الشَّيْءَ *He accepted the thing, and hastened to take it with his extended hand.* (TA.)

نَهْزَةٌ *An opportunity; a time at which, or during which, a thing may be done or had; syn. فُرْصَةٌ.* (S, K.) — *A thing that offers itself to one as a prey, or spoil.* (JK, L.*) You say, فَلَانَ نَهْزَةَ السُّخْتَلِسِ [Such a one is the prey of the snatcher]; meaning, *such a one is the prey of every one.* (L.) And هَذِهِ نَهْزَةٌ فَاحْتَلِسْهَا [This is a thing that offers itself as a prey, therefore snatch thou it.] (A.)

نَاهِزٌ *Approaching, or near, to the time of weaning; applied to a boy; (JK, Mṣb, TA;) and to a girl; (TA;) or the epithet applied to the latter is with ٥.* (JK, Mṣb.)

نَهَسَ

1. نَهَسَهُ, (S, A, Mṣb, K,) aor. ٤ (Mṣb, K, MṢ) and ٤; (Mṣb;) and نَهَسَهُ, aor. ٤; (Fr, K;) inf. n. نَهَسٌ (S, Mṣb, TA) and نَهَسٌ; (TA;) *He (a man, S, Mṣb) took it (namely flesh or flesh-meat) with his fore teeth, (S, A, Mṣb, K,) to eat it, (Mṣb,) and plucked it off; (A, K;) as also* انتَهَسَهُ (S;) *and he ate it off from a bone (تَعَرَّقَهُ) with his fore teeth: (Lh, TA;) or he pulled it off with the central incisors, to eat it: (TA;) and he took it with the fore part of his mouth; as also* انتَهَسَهُ (A;) *or he took it with his mouth: (IAth, TA;) or he took it with his mouth to bite it and make a mark upon it without rounding it: (TA, art. نَهَش:) and he (a dog, and any animal having a canine tooth,) bit it: or seized it, and then pulled it, or pulled it vehemently, or rent it with his teeth: but there is a difference of opinion respecting this verb in all its significations: some say that it is with the unpointed ٤; and thus, only, it is mentioned by ISk, who says, I heard El-Kilábee say, of a dog and of a wolf and of a serpent, انتَهَسَهُ and نَهَسَهُ; (Mṣb;) [and J says, the نَهَسُ of the serpent is the same as its نَهَشُ; (S;) you say نَهَسْتَهُ الْحَيَّةَ in the sense of نَهَشْتَهُ [the serpent bit him]: (Z, Sgh;) others say that the verbs are with ٤ and ٤ throughout; and thus says IF on the authority of Aṣ: Az cites Lth as saying that نَهَشُ, with the pointed ٤, signifies taking, or reaching, from a distance, like the نَهَشُ of the serpent; and نَهَسُ, with the unpointed letter, the seizing upon flesh, or flesh-meat, and pulling it, or pulling it vehemently, or rending it with the teeth: Th says that the latter is with the extremities of the teeth; and the former, with the teeth [absolutely], and with [those that are termed] the أُصْرَاسُ: IKooṭ says, like Lth, that*

one says of the serpent (الْحَيَّةُ), نَهَشْتَهُ, with the pointed ٤; and of the dog and wolf and hyena, نَهَسَهُ, with the unpointed letter. (Mṣb.)

8: see 1, in three places.

نَهَسُ: see نَهَسٌ, in two places.

نَهَسٌ: see مَنَهَسٌ, in two places.

نَهَّاسٌ *A dog that is wont to bite; (Mṣb;) and نَهَّوسٌ, applied to a she-camel, signifies the same; (TA;) and the latter, a lion that bites a thing when able to do so: (IKh:) or the former, a dog that is wont to seize, and then pull, or pull vehemently, or rend with his teeth. (Mṣb.) — A lion; as also نَهَّوسٌ and مَنَهَسٌ. (K.) — A wolf. (TA.)*

مَنَهَسٌ *A place from which a thing [such as herbage &c.] is taken with the mouth and eaten: (K, TA;) pl. مَنَاهِسُ. (TA.) You say, أَرْضٌ مَنَاهِسٌ *Land abounding in such places.* (TA.)*

نَهَّاسٌ: see مَنَهَسٌ.

مَنَهَسٌ *A man having little flesh; (S, A, K;) [as though it were partly eaten off the bones;] as also نَهَّسٌ. (TA.) You say also, مَنَهَسٌ الْقَدَمَيْنِ (A, K,) or الْكَعْبَيْنِ (TA,) *A man (TA) having little flesh upon the feet, (A, K, TA,) or upon the ankles. (TA.) And وَظَيْفٌ نَهَّسٌ [A shank of a quadruped] light of flesh.* (TA.) See also مَنَهَسٌ.*

نَهَشَ

1. نَهَشَهُ, (S, K,) aor. ٤, (K,) inf. n. نَهَشٌ, (S,) i. q. نَهَسَهُ; (S, K;) i. e. *He took it with his mouth to bite it and make a mark upon it without wounding it: [&c.:] (TA;) or he took it (namely flesh or flesh-meat) with his fore teeth: (S;) and so accord. to some, انتَهَشَهُ. (S.) And It [a serpent or scorpion] bit him; or stung him; syn. لَسَعَهُ: (K;) you say, نَهَشْتَهُ الْحَيَّةَ *the serpent bit him.* (S.) And *He (a dog, TA) bit him, or it; (K;) as also نَهَسَهُ. (TA.) Or He took it with his [teeth that are called] أُصْرَاسُ: whereas نَهَسَهُ signifies he took it with the extremities of the teeth: (K;) or نَهَشُ is less than نَهَسُ; the latter signifying the taking, or reaching, with the mouth; but the former, the taking, or reaching, from a distance, like the نَهَشُ of the serpent. (Lth, TA.) [For other observations on these two verbs, see art. نَهَس.] — نَهَشَهُ الدَّهْرُ فَاحْتَاَجَ (IAgr, S, K) *Time, or fortune, bit him, so that he became in want.* (TA.) — نَهَشَتْ وَجْهَهَا *She (a woman) seized the flesh of her face with her nails.* (TA.) — نَهَشَهُ**

also signifies † *He, or it, harassed, distressed, fatigued, or wearied him.* (IAth.) — نُهَشَ, inf. n. as above, † *He became emaciated, or lean: and أَعْضَادُنَا † our arms from the elbow upwards became emaciated: (TA:) and نُهَشَتْ † his arms from the elbow upwards became slender, (Ish, K, [but in the CK دَقَّتَا is put by mistake for دَقَّتَا]) and their flesh became little. (Ish.)*

8: see 1, in the first and last sentences.

نُهَشَ: see مَنُهَوِّشُ.

نُهَشَ: see مَنُهَوِّشُ, in five places. — As an epithet applied to a camel, i. q. نُهَشَ, (Ibn-'Abbād, K,) as explained in art. نَمَشَ. (Ibn-'Abbād, TA.)

نُهَشَ: see مَنُهَوِّشُ.

نُهَشَ † A man harassed, distressed, fatigued, or wearied: (S, IAth, K:) † bitten by time, or fortune, so as to be in want, (IAqr, S, K, TA,) † and emaciated, or lean: or having little flesh, even if fat: or light; as also † نُهَشَ and † نُهَشَ and † نُهَيْشَ. (TA.) Applied to the pudendum muliebre, † *Having little flesh; as also † نُهَشَ.* (TA.) And in like manner, مَنُهَوِّشُ الْفَخَذَيْنِ † *Emaciated, or lean, in the thighs.* (TA.) And مَنُهَوِّشُ الْقَدَمَيْنِ † *A man having little flesh upon the feet.* (IAqr, K.) And نُهَشَ † A man, (TA,) or a beast of carriage, (S,) *light in the arms, or fore legs; (S, K, TA;) as though from الْحَيَّةُ † نُهَشَ: (S:) and so نُهَشَ الْفَوَائِرِ † light in the legs, (K, TA,) in passing along, and having little flesh upon them; (TA;) as also † نُهَشَ الْمَشَائِشِ. (S, TA.) [But see also مَشَائِشُ.]*

مَنْهَشَةٌ A woman scratching her face in affliction or misfortune. (K, TA.) Such Moḥammad cursed. (TA.)

نهض

1. نَهَضَ, aor. ى, inf. n. نُهُوضٌ (S, A, Mgh, Mṣb, K) and نَهَضَ, (S, A, K,) *He rose, or stood up, syn. اِرْتَفَعَ, (Mṣb,) or قَامَ, (S, Mgh, O, K,) انتَهَضَ from his place; (Mṣb;) as also † انتَهَضَ, syn. قَامَ: (IAqr:) or the former, he quitted a place: and he rose from it: (M, TA:) or he rose from sitting; thus differing from نَهَدَ, which signifies "he rose" under any circumstances: (M, L, in art. نَهَدَ:) [and he rose and went: or he rose and hastened, as shown below:] and † انتَهَضَ, he was, or became, made, or excited, to rise, or stand up; quasi-pass. of اَنْهَضَهُ. (S.) You say, نَهَضَ إِلَيْهِ *He rose, or stood up, to him: (Mgh:) and لِأَمْرٍ**

[to do, or perform, an affair]. (S, K,*) And نَهَضَ إِلَى الْعَدُوِّ *He [rose and] sped, or hastened, to, or towards, the enemy. (Mṣb.) [See also نَهَدَ.]* And نَهَضْنَا إِلَى الْقَوْمِ *and نَهَضْنَا إِلَى الْقَوْمِ [We rose and sped, or hastened, to, or towards, the people, or company of men:] both signify the same. (Abu-l-Jahm El-Jaḥfāree.)* And † انتَهَضُوا and † تَهَضُوا signify the same as اَنْهَضُوا [They rose and sped, or hastened, to fight, or to the fight]. (TA.) — † It (a plant) stood erect; or became strong and erect. (S, A, K.) — † It (a bird) spread, or expanded, its wings to fly. (S, A, Mgh, K.) You say, فَرُخٌ عَاجِزُ النَّهْضِ *[A young bird lacking the power of spreading its wings to fly]. (A, TA.) [See an ex. in a verse of El-Ḥoṭeifāh cited in the first paragraph of art. خَلَفَ.]* نَهَضَتْ نَفْسُهُ (K in art. جَشَأَ, &c.) and نَهَضَتْ جَهَشَ, (S in the same art., and A in art. جَهَشَ, &c.) signify [the same, i. e.] † جَشَأَتْ † [His soul, or stomach, heaved, &c.] (S, A, K, in the arts. above mentioned.) — نَهَضَ الشَّبَابُ فِي الشَّبَابِ † [Hoariness arose in youth]. (A, TA.) As cites the following verse from an anonymous poet:

• تَنْهِيضُ الرِّعْدَةِ فِي ظَهْرِي •

• مِنْ لَدُنِ الظُّهْرِ إِلَى العَصِيرِ •

† [Tremor arises in my little back from the time of noon to the little evening]. (TA.)

3. مَنَاهَضَهُ (S, A, &c.,) inf. n. مَنَاهَضَةٌ, (TA,) *He rose with him, or against him, and withstood him, or opposed him, in contention; syn. قَاوَمَهُ; (S, Mgh, K;) namely his adversary. (A, Mgh.)*

4. اَنْهَضَهُ *He made him, or excited him, to rise, or stand up: (S, A, K, TA:) or he roused him, or put him in motion to rise. (TA.)* You say also, اِنْهَضْتَهُ † لِلْأَمْرِ, [if this be not a mistranscription for اَنْهَضْتَهُ,] *I made him to rise to [do, or perform,] the affair. (Mṣb.)* And اَنْهَضَ عَلَى الشَّيْءِ † *He strengthened him to rise, and do, or perform, the thing. (TA.)* — اِنْهَضَ الْقِرْبَةَ † *He nearly filled the water-skin [so as to make it rise]. (K, TA.)* — اِنْهَضَتِ الرِّيحُ السَّحَابَ † *The wind bore and drove along the cloud, or clouds. (TA.)*

6. تَنَاهَضُوا فِي الْحَرْبِ (S, A, Mgh, K) *They rose, one with another, or one against another, and withstood, or opposed, one another, in war, or battle: (Mgh:) or each party of them rose and hastened (نَهَضَ) to, or towards, the other, in war, or battle. (S, K,*)* See also 1.

8: see 1, in four places: — and see 4.

10. اَسْتَنْهَضَهُ لِأَمْرٍ كَذَا *He ordered him, or commanded him, to rise to [do, or perform,] such an*

affair. (S, K,) [And اَسْتَنْهَضَهُ فِي أَمْرٍ *He sent him on an affair, to perform it.]**

نَهَضَةٌ [inf. n. of un. of 1; *A single act of rising, &c.: and] a motion, or movement: pl. نَهَضَاتٌ. (Mṣb.) You say, جَاءَتْ مِنْهُ نَهَضَةٌ, (A, TA,) or كَانَتْ مِنْهُ نَهَضَةٌ, *There was [a rising, or] a motion, or movement, on his part, (Mṣb.)* لِحَالٍ كَذَا [to such a place], (A, TA,) or إِلَى كَذَا [to, or towards, such a thing]. (Mṣb.) And هُوَ كَثِيرُ النَّهَضَاتِ [He is a person of frequent risings, or motions or movements]. (A, TA.) — Also, † *Power, or ability; and strength. (TA.)**

نَهَضَةٌ [The act of rising, or standing up: or the state of being made, or excited, to rise, or stand up:] a subst. from اِنْتَهَاضٍ. (TA.)

نَهَاضٌ [One who frequently rises; or who frequently rises from, or quits, his place:] *quick in motion. (Expos. of the Mo'allakāt, printed at Calcutta, p. ٧٣) — هُوَ نَهَاضٌ بِهَوْلَاءَ † [app. He is wont to rise with these, for their assistance: see نَاهِضَةٌ. (A, TA.) — هُوَ نَهَاضٌ بِرِزْلَاءَ: see art. بَزَل.*

نَاهِضٌ [act. part. n. of 1, *Rising, or standing up: &c.] — † Energetic, sharp, vigorous, or effective, in his agency, or work. (TA.) — † A young bird whose wings have become complete, (S, A, Mgh,) or whose wing has become complete, (K,) and which has risen, (S,) or is able, (A, Mgh,) or ready, (K,) to fly: (S, A, Mgh, K:) or that has spread its wings to fly; or that has raised itself to quit its place: applied by some particularly to the young of the eagle: (TA:) pl. نَوَاهِضٌ. (A, Mgh.) [See also عَاتِقٌ.]*

نَاهِضَةُ رَجُلٍ † *A man's people, (L,) or the sons of his father or ancestor, (S, O, K,) who rise for him, (O,) or with him, (K,) or with whom he rises, in a case that grieves him, (L,) or who are angry for him, (S,) or who are angry by reason of his anger, and rise to aid him: (TA:) and his people, (A,) or servants, (K,) or those, (S,) who undertake, or manage, his affairs: (S, A, K:) or his aiders, or assistants. (A, in art. ظَهَرَ.) You say, مَا لِفُلَانٍ نَاهِضَةٌ † *Such a one has not any (S, A) people, (A,) or servants, (TA,) who undertake, or manage, his affairs. (S, A, TA.)**

[نَهَل, &c.]

See Supplement.]

نوا

1. نَوَى, aor. يَنْوِي, inf. n. نَوْوٌ (S, K) and تَنْوَى, (K,) *He rose, or arose, with effort and difficulty. (S, K.) — نَوَى بِحِمْلِهِ *He rose with his burden with effort and difficulty: (TA:) he rose with his burden oppressed by its weight. (S, K.) —**

تَنَوَّأَ بِعَجِزَتِهَا She rises with her buttocks oppressed by their weight: said of a woman. (§.) — *نَاءَ بِصَدْرِهِ* He arose. [App. said originally, if not only, of a camel.] (TA.) — *نَاءَ بِهِ* and *انَادَهُ* †, It (a burden) oppressed him by its weight, and bent him, or weighed him down. (§, K.) — *تَنَوَّأَ بِهَا عَجِزَتِهَا* Her buttocks oppress her by their weight: said of a woman. (§.) — *نَاءَ* He was oppressed by weight, (K.) and fell down: (§, K.) thus the verb bears two [partially] opposite significations. (K.) — *نَاءَ بِجَانِبِهِ* † He behaved proudly. (TA, art. *مَط*). — *نَاءَ الشَّجَرُ*, aor. *يَنُوُّ*, inf. n. *نُوٌّ*; and *اِسْتَنَاءَ* and *اِسْتَنَأَى* (K; the latter being formed by transposition, TA) The star, or asterism, [generally said of one of those composing the Mansions of the Moon,] set (accord. to some), or rose (accord. to others), aurorally, i. e. at dawn of morning. (TA.) See *نُوٌّ*. [It seems that *نَاءَ* is used in both these senses because the star or asterism appears as though it were nearly overcome by the glimmer of the dawn.] — *نَاءَ*, (K,) formed by transposition from *نَأَى*, (TA,) or a dial. form of this latter, (§, TA,) He, or it, was, or became, distant; removed to a distance; went far away. (§, K.) — *نَاءَ بِهِ* [It rendered him distant, or removed him to a distance]. (TA.) — *مَا سَاءَكَ وَنَاءَكَ* (§) [see explained in art. *سَاءَ*]: *سَاءَكَ* is here used for *أَسَاءَكَ*, in order to assimilate it to *سَاءَكَ*; (§;) like as they say *هَنَأَنِي وَمَرَأَنِي* for *أَمْرَانِي*. (TA.)

3. *نَوَّأَهُ*, inf. n. *مُنَاوَأَةٌ* and *نَوَّأَ*, He contended with him for glory; vied with him. (K.) — *نَوَّأَ بِهِ* He acted hostilely towards him. (§, K.) Sometimes without *بِهِ*; but originally with *بِهِ*; being derived from *نَوَّأَ* and *نَاءَ* *إِنْيَكُ* (§.)

4: see 1.

10. *اِسْتَنَاءَ بِنَجْمٍ* [He prognosticated ruin &c. by reason of the rising or setting of a star or an asterism aurorally, i. e., at dawn of morning: or he regarded a star or an asterism as a *نُوٌّ*]. (L.) It is said, *لَا تَسْتَنِيءُ الْعَرَبُ بِالنُّجُومِ كَلِّهَا*, [The Arabs do not prognosticate rain &c. by reason of the auroral rising or setting of all the stars, or asterisms: or do not regard all the stars or asterisms as *أَنْوَاءٌ*]. (Sh, L.) *اِسْتَنَاءُوا*, the *اِسْتَنَاءُ* being transposed, They expected, or looked for, the rain called *الْوَسْمِيُّ*, [from the auroral rising or setting of a star or an asterism]. (AḤn.) — *اِسْتَنَاءَهُ* † He sought, or asked a gift, or present of him. (K.)

نُوٌّ, pl. *أَنْوَاءٌ* and *نُونٌ* (§, K.) A star, or an asterism, verging to setting: or the setting of the star, or asterism, in the west, aurorally, i. e., at dawn of morning, and the rising of another, opposite to it, at the same time, in the east: (K:) or the setting of one of the stars, or

asterisms, which compose the Mansions [of the Moon (see *مَنَازِلُ الْقَمَرِ*)], in the west, aurorally, i. e., at dawn of morning, and the rising of its opposite, which is another star, or asterism, opposite to it, at the same time, in the east, each night for a period of thirteen days: thus does each star, or asterism, of those Mansions, [one after another,] to the end of the year, except *الْحَبِيبَةُ*, the period of which is fourteen days: (§:) [or it signifies the auroral rising, and sometimes the auroral setting, of one of those stars, or asterisms; as will be shown below: I do not say "heliacal" rising because the rising here meant continues for a period of thirteen days]. Accord. to the T, *نُوٌّ* signifies the setting of one of the stars, or asterisms, above mentioned: and AḤn says, that it signifies its first setting in the morning, when the stars are about to disappear; which is when the whiteness of dawn diffuses itself. (TA.) A'Obeyd says, I have not heard *نُوٌّ* used in the sense of "setting," or "falling," except in this instance. (§.) It is added, [whether on his or another's authority is doubtful,] that the [pagan] Arabs used to attribute the rains and winds and heat and cold to such of the stars, or asterisms, above mentioned as was setting at the time [aurorally]; or, accord. to Aq, to that which was rising in its ascendancy [aurorally]; and used to say, *مُطِرْنَا بِنُوِّ كَذَا* [We have been given rain by such a *نُوٌّ*]; (§;) or they attributed heat [and cold] to the rising of the star or asterism, and rain [and wind], to its *نُوٌّ* [meaning its setting]. (AḤn, Har, p. 216.) This the Muslim is forbidden to say, unless he mean thereby, "We have been given rain at the period of such a *نُوٌّ*;" God having made it usual for rain to come at [certain of] the periods called *انِوَاءٌ*. Again, A'Obeyd says, The *انِوَاءُ* are twenty-eight stars, or asterisms; sing. *نُوٌّ*: the rising of any one of them in the east [aurorally] is called *نُوٌّ*; and the star, or asterism, itself is hence thus called: but sometimes *نُوٌّ* signifies the setting. Also, in the L it is said, that each of the above-mentioned stars, or asterisms, is called thus because, when that in the west sets, the opposite one rises; and this rising is called *النُّوْءُ*; but some make *نُوٌّ* to signify the setting; as if it bore contr. senses. (TA.) [El-Kazweenee mentions certain physical occurrences on the occasions of the *انِوَاءُ* of the Mansions of the Moon; and in each of these cases, except three, the *نُوٌّ* is the rising, not the setting. Two of the excepted cases are doubtful: the passage relating to the third plainly expresses an event which happens at the period of the auroral setting of the *الصَّرْفَةُ*; namely the commencement of the days called *اَيَّامُ الْعَجُوزِ*; corresponding, accord. to El-Makreezee, with the rising of *الْمَقْدَمُ*, the

الصَّرْفَةُ of رقيب: and it is said in the §, art. *عَجَز*, on the authority of Ibn-Kunáseh, that the *اَيَّامُ الْعَجُوزِ* fall at the period of the *نُوٌّ* of *الصَّرْفَةُ*. (The auroral setting of *الصَّرْفَةُ*, at the commencement of the era of the Flight, in central Arabia, happened about the 9th of March O. S.; and this is the day of the N. S., the 26th of February O. S., on which commence the *اَيَّامُ الْعَجُوزِ* accord. to the modern Egyptian almanacs.) Hence it appears, that sometimes the setting, but generally the rising, was called the *نُوٌّ*. Moreover, the ancient Arabs had twenty-eight proverbial sayings (which are quoted in the *Mir-át ez-Zemán*, and in the work of El-Kazweenee) relating to the risings of the twenty-eight Mansions of the Moon: such as this: *إِذَا طَلَعَ الشَّرْطَانُ* "When Esh-Sharāṭān rises, the season becomes temperate:" or, perhaps, "— the night and day, become equal." (If this latter meaning could be proved to be the right one, we might infer that the Calendar of the Mansions of the Moon was in use more than twelve centuries B.C.; and that for this reason *الشرطان* was called the first of the Mansions; though it may have been first so called at a later period as being the first Mansion in the first Sign of the Zodiac. But I return to the more immediate object which I had in view in mentioning the foregoing sayings.) I do not find any of these sayings (though others, I believe, do) relating to the settings. Hence, again, it appears most probable, that the rising, not the setting, was generally called *نُوٌّ*. — [In many instances,] *الانِوَاءُ* signifies *The Mansions of the Moon* [themselves]; and *نُوٌّ*, any one of those *نُجُومُ الْمَطَرِ*: and they are also called *نُجُومُ الْمَطَرِ* [the stars, or asterisms, of rain]. (Mgh, in art. *حَطَأٌ*.) I Aq says that the term *نُوٌّ* was not applied except in the case of a star, or asterism, accompanied by rain: (TA:) [see exs. under *حَطَأٌ* and *حَطَأٌ*: but most authors, it seems, apply this term without such restriction: it is sometimes given to certain stars or asterisms, which do not belong to the Mansions of the Moon; as will be seen below: and it is applied, with the article, especially to *الثَّرِيَاءُ*]. — Accord. to AZ, as cited by AM, the first rain is that called *الْوَسْمِيُّ*: the *انِوَاءُ* of which are those called *العَرَقُوتَانِ الْمَوْخَرَتَانِ*, the same, says AM, as *الْفَرْغُ الْمَوْخَرُ*, [the 27th Mansion of the Moon, which, about the period of the commencement of the era of the Flight, (to which period, or thereabout, the calculation of AZ, here given, most probably relates,) set aurorally, (for by the term *نُوٌّ* AZ means a star or asterism, at the setting of which rain usually falls,) in central Arabia, on the 21st of Sept. O.S, as shewn in the observations on

the *القمر منازل* in this lexicon]: then, *الشَّرْطُ*, [one of the *شَرَطَانِ*, the 1st Mansion, which, about the period above mentioned, set aurorally on the 17th of Oct.]: then, *الثَّرِيَا*, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the rain called *الشَّتْوَى*: the *انواء* of which are *الجَوْزَاءُ* [meaning *الهَقْعَةُ*, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.]: then, *الدِّرَاعُ* and *الدِّرَاعُ المَقْبُوضَةُ*, [i. e. *الدِّرَاعَانِ*, the former of which, about the same period, set anti-heliacally on the 3rd of January, the proper relative time of the setting of the 7th Mansion; and the latter, on the 16th of January, the proper relative time of the setting of the 8th Mansion;] and their *ثَثْرَةٌ*, [the 8th Mansion, which, about that period, set aurorally on the 16th of Jan.]: then, *الجَبْهَةُ*, [the 10th Mansion, which set aurorally, about that period, on the 11th of Feb.]. In this period, the *شتوى* rain ends; and that called *الدَّقِيقُ* (q. v.) begins, and [after this] *الصَيْفُ*. All the rains from the *وسمى* to the *دفتى* are called *رَبِيعٌ*. Then, [after the *دفتى*] comes the *صَيْفُ*: the *انواء* of which are *الرَّقِيبُ* and *الأَعَزْلُ* [the former of which is, accord. to El-Kazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the *رَقِيبُ* (see *رَقِيبُ*); i. e. *الإكْحِيلُ*, the 17th Mansion, which, about the same period, set aurorally on the 13th of May]; a period of about forty days. Then comes *الحَمِيمُ*, [see this word, said by some to be] a period of about twenty nights, commencing at the [auroral] rising of *الدَّبْرَانِ*, [at the epoch of the Flight, about the 26th of May, O.S.,] which has [little rain, or none, and is therefore said to have] no *نوء*. Then comes *الخَرِيفُ* [a period of little rain]: the *انواء* of which are *التَّسْرَانِ* [or the two vultures, *التَّسْرُ الطَّائِرُ* and *التَّسْرُ الوَاقِعُ*, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O.S., both together]: then, *الاحْضَرُ*, [which I have not been able to identify with any known star or asterism, in the TT with *صح* written above it, to denote its being correctly transcribed]: then, *العَرَقُوتَانِ*, the same says AM, as *الْفَرَعُ المَقْدَمُ*, [the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA.)* — [Hence,] *نَوَةٌ* [also means + The supposed effect of a star or asterism so termed in bringing rain &c. : whence the phrase *لَا نَوَةٌ لَهُ* *It has no effect upon the weather*; said of a particular star or asterism: see *البَطِينُ*. — Also, *Rain consequent upon the annual setting or rising of a star so*

termed: so in many instances in Kzw's account of the Mansions of the Moon.] And † *Herbs*, or *herbage*: so called because regarded as the consequence of what is [more properly] termed *نوء*: [i. e., the auroral setting or rising of a star or asterism, or the rain supposed to be produced thereby.] Ex. *جَفَّ النَوَةُ* *The herbage dried up.* (IK†.) Also, † *A gift, or present.* (K.)

انواءٌ *More, or most, acquainted with the انواء.* (K, and some copies of the §.) [See *نَوَةٌ*.] It is an anomalous word, though of a kind of which there are some other examples; for it has no verb; and, by rule, a noun of this class is not formed but from a verb. (TA.)

مُسْتَنَاءٌ + *One of whom a gift, or present, is sought, or asked.* (K.)

نوب

1. *نُوبٌ*, aor. *يُنُوبُ*, inf. n. *نُوبٌ*; and *اِنْتَبَهَتْ*; *I came to him by turns.* (TA.) — *اِنْتَابَهُمُ*, inf. n. *اِنْتَابٌ*, *He came to them time after time.* (S, K.) The Hudhalee (Aboo-Sahm Usameh, TA,) says,

* *أَقْبَ طَرِيدٍ بِنَزْوِ الفَلَا*
* *ةٍ لَا يَرِدُ المَاءَ إِلَّا اِنْتَابَا*

(S) *Slender in the belly, an object of the chase, in a part of the desert far from water and pasture; he will not come to the water otherwise than time after time.* The poet is describing a wild ass. (IB.) Accord. to one relation, the last word is *اِنْتَابَا*, meaning "coming by night." (S.) — [Also, *اِنْتَابُ*, app., *He did a thing time after time: did a thing by turns.* (See *مُنْتَابٌ*.] *نَابٌ*, aor. *يُنُوبُ*, inf. n. *نُوبٌ*, *He drove camels early in the morning to the water, and was [again] at the water in the evening, going to it [thus] time after time.* (IAar.) — (S, K.) *اِنَابُ* *إِلَيْهِ*; (K;) and *نَابٌ* *إِلَى الله*, inf. n. *اِنَابَةٌ*; (TA;) *He returned from disobedience to obedience to God; he returned unto God [repenting]; he repented:* (S, K;) or the latter, *he returned unto God; syn. رَجَعَ*: (Msb.) or *نَابٌ* signifies *he kept to obedience unto God*: [this is given in the K as another and distinct signification of *نَابٌ*:] and *اِنَابٌ* signifies as before explained: or *he returned to the performance of God's commands, not departing from anything thereof: or he returned time after time: the lit. signification, accord. to the Keshsháf and AHei, is he entered upon the good turn.* (TA, where for *الخَيْلِ* read *الخَيْرِ*.) — *نَابٌ عَنِي*, aor. *يُنُوبُ*, inf. n. *نُوبٌ* and *مَنَابٌ* (S, K; but the former inf. n., which is mentioned by Th, is omitted in some copies of the §) and *نِيَابَةٌ* (Msb: [the only inf. n. there mentioned:] but this

last, though also mentioned in the L, is rejected by Th and the other early authorities as not belonging to the classical language of the Arabs: TA:) *He supplied my place; served for me; acted in my place or stead, or as my substitute, lieutenant, deputy, factor, or agent;* (S, K, &c.;) *نَابَ عَنَهُ* *in such an affair.* (Msb.) — *نَابَ عَنَهُ* [and *نَابَ مَنَابَهُ*] *It (a thing) supplied its (another thing's) place.* (TA.) — *نَابَهُ* *أَمْرٌ*, aor. *يُنُوبُ*, (S,) inf. n. *نُوبٌ* and *نُوبَةٌ*; (K, TA;) and *اِنْتَابَهُ*; (S;) *a thing, or an event, [generally a misfortune, or an evil accident,] befell him; betided him; happened to him.* (S, K.)

3. *نَاوِبُهُ*, (inf. n. *مُنَاوِبَةٌ*, TA,) *He did [or took] a thing with him, each taking his turn: syn. سَاهَمْتُهُ*, inf. n. *مُنَاوِبَةٌ*, i. q. *نَاوِبَتُهُ*. (K.) — *عَاقِبَهُ* [q. v., here signifying *I shared with him*: see 6]. (Msb.)

4. *اِنْتَبَهَتْ*, (TA,) and *اِنْتَبَهَتْ*, (K,) *I made him to supply his [another's] place; to act in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent;* (K, Msb;) *فِي كَذَا* *in such an affair.* (Msb.) — See 1. — *اِنْتَابَنِي* *فُلَانٌ فَمَا اُنْبِتُ لَهُ* *Such a one came to me, and I cared not for him, or paid any regard to him.* (A.)

6. *اِنْتَابُوا*, and *اِنْتَابُوا*, *We performed the affair, or business, by turns; or turn after turn.* (T.) *هُمُ يَتَنَاوَبُونَ النُّوبَةَ فِيمَا بَيْنَهُمْ فِي المَاءِ* [They took turns in the case of a thing that was between them; in the case of water &c.] (S.) — *تَنَاوَبُوا عَلَيْهِ* *They did it by turns; this person doing it one time; and that, another.* (Msb.) — *تَنَاوَبُوا*, as also *تَنَاوَبُوا* and *تَطَاعَمُوا*, *They (a people on a journey) ate with, or at the tent of, [meaning, of the food of,] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day.* (ISh.) — *تَنَاوَبُوا عَلَى المَاءِ*, (K,) or *تَنَاوَبُوا المَاءَ*, (L,) *They shared the water among themselves [by turns] by means of the قَسِيرِ القَسِيرِ, (K,) or المَقْلَةُ; (I;) which is a pebble that is put into a vessel; then as much water as will cover the pebble is poured into the vessel: this is done by persons on a journey when they have little water; and thus they divide it into shares.* (K, arts. *قَسِيرٌ* and *مَقْلٌ*.) — *اِنْتَابُوا* *المَنَايَا تَنَاوَبْنَا* *Deaths come to us by turns; to each of us in his turn.* (TA.)

8: see 1.

10: see 4.

النُّوبُ *What is a day's and a night's journey distant from one:* (S, K;) what is a night's journey distant is called *القَرْبُ*: originally in the

case of going to water: (S:) or what is three days' journey distant: or what is two leagues (فَرَسَخَان) distant; or three. (TA.) Lebeed says,

- إِحْدَى بِنِي جَعْفَرٍ كَلِفْتُ بِهَا
- ثُمَّ تَمَسَّ مِيتِي نَوْبًا وَلَا قَرَبًا

[I have become enamoured of one of the descendants of Ja'far: she has not become a day's and a night's journey (or three days' journey or two leagues,) distant from me, nor a night's journey distant]. (S.) Or نوب signifies [in these words of the poet] near, so that he might visit her repeatedly; and قرب and نوب are synonymous: (IAqr:) or قرب [is used by him to signify that at such a distance] he might come to her once in three days. (AA.) = نوب Strength: (K:) as also نوبة: ex. أَصْبَحْتَ لَا نَوْبَةَ لَكَ Thou hast become without strength: and تَرَكْتَهُ لَا نَوْبَ لَهُ I left him without strength. (TA.) — نوب Nearness. (ISk, S, K.) = نوب a pl. (or rather a quasi. pl. n., TA) of نائِب: (RA, K:) [but in what sense I do not find: app., as the act. part. n. of نَاب "it befell, &c."]

نوب Bees: pl. of نَائِب: (S, K:) from نوبة "a turn that falls to a man at a certain time," accord. to Aq: or so called because they feed and return to their place: (S:) and if so, the sing. is نائِب: (TA:) or so called because they are of a colour inclining to black; (S, from A'Obeid; or, as in some copies of the S, A'Obeideh;) or as likened to the nation of negroes called النوبة: and if so, the word has no sing. (TA.) See also نوب = النوب (S, K) and النوبة (S) [The Nubians:] a nation of the Negroes [or rather Ethiopians]: (S, K:) or the latter is the name of their country; an extensive country south of Upper Egypt. (K, TA.) — نوبى [A Nubian:] an individual of the nation above mentioned. (S.) See نوبة. — نوبى: see نوبى.

نوبة A turn which comes to one, or which one takes; the time at which, or during which, anything is, or is to be, done, or had, in succession; an opportunity: (S, * K, MF:) pl. نوب, (S) which is extr. [with respect to analogy.] (TA.) See نوب. — نوبة and نيابة A coming to water, &c., one time, or turn, after a former time, or turn. This is the meaning of the words in the following phrases, mentioned [but not explained] in the S and K: جَاءَتْ نَوْبَتِكَ and جَاءَتْ نِيَابَتِكَ, Thy time, or turn, to come to water, &c., in succession, has arrived: (TA:) pl. of the former word نوب. (S, K.) — نوبة An assembly, a company, troop, or congregated body, of men. (K.)

نوبة: see نوب and نائبة.

نوبة: see نوبة.

خَيْرٌ نَائِبٌ Abundant good, (K,) that comes again and again [by turns]. (A.) — حَمِي نَائِبَةٌ A quotidian fever. (S.) — نَائِبَةٌ Guests coming time after time. (TA, from a trad.) — See نوب. — نَائِبٌ One who supplies the place of another; who acts in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent: pl. نَوَائِب. (Msb.) — نَائِبَةٌ What befalls, betides, or happens, that is afflictive, distressing, difficult, or unfortunate: pl. نَوَائِب and نَوْب; the latter of which is extr.: (TA:) or rather this latter is pl. of نوبة, which is syn. with نائبة, (MF,) a subst. from نَابَهُ أَمْرٌ (S,) [and therefore signifying an accident, or a casualty, &c.; and as such this pl. is not extr., but analogous:] an evil accident; a misfortune; a disaster; a calamity; an affliction: pl. نَوَائِب: (S:) only signifying what is evil: (Msb:) or, accord. to some, an accident, whether good or evil: ex. Lebeed says,

- * نَوَائِبٌ مِنْ خَيْرٍ وَشَرٍّ كِلَاهُمَا
- * فَلَا الْخَيْرَ مَمْدُودٌ وَلَا الشَّرَّ لَا زَبْ

[Accidents of a good nature, and of an evil, both of them; and neither is the good prolonged, nor the evil constant]: or what befalls, betides, or happens, to a man, of difficult, arduous, distressing, or afflictive, events, or affairs, and accidents: [a difficulty, or difficult affair] in a trad. respecting Kheyber it is said, قَسَمَهَا نَصْفَيْنِ نَصْفًا لِنَوَائِبِهِ [He divided it into two halves; half for his own difficulties, or difficult affairs, and wants, and half among the Muslims]. (TA.)

مَنَابٌ A road to water. (K.) — مَنَابٌ † i. q. مَرَجِعٌ ex. إِلَيْهِ مَنَابِي † [To him is my recourse]. (A.)

مَنَابٌ pass. part. n. of 4, A person made to supply another's place; &c. (Msb.) — أَمْرٌ مَنَابٌ An affair in which a person is made to supply another's place; in which a person is made to act in the place or stead of another person; or as another's substitute. (Msb.) See the verb.

مَنُوبٌ عَنْهُ A person whose place is supplied by another; in whose place or stead, or as whose substitute, another person acts. (Msb.) — أَمْرٌ فِيهِ مَنُوبٌ An affair in which a person supplies the place of another; in which a person acts in the place or stead of another, or as another's substitute. (Msb.) See the verb.

مُنِيبٌ, from اناب الى الله, Repenting, &c. (TA.) — مُنِيبٌ act. part. n. of 4, A person making another to supply his or another's place; &c. (Msb.) — See the verb. — مُنِيبٌ Copious rain: and good rain, of the [rain termed] ربيع:

(K:) or, accord. to En-Nadr Ibiq-Shumeyl, copious rain (مَطَرٌ جَوْدٌ) is termed منيب: and you say, أَصَابَنَا رَيْبِعٌ صَدِيقٌ مُنِيبٌ [There fell upon us an excellent, copious rain, of such as is termed ربيع; meaning] good rain, but inferior to what is termed جود; but this is an excellent rain if followed by other rain. (TA.)

مُنْتَابٌ act. part. n. of 8. — [Coming by turns: &c.] — مُنْتَابٌ Visiting. (RA.) — مُنْتَابٌ Doing a thing time after time: doing a thing by turns. (TA.)

نوت

1. نَاتٌ, aor. يَنْوُتُ, inf. n. نَوْتُ, He (a man) moved from side to side in walking; as also نَاتٌ, aor. يَنْبِتُ: (L:) or he so moved by reason of weakness, or infirmity: (K:) or, by reason of drowsiness, like as the sailor turns the vessel from side to side. (L.)

نَاتٌ i. q. نَاسٌ Mankind; or men: (S, K:) like أَكْيَاسٌ for أَكْيَاسٌ; the س being changed into ت [see art. س], accord. to the dial. of certain of the Arabs; as related by Az. (S.)

نَوَاتِي [and نَوَاتٌ] A sailor upon the sea, (S, K,) who turns about the ship in the sea: (TA:) pl. of the former نَوَاتِي, (S, K,) [and of the latter] نَوَاتُونَ. (TA.) Accord. to J, from the language of the people of Syria: accord. to others, an arabicized word [from the Greek ναύτης]. (TA.)

نَوَاتِي: see نَوَاتِي.

نوت

نَوْتَةٌ i. q. حَمِيَّةٌ. (L.)

نوح

1. نِيَّاحٌ and نَوْحٌ, aor. نَاحَتْ الْمَرْءَةُ, (S, K) and نَوَّاحٌ, (L, K,) or this is a simple subst., (Msb,) and نِيَّاحَةٌ, (A, L, K,) or this also is a simple subst., (S, Msb, [and as such it is also mentioned in the K,]) and مَنَاحٌ (K) and مَنَاحَةٌ, (L,) [The woman wailed]. You say نَاحَتْ عَلَيَّ الْمَيِّتَ, (Msb,) and عَلَيَّ زَوْجَهَا, and نَاحَتْهُ, (L, K,) but نَاحَتْ عَلَيَّ is preferred, (TA,) [She wailed for, or bewailed, the dead, and, her husband]. Also, نَاحَ عَلَيَّ الْمَيِّتَ. (A.) نَاحٌ and نَوَّاحٌ are syn. (L, K.) [In the S it is implied that it is tropical: see نَاحَةٌ: but in the A it is said to be proper.] — نَوْحٌ, (L,) inf. n. نَوْحٌ, (L, K,) The pigeon cooed (L, K) in a plaintive or wailing manner. (L.) Some say that this is tropical; but most, that it is proper. (MF.) — نَوْحٌ [The birds warble plaintively.] (A.)

3. نَوَّاحٌ بَعْضُهَا بَعْضًا One of them was opposite

to, or *façad*, another. Said of mountains, and in like manner of winds. (S, L.)

5. *تنوح* It (a thing) moved about, hanging down; it dangled. (S, K.)

6. *الطير تتناوح* [The birds warble plaintively, one to another]. (A.) See an ex. in art. *فوح*, conj. 6. — *تناوحت الرياح* The winds blew violently [as is generally the case when they blow from opposite directions]. (TA.) See an ex. voce *سبو*. — *تناوحتا* They two were opposite, one to the other; they faced each other. (S, K.) You say so of two mountains, and of two winds. (S, L.)

10: see 1. — *استناح* He (a wolf) howled, (L, K,) and was listened to and followed by other wolves. (L.) — He (a man) wept and induced another, or others, to weep: (K:) or he wept so as to induce another, or others, to weep. (L.)

نايحة: see *نوح*.

نوحه and *نيحة* Strength; force. (L.)

نيحة: see *نوحه*.

نواحة: see *نواحة*.

نواحة (S, Mgh, K) and *نواحة* (Mgh) subst. from *ناحت المرأة*, q. v. [A wailing, or bewailing a dead person].

نواحة: see *نواحة*.

نيحة ريح اخرى A countervind, or wind which is the opposite, of another wind. (S, A, L.) One that blows transversely with respect to another is called the *نيسجة* of the latter. (S, L.)

نواحة: see *نواحة*.

نواحة: see *نواحة*.

نواحة [A wailing woman]: (Mgh:) pl. *نواحات* and *نواحات*: and you also say *نواحة* and *نواحة*, and *نواحة*, and *نواحة*: (S, K:) *نواحة* is an epithet applied to women who assemble in a *مناحة*: and *نواحة* (also) and *نواحة* signify women who assemble together for the purpose of mourning. (L.) *نواحة* are so called from *التناوح*, signifying "the being opposite, one to another:" (S:) [if so, it is app. a tropical term: but accord. to the A, *التناوح*, as above explained, is tropical]. Also *نواحة* [A woman who wails much, or frequently; who is in the habit of wailing; a professional wailing woman]. Ex. *هي نواحة بني فلان* [She is the professional wailing woman of the sons of such a one]. (A.) — *نواحة* *نواحة*, and *نواحة*, A pigeon that cooes in a plaintive or

wailing manner. (L.) — *نواحة* also signifies Standards, or ensigns, opposite one to another, in battle. (L.) — Also, Swords. In this sense, it occurs written *النواحي*, by transposition. (Ks, L.)

مناحة A place of *نوح* [or wailing for a dead person]: (Mgh:) pl. *مناحات* and *مناوح*. (A, L.) Ex. *كنا في مناحة فلان* [We were in the place of wailing of, or for, such a one]. (S, K.) — See *نايحة*.

النكبة الرياح المتناوحة The winds called *النكبة*: [see *نكبة*:] so called because they are opposite, one to another: they blow in times of drought, when rains are scanty, and when the air is dry, and the cold severe. (L.)

نوح

1. *ناح*: see 10.

2. *نوح الله الأرض طروقة للماء* † God made, or may God make, the land capable of receiving the water [of the rain so as to be impregnated, or fertilized, or soaked, thereby]: expl. by *جعلها مما تطيقه*. (S.) — See 4.

4. *اناح* (S, L, Mgh) and *نوح* (L, Mgh) He (a man) made a camel to lie down upon his breast [with his legs folded, as is done on the occasions of mounting and dismounting, &c.]. (S, L, Mgh.) Also, *تنوح* (S, L, K) and *اناح* (K) and *استناح* (L) He (a stallion-camel) made a she-camel to do so in order that he might cover her: (S, K:) or made her do so and then covered her. (L.) — *اناح به البلاء والذل* † [Trial, or affliction, and abasement, befell him]. (A.)

5: see 4. — and 10.

10: see 4. — Also, *استناح* (S, L, Mgh) and *تنوح* (L, Mgh) He (a camel) lay down upon his breast [with his legs folded]. (S, L, Mgh.) Also, *استناحت* and *تنوحت* She (a camel) did so in order to be covered by the stallion. (K.) It is said that one should not use, in the sense of the quasi-pass. of the trans. v. *اناح*, the form *ناح*, nor *اناح*: (Mgh:) but the authors on verbs mention *اناح* in a neuter sense; and IAar says, that one says *اناح*; but not *ناح*: (MF:) or IAar says, *تنوح* *البعير*, but not *ناح* nor *اناح*: (L:) [and F says, that] one should not say, in the sense of *استناحت* and *تنوحت* as explained above, either *ناحت* or *اناحت*. (K.)

نواحة A remaining, staying, abiding, or dwelling, in a place. (L, K.)

نواحة A distant land: (K:) or it is [correctly] *نواحة*, with ب. (TA.)

مناح: see *مناح*.

مناح A place in which camels are made to lie down upon their breasts, [with their legs folded]; (Mgh:) a place where they so lie; (K:) a nightly resting-place of camels. (Mgh, voce *مرايح*.) In a trad. in which it occurs, accord. to one relation it is *مناح*. (TA.) — Also, A time at which camels so lie. (MF.) — Also, pass. part. n. of *اناح*; and used as an inf. n. of that verb, like *اناحة*. (MF.) — *هذا مناخ سوء* † This is a disagreeable place. (A.)

المينخ The lion. (K)

نور

1. *انار* intrans., in the sense of *انار*: see the latter, in two places. — *ناروا النار*: see 5. — *نرت البعير* † I made a mark upon the camel with a hot iron. (M, K.) See *نار*.

2. *نور*, intrans., in the sense of *انار*, from *النور*: see 4, in two places. — *نور بالفجر*, (Mgh, Mgh) inf. n. *تنوير*, (Mgh,) He performed the prayer of daybreak when the dawn had become light: (Mgh, Mgh:) † or when the horizon had become bright: (TA:) *تنوير الفجر*, without ب, is an amplification. (Mgh.) *تنوير* as a subst. from this verb, see below. — *نور*, trans., in the sense of *انار*, from *النور*: see 4, in three places. — *نور*, (S, A, Mgh, K,) inf. n. *تنوير*, (S, K,) It (a tree, S, A, Mgh, K, and a plant, Mgh) blossomed, or flowered; it put forth its *نور*; (S, A, Mgh, K;) as also *انار*, (S, Mgh, K,) originally *انور*. (TA.) See also 4. — *It (seed-produce) attained to maturity*: (K:) [see an ex. in a verse cited in art. *سمو*, conj. 3:] *تنوير*, the inf. n. of the verb in this sense, has a pl. *تناوير*. (TA.) — *نوره* He smeared him or it with *نورة*. (Mgh, Mgh.) — *نور ذراعه*, (S, K,) inf. n. *تنوير*, (TA,) He pricked his fore-arm with a needle, and then sprinkled *نور*, [q. v.] upon it. (S, K.)

4. *انار*, (inf. n. *انارة*, Mgh,) It (a thing) (S, Mgh) gave light; or shone; or shone brightly; (S, A, * Mgh, K, *) as also *نور*, (Lh, S, * A, Mgh, K,) inf. n. *تنوير*; (S, Mgh;) and *استنار*; (S, A, Mgh, K;) and *نار*, (A, Mgh, K,) aor. *نور*, (Mgh,) inf. n. *نور*, (K, TA,) or *نور*, (as in a copy of the A,) or *نيار*; (Mgh;) and *تنور*: (K:) *نور* (S, * Mgh, Mgh, K) and *انار* (Mgh, Mgh) and *استنار*, (Mgh,) said of the dawn, signify as above; (Mgh, Mgh;) or its light appeared. (S, * K.) — [Hence,] *الفتنة* *نارت*, aor. *تنور*, Sediton, or discord, or the like, happened and spread. (Mgh.) — [Hence also,] *انار* and *انور*, (K,) the latter being the original form;

said of a plant; (TA;) *It became beautiful: and it became apparent.* (K, TA.) And *أُتُورَتِ الشَّجَرَةُ* *The tree became beautiful in its verdure:* or, as some say, *put forth its blossoms or flowers.* (TA.) See also 2. — انار and نور *He made to give light; to shine; or to shine brightly.* (Mṣb.) نور and التَّنْوِيرُ signify the same. (S.) You say, انار السراج, and نوره, (A,) and نور المصباح, (Mṣb.) *He made the lamp to give light; or to become bright.* (Mṣb.) — انار المكان *He illumined, or lighted, the place;* (K;) i. e., *put light [or a light] in it.* (TA.) — [Hence,] اناره † *He elucidated it; rendered it apparent or plainly apparent, conspicuous, manifest, or evident;* (TA;) as also نوره. (A, TA.)* — And hence, انار الله برهانه † *God taught him, or dictated to him, his proof.* (TA.)

5: see 4, first signification. — تنوروا النار من بعيد (S, K,) and ناروها (K,) *They looked at the fire, or endeavoured to see it (تَبَصَّرُوها) from afar:* (S, K;) or تنور النار *he looked at the fire, or endeavoured to see it, (تَبَصَّرها) and repaired towards it:* (A:) or *he came to the fire:* it has this signification as well as the first. (TA.) — تنور الرجل, and المرأة, *He looked at the man, and the woman, at or by a fire, from a place where the latter did not see him; he stood in the dark to see the man, and the woman, by the light of the latter's fire, without the latter's seeing him; تنورٌ being like تَصَوُّوٌ.* (TA.) — See also 8.

8. انتار, (Th, T, S, M, K,) imp. انتر; (T;) and انتور, (T, K,) imp. انتور; (T;) and تنور; (S, M, A, Mgh, Mṣb, K;) or only انتار and اتور; not تنور; (T;) or some say انتار; [implying that most say تنور;] (S;) *He smeared himself with نورة* [which is differently explained in the lexicons, so that these verbs are made to bear different meanings by different lexicons]. (Th, T, S, M, A, Mgh, Mṣb, K.)

10: see 4, first signification. — استنار به *He sought the aid of its light:* (TA:) or of its rays. (M, K.)

نار a word of which the meaning is well known; (M, K;) [Fire; not well explained as signifying] the flaming, or blazing, (لَهيب), *that is apparent to the sense:* (TA:) its † is originally و: (S, TA:) it is fem.: (S, M, Mṣb:) and sometimes masc.: (AHn, M, K:) and the dim. is نَويرة, with و because it is the original medial radical, (S,) and with ة because نار is fem.: (Mṣb:) pl. [of pauc.] انور, (S, M, L,) in the انوار, [which is a mistake, though this is also said to be a pl. of نار,] (TA,) and [of mult.] نيران [which is the most common form]

(S, M, K) and نور (AAF, S, M, Mṣb, K) and نيرة and نيار, (M, K,) and انيار also occurs, in the phrase النار الانيار, in a trad. respecting the prison of hell; this phrase, if correctly related, perhaps meaning نار التيران, and انيار being originally انوار. (IAth.) النار is also applied to *The fire of hell.* (TA.) The Arabs say, *أبعد الله دارهم وأوقد ناراً أترهم* [May God make their abode distant, and kindle a fire after them!] And it was a custom of Arab women, as related by IAar, on the authority of El-Okeyleeyeh, when they feared evil from a man, and he removed from them, to kindle a fire behind him, with the view of causing his evil to depart with him. (T.) — نار الهول *A fire which the Arabs used to kindle, in the time of ignorance, on the occasion of entering into a confederacy: they threw into it some salt, which crackled (يَفْقَعُ) when the fire burned it: with this they frightened [one another] in confirmation of the swearing.* (T.) — نار الحباب has been explained in art. حب. — نار also signifies simply Heat. (TA.) — Also, † [The fire, meaning] the evil, and excitement, or rage, of war; as also نائرة. (TA.) You say, *أوقد نار الحرب* [He kindled the fire of war]. (A.) — Also, † Opinion; counsel; advice. (IAar, T, K.) So in the trad., *لا تستضيؤوا بنار*, (K,) † [Seek ye not to enlighten yourselves by the counsel of the polytheists; i. e.,] *seek ye not counsel of the polytheists.* (IAar, T, A.)* — Also, † Any brand, or mark, made with a hot iron, upon a camel; (As, T, S, M, A, K;) as also نورة (M, K) and نور; (TA:) pl. as above: (M:) or the pl. is نيار, and the pl. of the نار that burns is نيران. (IAar, Th, T.) The Arabs say, *ما نار هذه الناقة* † *What is the brand, or mark, of this she-camel, with which she is burned?* (T, S, A.)* And they say, in a proverb, *بجارتها نارها* (T, S) *Their origin is indicated by their mark with which they are burned.* (T.) The Rájiz says,

• حتى سقوا آباهم بالنار
• والنار قد تشفى من الأوار

[Until, or so that, they watered their camels because of the brand that they bore: for the fire, or the brand, sometimes cures of the heat of thirst]: (T, S:*) he means, that, when they saw their marks with which they were burned, they left the water to them. (S. For another reading of this verse, see ب.) See also نجر.

نور Blossoms, or flowers, (M, Mṣb, K,) of a tree, and of a plant: (Mṣb:) or white blossoms

or flowers; the yellow being called زهر; (M, K;) for they become white, and then become yellow: (M:) and نور and نوار signify the same as نور: (M, K:) or [rather] نور and نوار signify the same; (S, Mṣb;) [but the former is often used as a generic n., signifying a kind of blossom or flower: though both are coll. gen. ns.;] and نور is the n. un. of نور, like as تمرة is of تمر; (Mṣb;) and نورة is the n. un. of نوار: (S, M, L:) and the pl. of نور is انوار. (M, Mṣb, K.)

نور Light; syn. ضياء (S,) or ضوء (M, A, Mṣb, K;) whatever it be; (M, A, K;) contr. of ظلمة: (Mṣb:) or the rays thereof: (M, A, K:) accord to Z, ضياء [with which ضوء is syn.] is more intense than نور: in the Kur, x. 5, the sun is termed ضياء, and the moon نور: and it is said that ضياء is essential, but نور is accidental [light]: (TA:) it is of two kinds, the light of the present world and that of the world to come; and the former is either perceived sensibly, by the eye, and this is what diffuses itself from luminous bodies, as the sun and moon and stars, and is mentioned in the Kur, x. 5, referred to above; or perceived by the eye of the intellect, and this is what diffuses itself of the divine lights, as the light of reason and the light of the Kur-an; of which divine light mention is made in the Kur, v., former part of verse 18, and xxiv., latter part of verse 35; and both of these in common are spoken of in the Kur, vi. 1 and xxxix. 69: that of the world to come is mentioned in the Kur in lvii. 12 [and lxvi. 8]: (B:) the pl. is انوار (S, M, Mṣb, K) and نيران; (M, K;) the latter mentioned by Th: (M:) and نورانية signifies the same as نور. (TA.) As نور is a convenience of the pious in the present world and the world to come, it is said in the Kur, [lvii. 13,] *انظرونا نقبس من نوركم* [Wait ye for us that we may take of your light]. (B.) [See also ظلمة.] — It is also applied to *Mohammad:* (T, M, K:) it is said by Aboo-Is-hak to be so applied in the Kur, v. 18. (T.) — And That which manifests things, (K, TA,) and shows to the eyes their true or real state: and therefore النور is applied in the Kur, vii. 156, to † that [revelation] which the Prophet brought. (TA.) — النور is also one of the names of God; meaning, accord. to IAth, *He by whose light the obscure in perception sees, and by whose guidance the erring is directed aright: or the Manifest, by whom is every manifestation.* And *اللهم نور السموات والأرض* [in the Kur, xxiv. 35,] means *God is the enlightener of the heavens and of the earth:* like as *غياثنا* means *مغيثنا*: (TA:) or, as some say, *the right director of the inhabitants of the heavens and of the inhabitants of the earth.* (T.) — See also نار, last signification.

نُورٌ : see نُورٌ.

نُورٌ : see نُورٌ, last signification. — *I. q.* هُنَا [a word well known to mean *Tar*, or *liquid pitch*, or a *kind thereof*; but I do not know this signification as applying to نُورٌ, nor, app., did §M, for he has made it to be the same with that which here next follows, from the T]: (M, K:) or a *kind of stone burned and made into كلس* [or *quick-lime*] and used as a *depilatory for the pubes*: (T:) or *lime-stone*; syn. حَجَرُ الكَلْسِ : and by a secondary and predominant application, a *mixture of quick lime* (كلس) with *arsenic*, or *orpiment*, (زُرْنِيخ) and other things, used for removing hair: (Mḡb:) [a *depilatory composed of quick lime with a small proportion (about an eighth part) of orpiment*: it is made into a paste with water, before application; and loosens the hair in about two minutes; after which it is immediately washed off: thus made in the present day:] some say that it is an Arabic word; and others, that it is arabicized. (Mḡb) See 8.

نُورَانِيَّةٌ : see نُورٌ.

نِيرٌ Giving light, shining, bright, or shining brightly; (A, Mḡb;) as also مُنِيرٌ and مُسْتَنِيرٌ (A) [and نَائِرٌ] — Beautiful in colour, and bright; as also مُنِيرٌ and نُورٌ: (TA:) or the last signifies [simply] beautiful; (K;) or conspicuous and beautiful. (TA.) It is said of Moḥammad, كَانَ نُورٌ المَتَجَرِّدِ : He was beautiful and bright in the colour [of what was unclad] of his body. (TA.)

نُورٌ (S, Mḡb, and so in some copies of the K,) or نُورٌ (T, M, and so in some copies of the K,) or both, the former being the original form, (S, TA,) i. q. نِيلِجٌ [i. e. *Indigo-pigment*]; (S, K;) or نِيلِجٌ; [which appears from what follows to be the right reading, though both نِيلِجٌ and نِيلِجٌ are used in the present day for the purpose described in explanations of نُورٌ, to give a greenish colour to the marks made in tatooring;] (Mḡb;) i. e., (so accord. to the S and Mḡb; but in the K, and) the *smoke* [meaning the *smoke-black*] of *fat*, (IAḡr, T, S, M, Mḡb, K,) that adheres to the طَسْتِ (IAḡr, T,) with which the punctures made in tatooring are dressed, (S, Mḡb,) or filled in, (M,) that they may become green; (S, Mḡb;) or with which the women of the Arabs of the time of ignorance tattooed themselves: (T:) i. q. غُنْجٌ [q v.]; (IAḡr, T:) or, accord. to to Lth, the *smoke* [or *smoke-black*] of the wick, used as a *collyrium* or for *tatooring*; but, [says Az.] I have not heard that the women of the Arabs used this as a *collyrium* in the time of ignorance nor in the time of El-Islām; their using it for *tatooring*, however, is mentioned in their

poems: (T:) or *lamp-black*; the *black pigment* (نِقْس) prepared from the smoke of the lamp; used for *tatooring*. (Comm. on the Mo'allakāt, printed at Calcutta, p. 143.) — Also, A kind of small stone, resembling إِيْمِدٌ, which is bruised, or brayed, and then taken up, like as medicine is by the lip. (M.) [The same is found in the K, excepting that, in this latter lexicon, the explanation is less full, and اللِّتَةُ is substituted for الشِّقَّةُ, the reading in the M.]

نُورَةٌ and نُورٌ : see نُورٌ.

نَائِرٌ : see نِيرٌ. — Apparent or plainly apparent, conspicuous, manifest, or evident; as also مُنِيرٌ. (Thus the pl. fem. of each of these is explained in the TA.) — فَتْنَةٌ نَائِرَةٌ Sedition, or discord, or the like, happening and spreading. (Mḡb.) — And نَائِرَةٌ alone, Sedition, or discord, or the like: (Mḡb:) or *sedition*, or *discord*, or the like, happening: (TA:) and *rancour*, *malevolence*, or *spite*: (T:) *enmity*, or *hostility*, (T, S, A, Mḡb,) and *violent hatred*. (S, A, Mḡb.) See also نَارٌ. You say, سَعَيْتُ فِي إِطْفَاءِ النَّائِرَةِ I laboured in stilling the sedition, or discord, or the like. (Mḡb.) And بَيْنَهُمُ نَائِرَةٌ Between them is enmity, or hatred, and violent hatred. (A, Mḡb.) — One who occasions evils among men. (T.)

ذَا نُورٌ مِنْ ذَاكَ : see نِيرٌ, in two places. — [This is lighter, or brighter, than that]. (TA.)

التَّنْوِيرُ The time when the dawn shines, or becomes light. (T, Mgh.) You say, صَلَّى الفَجْرَ فِي التَّنْوِيرِ He performed the prayer of daybreak when the dawn shone, or became light. (Mgh.) See also 2.

مَنَارٌ [originally مَنُورٌ] A place of light; as also مَنَارَةٌ. (M, K.) — A sign, or mark, set up to show the way: (Aḡ, T, S, M, K:) and a thing that is put as a limit or boundary between two things; (M, K;) or between two lands, (Aḡ, T,) made of mud or clay or of earth: (Aḡ, TA:) pl. مَنَائِرٌ [respecting which see مَنَارَةٌ]. (A.) It is [also used as a coll. gen. n.; as, for instance, where it is] said, in a trad., لَعَنَ اللهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ May God curse him who alters the marks of the limit between two lands: (T, TA:) or it may mean مَنَارَ الحَرَمِ the boundary-marks of the *Haram* [or *sacred territory* of Mekkeh], which [it is said] were set up by Abraham. (T, TA.)* And it is said in another trad., إِنَّ لِلْإِسْلَامِ صَوِي وَمَنَارًا † Verily there are to El-Islām signs and ordinances whereby it is known. (TA.) — See also صَوْمَعَةٌ. — The middle, or main part and middle, or part along which one travels, (مَحْجَّةٌ,) of a road. (M, K.)

نَائِرٌ : see نِيرٌ, in two places. — See also نَائِرٌ.

مَنَارَةٌ, originally مَنُورَةٌ; (A, K;) see مَنَارٌ. — A stand for a lamp; a thing upon which a lamp is put: (T, S, M, A, K:) of the measure مَفْعَلَةٌ, with fet-ḥ (S, Mḡb) to the م; (S;) but by rule it should be with kesr, because it is an instrument. (Mḡb.) Aboo-Dhu-eyb uses it, for the sake of metre, in the place of مَصْبَاحٌ, in likening a bright spear-head, without rust, to a lamp. (M.) — Also, A candle having a سِرَاجٌ [or lighted wick]. (T.) — [A pharos, or lighthouse.] — The menáreh [or turret of a mosque, whence the English term "minaret," so written in imitation of the Turkish pronunciation,] upon which the time of prayer is proclaimed; (S, Mḡb;) syn. مَعْدَنَةٌ (K, TA,) vulgarly مَأْدَنَةٌ [which is the form given in the CK]. (TA.) — [Any pillar-like structure. (See زُرْنُوْقٌ) — The perch of a hawk, or falcon. (See مَرَبَأٌ) — The pl. is مَنَائِرٌ and مَنَائِرٌ: he who uses the latter likens the radical letter to the augmentative; (S, Mḡb, K;) like as they say مَصَائِبٌ, which is originally مَصَابِبٌ. (S, Mḡb.) نِيرٌ : see مُسْتَنِيرٌ.

نوس

1. نَاسٌ, aor. يَنُوسُ (S, M, A, Mḡb,) inf. n. نُوَسٌ (S, M, A, K) and نُوَسَانٌ (M, A, K,) It (a thing, S, M, as a lock of hair, and an earring, A) moved to and fro; (S, A, K;) it was in a state of commotion, and moved to and fro, (M, TA,) hanging down; (TA;) it dangled, or hung down and was in a state of commotion or agitation. (M, Mḡb [but in the M, the verb in this last sense has only the former of the two inf. ns. assigned to it, though the other equally belongs to it.]) You say also, نَاسٌ لُعَابُهُ His slaver flowed and was in a state of commotion. (M.) [See also 5.]

4. اِنَامَةٌ He made it to move to and fro; (S, A;) he made it to be in a state of commotion, (M, K, TA,) and to move to and fro, (M,) and to hang down; (TA;) he made it to dangle, or to hang down and be in a state of commotion or agitation. (M.) It is said in a trad. (S, M, TA) of Umm-Zarā, (S, TA,) أَنَا مِنْ حُلِيِّ أُذُنِي [He made my two ears to move to and fro, &c., with ornaments]; (S, M, TA;) meaning, that he ornamented her two ears with [ear-rings of the kinds called] قِرْطَةَ and شَنُوفٌ, which moved to and fro, &c., in them. (TA.)

5. تَنُوسٌ It, (a branch of a tree,) being blown by the wind, became shaken thereby, so that it moved much to and fro; as also تَنُوعٌ. (TA.) [See also 1.]

نَاسٌ is applied to Men, and to jinn, or genii;

(S, Mṣb, K;) but its predominant application is to the former: (Mṣb:) it is said by some to be applied to both in the former of the last two verses of the K̄ur, *الَّذِي يُوسِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ* [who suggesteth what is vain in the breasts of people of the jinn and mankind]; unless by it be meant *التَّاسِي* [the forgetting]; or *التَّاسِي* is added in explanation of a preceding word, *الْوَسْوَاسِ*, or of *الذِّي*, or it is in dependence upon *يوسوس*; (Bd;) [but what corroborates the first explanation is the fact that] men and jinn are both termed *رِجَال* in the K̄ur, lxxii. 6; and the Arabs used to say, *رَأَيْتُ نَاسًا مِنَ الْجِنِّ* [I saw people of the jinn]: (Mṣb:) it is a pl. of *إِنْسٌ*, (K,) originally *أُنَاسٌ*, (S, K,) a pl. which is rare [as to form]; (K;) or *أُنَاسٌ* is pl. of *إِنْسَانٌ*; (M, art. أنس;) and *ناس* has the article *ال* prefixed to it, (S, M,) but not as a substitute for the suppressed *ء*, because, were it so, it would not be found prefixed to the original, *أُنَاسٌ*, whereas it is found prefixed to this latter: (S:) this derivation, however, from *أُنَاسٌ*, contradicts its belonging to art. *نوس*: (MF;) [but some hold that it does belong to this art.; and the form of its dim., to be mentioned below, favours their opinion: Fei says,] it is a noun applied to denote a pl., like *قَوْمٌ* and *رَهْطٌ*; and its sing. is *إِنْسَانٌ*, from a different root: it is derived from *نَاسٌ*, aor. *يُنُوسُ*, signifying "it hung down and was in a state of commotion:" and [agreeably with this derivation it is said that] its dim. is *نُوسٌ*: (Mṣb:) some, again, said that *النَّاسِ* is originally *التَّاسِي*. (L, TA, voce أنس.) See also *إِنْسٌ*, throughout. — See also *نُوسٌ*.

نَاسُوتٌ Human nature; humanity; as also *إِنْسَانِيَّةٌ*: probably post-classical: opposed to *لَاهُوتٌ*, q. v., in art. *ليه*.]

نُوسَاتٌ: see *نُوسٌ*.

ذُوَابَةٌ A [lock of hair such as is called] *ذُوَابَةٌ*, that moves to and fro: (K, in explanation of *ذُو نُوسَابٍ* the name of a king of El-Yemen:) or *ذُوَابَةٌ* has this signification: (A:) [the former, therefore, is a coll. gen. n., and this is indicated in the S; and the latter is its n. un.:] and *ذُوَابَاتٌ* signifies i. q. *ذَوَائِبٌ*, [pl. of *ذُوَابَةٌ*] because they move about much. (TA.) — *What hangs to the roof*, (M, A, &c. [a signification assigned in the K to *نَاسٌ*, probably through the careless omission of the word *النُوسِ* by an early transcriber,] consisting of smoke, (A, TA,) [or soot,] &c. (TA.) The word in the T and O, as well as in the A [and M], is *نُوسٌ*. (TA.) — The web of a spider: because of its fluttering. (M.)

نُوسَةٌ: see *نُوسٌ*.

نُوسٌ, applied to man, (S,) *Quivering* (*مُضْطَرِبٌ*), and *flaccid*, or *flabby*. (S, K.)

نُوسٌ act. part. n. of 1. Ex. *خُيُوطٌ نَائِسَةٌ* Threads dangling or hanging down and moving about. (TA.)

نُوسٌ, (M, Mṣb,) or *نَاوُوسٌ*, (Mgh,) *Burial-places of Christians*: (M:) or *a burial-place of Christians*: (Mgh, Mṣb:) [De Sacy observes, that En-Nuweyree and El-Makreezee constantly use this word in speaking of the burial-places of the ancient kings of Egypt, and that it is from the Greek *ναος*: ("Relation de l'Égypte par Abd-allatif;" p. 508:) Freytag, on the authority of Meyd., explains it as signifying *a coffin in which a corpse is enclosed*: and 'Abd-el-Lateef applies the (expression *نَاوُوسٌ مِنْ حَجَرٍ* to the *sarcophagus* in the Great Pyramid: (see "Abd-ollatiphi Hist. Æg. Comp.;" p. 96:)] if Arabic, (M,) of the measure *فَاعُولٌ*: (M, Mgh, Mṣb:) pl. *نُوَاوِيسٌ*. (Mgh, TA.)

نوش

1. *نُوشٌ*, aor. *يُنُوشُ*, (S, A, Mṣb,) inf. n. *نُوشٌ*, (S, A, Mṣb, K,) *He took it, or reached it, absolutely, or with the hand, or with the extended hand*; (S, A, Mṣb, K;) as also *نَاشَةٌ*, (A, TA,) inf. n. *نَاشَةٌ*; (S, Mgh, Mṣb, K;) and *نَاشَةٌ*, (A, TA,) inf. n. *نَاشَةٌ*: (S, K;) it is also written with *ء*; (A, K, TA, in art. *نَاشٌ*;) and so is *نَاشٌ*. (Mṣb, and K in art. *نَاشٌ*.) And *He took him, or reached him, to seize his beard, or his head*. (ISk, S.) You say, *نَاشَةٌ خَفِيفَةٌ* [He reached him with a feeble, or slight reach, with his spear or the like]. (A.) And *الرِّمَاحُ تَنُوشُهُ* *The spears reach him*: occurring in a poem of Dureyd Ibn-Eṣ-Ṣimmeh. (TA.) And *الطَّبَّاءُ تَنُوشُ الْأَرَاكَ* [The antelopes reach and take with their mouths of the trees called *أراك*]; as also *تَنُوشُهُ*. (A.) And *النَّاقَةُ تَنُوشُ بِفِيهَا الْحَوْضَ* [The she-camel reaches and takes with her mouth of the water of the drinking-trough]. (TA.) A poet says, (ISk, S,) namely, Gheylán Ibn-Horeyth Er-Raba'ee, (TA,)

* فَبِي تَنُوشِ الْحَوْضِ نُوشًا مِنْ عَلَا *
* نُوشًا بِهِ تَقَطَّعَ أَجَوَازَ الْفَلَآ *

And she reaches and takes of the drinking-trough, from above it, a copious draught by means of which she traverses [the middles of the] waterless deserts without needing other water. (S.) You say also, *نُوشْتُ مِنَ الطَّعَامِ شَيْئًا* I obtained somewhat of the food. (TA.) And *نُوشٌ مِنْ*

المَعْرُوفِ [The testament is a means of an attaining of benefit]: i. e., the testator gives [for *يَتَنَاوُلُ* in my original I read *يَتَنَاوُلُ*] to the legatee without diminishing his property [during his own life]. (TA.) And it is said in the K̄ur, [xxxiv. 51,] *وَأَنَّى لَهُمُ اتِّتَاوُسُ مِنْ مَكَانٍ بَعِيدٍ* meaning, [But how shall] the attaining of belief [be possible to them from a distant place, i. e.,] in the world to come, when they have disbelieved in him [namely Moḥammad] in the present world? in which passage some read [التَّنَاوُسُ] with *ء*. (S.) [See art. *نَاشٌ*.] Accord. to Ibn-'Abbád, in this instance, *التَّنَاوُسُ* signifies *Returning*. (K, TA.) And 'Aisheh said of her father, *فَأَتَانَسُ الدِّينَ بِنَعْيِهِ أَيَّاهُ* And he restored the religion, and laid hold upon it and took it from the abyss into which it had fallen; [by his exalting it;] in which instance, also, the verb is sometimes pronounced with *ء*. (TA.) — *نَاشٌ بِهِ*, aor. as above, *He clung, or clave, to him, or it*. (TA.) — *نُوشٌ*, (Lth, S,) inf. n. *نُوشٌ*, (Lth,) *I made him to attain good*; (Lth, S;) and *شَرًّا* evil. (Lth.)

3. *نَاوُوشُهُمُ بِالرِّمَاحِ*, [inf. n. *مُنَاوُشَةٌ*, *They reached, or thrust, them with the spears, in near, but not close, conflict, being in like manner reached, or thrust, by them*,] (A, Mgh,) is from *تَنَاوُسٌ* in the first of the senses assigned to it above: (Mgh:) *مُنَاوُشَةٌ*, in conflict, is the *reaching one another* [with spears or other weapons] (ISk, S, K) when the two parties are near [but not close]: (ISk, S, TA) and is like *مُهَاوِشَةٌ*, i. e., *conflicting*. (TA.) See also 6. — *نَاوُوشَ الشَّيْءِ* He mixed with [or engaged in] the thing. (IAṣr.)

6: see 1, in three places. — *تَنَاوُوشُهُمُ بِالرِّمَاحِ* *They [reached or] thrust them with the spears, [in near, but not close, conflict,] being in like manner [reached or] thrust by them*: (Mṣb:) *تَنَاوُوشٌ* is the *reaching one another with the spears* [or other weapons] when the two parties are not close together. (TA.) See also 3.

8: see 1, in three places. — *نَاشَهُ* also signifies *He caused him to come, or go, forth* (K, TA) from a place of destruction: or *he took, led, or drew, him forth* therefrom: (TA:) and *he saved him, or rescued him, from destruction*. (A, TA.)

نُوشٌ Strong: (K:) a man possessing might, or strength, courage, valour, or prowess: (S, TA:) as also *نُوشٌ*, q. v. (TA.) [In two copies of the S, I find the latter only, with *ء*.]

نوص

1. *نُوصٌ*, (M, K,) aor. *يُنُوصُ*, (M,) inf. n. *نُوصٌ*

and مَنَاصٌ (M, K) and مَنِيصٌ (M) and نَوِيصٌ (K) and نِيَاصٌ (K, accord. to the TA,) or نِيَاصَةٌ (accord. to a MS. copy of the K, and accord. to the CK,) and نَوَصَانٌ (K,) *He put himself in motion*: (K:) or *he put himself in motion and went away*. (M, TA.) You say, مَا يَنُوصُ فُلَانٌ لِحَاجَتِي Such a one does not put himself in motion for [the accomplishment of] my want. (TA.) And مَا بِهِ نَوِيصٌ There is not in him strength (S, M) and motion [or activity]. (S, TA.) — نَاصٌ لِلْحَرَكَةِ, inf. n. نَوُصٌ and مَنَاصٌ, *He prepared himself for motion*. (M, TA.) — نَاصٌ الْفَرَسُ, (Lth, M,) inf. n. نَوُصٌ, (Lth, TA,) *The horse, having his bridle pulled in, and being put in motion, raised his head*; as also *استنص*: (Lth, M:) or *استنصاة* signifies a horse's putting himself in motion to run. (K.) — نَاصٌ إِلَيْهِ (K,) inf. n. نَوُصٌ, (TA,) *He rose to him*. (K.) — نَاصٌ, aor. يَنُوصُ, inf. n. نَوُصٌ, *He turned aside, or away*: (M, TA:) *he drew back, receded, retreated, or retired*; (S, K*:) as also *استنص*: (S:) *he fled*; or *turned away and fled*: (TA:) *he escaped, and outwent*: (Msb:) and, inf. n. مَنِيصٌ and مَنَاصٌ, *he escaped*; or *became safe, or secure*: (M:) and accord. to IB, نَوُصٌ, with damm, [app. as an inf. n.,] also signifies the act of *fleeing*. (TA.) You say, نَاصَ عَنِ الْأَمْرِ *He turned aside, or away, from the thing, or affair*; *he declined from it*; *he avoided it*; as also لَاصَ. (Abou-Turáb, TA.) And نَاصَ عَنْهُ, inf. n. نَوُصٌ, *He removed, withdrew, or retired to a distance, and separated himself, from him, or it*. (Ibn-'Abbád, K.) And نَاصَ عَنْ قَرْنِهِ (S, A,) aor. يَنُوصُ, inf. n. نَوُصٌ and مَنَاصٌ (S,) *He fled, or turned away and fled, from his opponent, or adversary*, (S, A,) and *eluded him*, (S,) or *removed, withdrew, or retired to a distance, from him*. (A.) And it is said in the Kur, [xxxviii. 2,] وَلَا تَ حينَ مَنَاصٍ, meaning, *When it was not a time of fleeing*: (Az, TA:) or *when it was not a time of drawing back and fleeing*: (S, TA:) or *when it was not a time of seeking, or petitioning, and of being aided, or succoured*. (M, TA.)

3: see جَرَّةٌ.

10: see 1, in three places.

نَوُصٌ *A wild ass*; (S, M, K;) because he ceases not to raise his head, going to and fro, like one running away at random. (Lth, K*.)

نَائِصٌ *Raising his head, and running away at random*: (M:) or a wild ass *raising his head, and going to and fro, like one running away at random*: (Lth, K*:) and *مَنِيصٌ* a horse *raising his head*. (TA.)

مَنَاصٌ *A place to which one has recourse for refuge, protection, preservation, or concealment*; *a place of refuge*; (S, Msb, K:) *a place to which one flees*; (S;) *a place of safety, or security*. (A.) — See also 1, throughout.

نَائِصٌ: see مَنِيصٌ.

نوط

1. نَاطَهُ, aor. يَنُوطُ, inf. n. نَوُطٌ, *He suspended it*; *hung it*. (S, Msb, K.) You say, نَطَتُ الْقَرْبَةَ, *I suspended the water-skin by its نِيَاطٌ*, [q.v.]. (TA.) And نَبِطَ عَلَيْهِ الشَّيْءُ, *The thing was suspended to him, or it*: and نَوُطٌ عَلَيْهِ (TA:) or نَوُطٌ عَلَيْهِ (S; accord. to two copies: the pronoun relating to a camel when loaded.) And نَبِطَ بِهِ الشَّيْءُ, *The thing was attached to, or connected with, him, or it*. (TA.) It is said in a trad., مَا أَخَذْنَاهُ إِلَّا عَفْوًا بِلَا سَوْطٍ وَلَا نَوُطٍ, i.e. [We took him not save with ease;] *with neither beating, [lit. with neither whip,] nor hanging [or clinging]*. (TA.) And in a proverb, كُلُّ شَاةٍ بِرِجْلِهَا سَتَّانٌ, [Every sheep, or goat, shall be hung by its hind leg]: i.e. every one who commits a crime shall be punished for it: or, accord. to As, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Hassán Ibn-Thábit says,

• وَأَنْتَ دَعَيْ نَبِطٌ فِي آلِ هَاشِمٍ •
• كَمَا نَبِطَ خَلْفَ الرَّكَّابِ الْقَدْحُ الْفَرْدُ •

[And thou art an adopted person, who is connected with the family of Hášim, like as the single drinking-cup is connected behind the rider]. (TA.) See also شَاقٌ, in art. شَوْقٌ.

2: see 1.

8. اِنْتَاطٌ *It was, or became, suspended, or hung*; *it hung*; (K, TA;) *to him, or it*. (TA.) — [And hence,] *† It was, or became, distant, or remote, or far-extending*. (S, TA.) You say, اِنْتَاطَتِ الْمَغَازَةُ, and, by transposition, اِنْتَطَتِ, *† The desert extended far*; [as though it were connected with a desert like it; (see نِيَاطٌ);] *it was far-extending*. (TA.) And اِنْتَاطَتِ الْمَغَازِي, *† The places of war were distant, or far-extending*: from نِيَاطُ الْمَغَازَةِ, meaning “the far extent of the desert:” or from النَوُطُ. (TA.) And اِنْتَاطَتِ الدَّارُ, *† The house, or place of abode, &c., was distant*. (IAqr, K, TA.)

نَوُطٌ *A thing, (S, K,) whatever it be, (S,) that is suspended, or hung, from another thing*; (S, K;) an inf. n. used as a subst.: (K:) and particularly *a thing that is put, or hung, upon a camel, (عِلَاوَةٌ,) between two halves of a load,*

بَيْنَ عِدَّتَيْنِ (K,) or, as A'Obeid says, بَيْنَ الْعُودَيْنِ [which, if not a mistranscription, app. means between the two staves of the saddle]; (TA;) the عِلَاوَةٌ being thus called because it is suspended (تَنَاطٌ) to the load: (Z, TA:) and a small [receptacle of palm-leaves, of the kind called] جِلَّةٌ (Az, S, K,) containing dates (S, K) and the like, (K,) which is suspended from a camel, (S,) being hung, by its handles, from the saddle of the camel of burden; (Az, TA;) such, says Az, I have heard thus called by the people of El-Bahreyn: (TA:) pl. [of pauc.] أَنْوَاطٌ (S, K) and [of mult.] نِيَاطٌ: (Az, K:) the former is pl. of نَوُطٌ in the general sense first mentioned above: and also signifies *what is suspended* (نَوُطٌ, as in two copies of the S, or نَوُطٌ, as in the TA) *upon the camel when he is loaded*: (S, TA:) and *i. q. مَعَالِيْقٌ* [things suspended to a beast of burden; such as the قُمَقِمَةٌ and the قَرْبَةُ and the مِطْبَرَةُ]. (S, K.) It is said in a proverb عَاطٍ بِغَيْرِ أَنْوَاطٍ *Taking [or reaching to take] without there being there anything suspended*; which is like the saying “Driving by singing without having a camel.” (S, L, [See also art. عَطُو.] And in another proverb, إِنَّ أَعْيَاَ اِنْتِاطٌ *If the camel be fatigued, add thou to him an appendage to his full load*: meaning, if he be slow and inobsequious in his pace, do not thou lighten his burden: (K:) accord. to As, اِنْتِاطٌ is a proverb relating to the pressing a niggardly man. (TA.) — دَاتُ أَنْوَاطٍ the name of *A particular tree, (S, TA,) of great size, (S,) which was worshipped in the time of ignorance, said by IAth to be the name of a particular gum-acacia-tree (سُرَّةٌ) to which the believers in a plurality of gods used to suspend their weapons, and around which they used to circuit*. (TA.) — التَّنُوطُ الْمَذْبُذُبُ occurs in a trad. as meaning *The leg of a rider, from fatigue or some other cause, ever dangling, or moving to and fro*. (TA.)

نَبِطٌ: see نِيَاطٌ, in two places: and see art. نَبِطٌ.

نِيَاطٌ *The loop-shaped handle (عُرْوَةٌ) of a قَرْبَةٌ [or water-skin]: (Msb:) the [appendage called] [or water-skin]: (Msb:) the [appendage called] مُعَلَّقٌ [q.v.] of a bow; (S, K;) by which it is suspended: (K, voce حَظْمٌ:) and of a قَرْبَةٌ; [by which it is suspended; (see 1, second sentence;) and of anything. (K.) — See also شِيَاقٌ. — Also (S, Msb [in the K, “or,” which is evidently a mistake,]) التَّنِيَاطُ [i.e. نِيَاطُ الْقَلْبِ] *The suspensory of the heart*; a vein, (S, Msb,) or a thick vein, (K,) [app. the ascending aorta,] by which the heart is suspended (S, Msb, K) from, (مِنْ, S, Msb [or possibly this may mean forming a part of,]) or to, (إِلَى, K,) the وَتِينِ, [which seems here to signify the descending aorta, or, accord.*

نِيب

1. نَابَهُ, aor. يَنْبِيبُ, *He hit him on his canine tooth*, i.e., his canine tooth. (S, K.)

2. نِيبَ السَّهْمِ *He bit the wood of the arrow, to know whether it were strong or weak, and made an impression upon it with his canine tooth.* (S, K.) — نِيبَ فِيهِ *He (a beast of prey) made an impression upon him with his canine tooth: he fixed his canine teeth in him.* (TA.) — نَيْبَتِ *She (a camel) became extremely old: (Lh, S, K:) became what is termed a ناب.* (A.) — نَيْبٌ and تَنْبِيبٌ † *It (a plant) put forth its root.* (K.) Also signifying the same with reference to white, or hoary hair. The root is thought by ISd to be thus likened to a canine tooth. (TA.) — ظَفَّرَ فُلَانٌ فِي كَذَا وَتَيْبٌ † *Such a one clung to, caught to, or took fast hold upon, such a thing: [lit., stuck his nails and dog-teeth into it].* (A.) See also ظَفَّرَ.

5: see 2.

نَابٌ [originally نَيْبٌ, *The canine tooth, or dog-tooth; or eye-tooth; the tusk, or tush; or the fang; of certain animals: one of the teeth;* (S;) *the tooth that is [next] behind the رِبَاعِيَّة, [or next but one to the central pair of incisors:]* (M, K.) [In this sense, the word is masc.:] the tooth thus called is masc., when thus called: [though if you call it نَيْبٌ, it is fem.:] but ناب when fem. signifies “an old she-camel”: (Mgh:) or, accord. to the M and K, it is fem. only in each of the above senses, without distinction. (TA.) Sb says, that the Arabs observed the pronunciation termed imáleh (إِمَالَةٌ) in the case of ناب in the nom., [as well as in the acc. and gen., in which latter case this pronunciation is agreeable with analogy on account of the final kesreh,] likening its † to that in رَمَى, [in which it is expressed in writing by رَمَى,] because it is changed from نِيبٌ: but this is extr. That is, this pronunciation of † changed from نِيبٌ or نِيبٌ is only observed [regularly] when the said † is a final radical letter; and specially in verbs: the instances of this kind that occur in nouns are extr.; and more so are those in which the † changed from نِيبٌ is a medial radical letter. (TA.) [But the restriction to the case of verbs is inconsistent with what is said by Ibn-Málik and other high authorities: and so, too, is the restriction to the case of a final radical letter.] Pl. أَنْبَابٌ (Lh, K) and أَنْبَابٌ [both pls. of pauc.: but the latter is used as a pl. of mult.:] and نَيْبٌ; (S, K;) the latter contr. to analogy, (S,) because [نَابٌ is originally نَيْبٌ, and] a word of the measure فَعُولٌ does not [regularly] assume the measure فَعُولٌ in the pl.; (TA;) to which should be added نَيْبٌ, a dial. var., as in the case of every pl. of the measure

فَعُولٌ of which the medial radical letter is نِيبٌ: (M, F:) and pl. pl. أَنْبَابٌ. (K, TA.) Ibn-Seenà says that no animal has both a ناب and a horn. (Mgh.) — نَابٌ *An aged she-camel:* (S, K:) not applied to a male camel: (S:) so called because of the length of her tush; (S;) by synecdoche; the whole being called by the name of a part: (TA:) as also نَيْبٌ; (K;) accord. to some copies of the K, نَيْبٌ; but this is a mistake: (TA:) pl. of the former أَنْبَابٌ and نَيْبٌ (K) and نَيْبٌ: (S, K:) or these are pls. of both the forms of sing. (K, accord. to some copies; and TA.) Sb is of opinion that نَيْبٌ is pl. of ناب, and says that the Arabs have made it of the measure فَعُولٌ [as it is said to be in the S, for it is originally نَيْبٌ,] like as they have the pl. of دَارٌ, disliking the sound of نَيْبٌ, because the نِيبٌ is with dammeh, and preceded by dammeh, and followed by و. It is also said to be pl. of نَيْبٌ; as it is related, on the authority of Yoo, that certain of the Arabs say صَيْدٌ and بَيْضٌ, as pls. of صَيْوُدٌ and بَيْوُضٌ, agreeably with the dial. of those who say رُسُلٌ [instead of رُسُلٌ]; namely, the tribe of Temeem: but their not saying نَيْبٌ, like as they say صَيْدٌ and بَيْضٌ, is an argument in favour of the opinion of Sb. — لَا أَفْعَلُ ذَلِكَ مَا حَتَّتِ النَّيْبُ [I will not do that as long as aged she-camels yearn towards their young ones: i.e., I will never do it]. A proverb. (S.) — The dim. of نَابٌ is نَيْبٌ, without ة, because ناب, as applied to an aged she-camel, is like an epithet: (S:) or rather this formation of the dim. without ة is a dev. from constant rule. (MF.) Sb says, that some of the Arabs make the dim. of ناب to be نَوَيْبٌ, because many an † such as that in ناب is changed from و: [or rather, this is generally the case:] but this, says Ibn-Es-Sarráj, is an error on his part [who does so]. (S.) This apparently means, that Ibn-Es-Sarráj accuses Sb of an error; but such is not the case: for Sb himself says “but this is an error on their part;” i.e., on the part of the Arabs who say نَوَيْبٌ for نَيْبٌ. (IB.) — نَابٌ قَوْمٍ † *The lord, master, or chief, of a people:* (S, K:) pl. أَنْبَابٌ. (TA.) — عَضَّتْ أَنْبَابُ الدَّهْرِ, and نَيْبُهُ, [† *The dog-teeth of fortune bit him.*] (A.) — أَنْبَابٌ are likewise met. assigned to evil, or mischief. (TA.)

نَابٌ: see نَيْبٌ.

نَيْبٌ [as though pl. of نَابٌ or نَابِيَّةٌ] an epithet added to نَيْبٌ as signifying “canine teeth,” to render the signification intensive, or energetic. (TA.)

أَنْبَابٌ *Having a large, or thick, canine tooth,* (K,) *that does not bite a thing without breaking it.* (Th.)

نِهت

1. نَاتٌ, aor. يَنْهِيْتُ, inf. n. نَيْتٌ; as also نَاتٌ, aor. يَنْوُتُ, inf. n. نَوُتٌ; (L, K;) *He (a man) moved from side to side in walking:* (L, art. نَوُتُ) or *he so moved by reason of weakness, or infirmity:* (K:) or, *by reason of drowsiness.* (L, art. نَوُتُ, q. v.)

نير

1. نَارَ النَّوْبِ, aor. يَنْبِيرُهُ, (T, S, M, A, K,) inf. n. نَيْرٌ; (T, M, K;) and نَيْرُهُ, (T, M, A, Mgh, K,) inf. n. تَنْبِيرٌ; (T;) and انارُهُ, (T, S, M, A, Mgh, K,) and هَنَارَةٌ, (S, M, TA,) like يَنْبِيرُهُ, (S,) aor. of the latter هَنَارَةٌ, (M, TA,) inf. n. اِهْنَارَةٌ, (M,) or هَنَارَةٌ; (TA;) *He made, or put, to the piece of cloth, a نير;* (T, S, M, K;) i.e., an عِلْمٌ [or ornamental border]; (T, S, M, A, Mgh, K, TA;) syn. اَعْلَمَهُ: (A;) and a roof; (S, A, Mgh, TA;*) syn. اَلْحَمَهُ: (A;) contr. of اَسْدَاهُ and سَدَاهُ. (Mgh.) — هُوَ يَسْتَدِي الْأُمُورَ وَيَنْبِيرُهَا (A) or يَسْتَدِي (TA) † [*He commences things, or affairs, and completes them.*]

2: see 1.

4. هَنَارَةٌ and انارُهُ: see 1, throughout.

نَيْرٌ: see نَيْرٌ.

نَيْرٌ The عِلْمٌ [or ornamental border] of a piece of cloth: (T, S, M, A, K:) pl. أَنْبَارٌ. (M, K.) It is related that 'Omar disliked it, (TA,) and that he forbade it. (T, TA.) — Hence, † The side (طَرَفٌ) of a road: (T:) or the side (جَانِبٌ), and wide or widening part (صَدْرٌ), of a road: (so in some copies of the K, and in the TA; but in some copies of the former, “or” is put in the place of “and:”) or the conspicuous part of a road: (S:) or the conspicuous furrowed part of a road. (M, A, K.) — The unwoven end (هُدْبٌ) of a piece of cloth. (Ibn-Keysán, M, K.) — The woof of a piece of cloth. (T, S, A, Mgh, K.) When cloth is woven with a double woof, (عَلَى نَيْرَيْنِ,) it is more close in texture and more lasting. (S.) نَوْبٌ ذُو نَيْرَيْنِ signifies *A piece of cloth strongly woven, with a double woof:* (A:) or *a piece of cloth woven with double thread:* (T:) and [in like manner] نَوْبٌ مُنِيرٌ † *a piece of cloth woven with a double woof;* (Lh, M, K;) i.e., *with a double thread:* (TA:) also called دِيَابُودٌ, (T, TA,) an arabicized word; (TA;) in Persian دُو بُودُ, or دُو بُودُ, (as in different copies of the K,) or دُو بَابُ. (T.) This mode of weaving is termed مَتَامَةٌ, which is the

making the woof of a double thread, and putting two threads together upon the *حَقَّة* [which here means the yarn-beam, on which the warp is rolled]. (T.) — Hence, *نَاقَةٌ دَاتُ نِيرَيْنِ* † *A she-camel having an accession of fat upon former fat*: (T:) or *having, upon her, layers* (*صَدَائِفُ*) of fat; as also *دَاتُ أُنْيَارٍ*: (A:) or *advanced in years, yet having some remains of strength*; (M, K;) and sometimes the epithet is applied in like manner to a woman: (M:) and *نَاقَةٌ دَاتُ أُنْيَارٍ* a she-camel having thick flesh. (TṢ.) Also, *رَجُلٌ دُو نِيرَيْنِ* † *A man whose strength is double the strength of his companion*: (S:) or *strong and firm*. (A.) And *رَأْيُ دُو نِيرَيْنِ* † *Right opinion or counsel*. (A.) And *حَرْبٌ دَاتُ نِيرَيْنِ* † *Violent war*. (T, A.) = *The canes* (*قَصَبٌ*) and *threads* (*خِيوطَةٌ*) [in a loom], when they are put together: (M, K:) [it is a coll. gen. n., of which the n. un. is with ة, as appears from what here follows:] † *نِيرَةٌ* is a subst., signifying the *threads and canes*, (*قَصَبَةٌ* and *خِيوطَةٌ*), [or *warp and*, app., *cane-roll*, on which the warp is rolled when put into the loom, and from which it is gradually unrolled as the work proceeds,] when they are put together: when they are separate, the threads are called *خِيوطَةٌ*; and the cane, *قَصَبَةٌ*, or, if a staff, *عَصَا*: (AZ, Sh, T:) *نِيرَةٌ* is also explained as signifying one of the implements of the weaver, with which he weaves; namely, the *transverse piece of wood* [in the loom; the same as is described above]. (T.) In the following verse of an unknown poet,

• تَقْسِرُ أُسْتِيًّا لَهَا بِنِيرٍ •
• وَتَضْرِبُ النَّاقُوسَ وَسَطَ الدَّيْرِ •

[She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent], the author may mean *بِنِيرٍ*, and may have altered the word by necessity; or *نِيرٌ* may be a dial. form of *نِيرٌ*. (M.) One says of a man who neither harms nor profits, *مَا أَنْتَ بَسْتَاةٌ وَلَا لُحْمَةٌ*, [lit. *Thou art not a warp nor a woof nor a cane-roll*]. (T.) [See also a similar saying voce *حَقَّةٌ*.] = [The yoke of a bull; the piece of wood that is upon the neck of the bull, together with its apparatus: (M, K:) or the piece of wood that is placed transversely upon the necks of the two bulls (T, S) yoked together for ploughing: (T:) called *نِيرُ الْفَدَّانِ*: (S:) pl. [of pauc.] *أُنْيَارٌ* and [of mult.] *نِيرَانٌ*: (S, M, K:) of the dial. of Syria. (M.)

نِيرٌ: see *نِيرَةٌ*.

نِيرٌ act. part. n. of 4: see 1. — [Hence the saying,] *تَتَ فِي هَذَا الْأَمْرِ بِمُنِيرٍ وَلَا مُلْحِمٍ* † [Thou art not in this affair a commencer nor a finisher: or a person who will do harm nor one who will profit]. (TA.)

نِيرٌ: see *نِيرٌ*. — † A skin that is thick (A, K, TA) and strong, (TA,) like a piece of cloth with a double woof. (A, TA.)

مُنَارٌ, for *مُنَارٌ*, pass. part. n. of 4. (Ks, Lh, M.)

نيس

نَيْسَانٌ [vulg. *نَيْسَانٌ*] *The seventh of the Greek [or Syrian] months*; (K;) [corresponding to April, O. S.] It is [said to be] a property of the water of its rain, that dough kneaded with it ferments without other treatment. (TA.)

نيط

1. *نَيْطٌ*, aor. *نَيْطُ*, inf. n. *نَيْطُ*, *It was, or became, distant, or remote, or far-extending*; as also *نَيْطٌ*. (K.) [See the latter in art. *نوط*.]

8: see 1.

نَيْطٌ: see *نَيْطٌ*, in art. *نوط*, in two places. — *Death*: or a *bier*: or the *term of existence*: (K:) or the *death which God connects* (*يَنْوِطُهُ*) [with one]: (IAar:) and if so, the *ن* is interchangeable with *و*, (IAth, TA,) the word being originally *نَيْوِطٌ*, then *نَيْطٌ*, and then *نَيْطٌ*: (TA:) if a contraction, it is like *هَيْنٌ* and *هَيْنٌ*, and *لَيْنٌ* and *لَيْنٌ*. (Az, TA.) You say, *رَمَاهُ اللَّهُ بِالنَّيْطِ* meaning [God smote him, or may God smite him,] with *death*: (S, in art. *نوط*, and TA:) or [may God smite him] with the *death which He connects* [with him]; as also *رَمَاهُ اللَّهُ بِنَيْطِهِ*. (IAar.) And *أَتَاهُ نَيْطُهُ* *His term of existence came to him*. (TA.) And *رَمَى فُلَانٌ فِي نَيْطِهِ* *Such a one was cast into his bier*; meaning, when he died. (TA.) See *نيط*.

نَيْطٌ: }
نَيْطٌ: } see art. *نوط*.

[*نيف*, &c.
See Supplement.]

نيلوفر

نَيْلُوفَرٌ, (Mṣb,) and *نَيْلُوفَرٌ*, (Mṣb, and so in the CK,) or *نَيْلُوفَرٌ*, (so in copies of the K, and so accord. to the TA,) or, as some say, *نَيْلُوفَرٌ*, or *نَيْلُوفَرٌ*, (accord. to different copies of the K,) [The *nymphæa*, or *lotus of Egypt and of Syria*;] a certain well-known plant; (Mṣb;) a kind of

sweet-smelling plant, which grows in stagnant waters, (K, TA,) called by the people of Egypt *نَيْلُوفَرٌ*, [i. e. *نَيْلُوفَرٌ*], and by the vulgar *نُوفَرٌ*; (TA;) [both of which last names are now given in Egypt to the *nymphæa lotus*, or *white lotus*, found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the *nymphæa cærulea*, or *blue lotus*, found in the same parts, and, until within a few years, in a lake on the north of Cairo, called Birket er-Raṭlee, whence I have twice procured roots of this plant:] *نَيْلُوفَرٌ* [written in Persian *نَيْلُوفَرٌ* and *نَيْلُوفَرٌ* and *نَيْلُوفَرٌ* &c.] is a Persian word (*أَعْجَمِيَّةٌ*), and is said to be composed of *نِيل*, [or indigo,] with which one dyes, and the name for a wing, [i. e., *بَرٌّ*]; as though “winged with *نِيل* [or indigo];” because the leaf is as though its two wings were dyed [with indigo]: (Mṣb:) the plant so called is cold in the third degree, moist in the second degree, emollient, good for cough and for pains of the side and lungs and chest; when its root, or lower part, (*أَصْلٌ*) is kneaded with water, and used as a liniment, several times, it removes the disease called *البهق*; and when kneaded with *زَفْتٌ*, it removes the disease called *دَاءُ التَّغَلَبِ*: (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedred-Deen Muḏhaffar, son of the Kāḏee of Baḏlabekk, says, in his book entitled *Suroor en-Nefs*, that it is of many species; whereof [one or more] in Syria, used in perfume; and a species in Egypt, blue; and that its temperament is cold and moist in the second degree; that the smelling it is useful against hot diseases, and anxiety; and its juice in like manner; and that the beverage prepared from it is useful as a remedy for cough and roughness [of the throat] and pain of the side and chest, and is a laxative. The author of the *Irshád* and that of the *Moojiz* also mention, that the beverage prepared from it is an exception from other sweet beverages inasmuch as it does not become converted into yellow bile, which is wonderful; and its oil is more cold and moist than that of violets; and there is no flower more cold and moist than it. Er-Rázee, too, says that the smelling it is one of the causes of weakening the generative faculty, and that the beverage is one of the causes of stopping it; [for which purpose, or as an antiaphrodisiac, it is used in the present day by some of the women of Cairo;] notwithstanding which, it rejoices the heart, and is useful for palpitation of the heart. This art. is omitted by J and Sgh and the author of the L. (TA.)

نينوفر

نَيْلُوفَرٌ, or *نَيْلُوفَرٌ*: see art. *نيلوفر*.

5. تَهَبَّ † It (a garment) became worn out, or ragged. (S, K, TA.)

8: see 1.

10: see 4.

R. Q. 1. هَبَّ: see هَبَّتْ بِهِ. — هَبَّ، inf. n. هَبَّةٌ، He was quick, or swift. (K.) See also 1. = هَبَّ، inf. n. هَبَّةٌ، It (the سَرَابُ، or mirage,) glistened, or shone; syn. تَرَقَّرَقَ; (K;) i.e., لَمَعَ. (TA.) = هَبَّ، inf. n. هَبَّةٌ، He urged, or checked, [app. the former,] with his voice; syn. زَجَرَ; (K;) by saying هَبَّ، (B, as cited by MF,) or هَبَّ هَبَّ: [so I understand from the TA, where it is said هَبَّ هَبَّ هَبَّ هَبَّ; for which it is evident that we should read وَأَسْرَعَ الْفَعْلُ meaning "its" (imperative) verbal n. &c.:] accord. to some, used specially with reference to a horse: see هَابَ [in art. هَبَّ]. (TA.) You also say هَبَّ بِهِ. (TA.) = هَبَّ، inf. n. هَبَّةٌ، He slaughtered [a beast]. (K.)

R. Q. 2. تَهَبَّبَ He (a goat, TA, called ad initum, S) shook himself; syn. تَزَعَزَعَ. (S, K.) See هَبَّتْ بِهِ. = جَيْشٌ يَتَهَبَّبُ An army of which one part presses upon another. (TA, art. جَعَب.)

هَبَّ، pl. of هَبَّةٌ: see تَوْبُ هَبَائِبُ.

هَبَّةٌ The wind. (TA, voce كَبَّةٌ.)

هَبَّةٌ (S) and هَبَّةٌ (K,) both of which forms are correct, (TA,) † The penetration of a sword, (S, K,) or spear, into the thing that is struck with it, and its shaking, or quivering. (S.) — هَبَّةٌ A sword that shakes, or quivers, and penetrates into the thing struck with it: (S:) and, that falls with vehemence. (TA.) — هَبَّةٌ (S, K) and هَبَّةٌ (K,) or the latter only, (TA,) † An hour, or a short time, (سَاعَةٌ,) remaining before dawn. (As, S, K.) — هَبَّةٌ (S, K) and هَبَّةٌ (K,) or the latter only, (TA,) † An indefinite period of time; syn. حَقْبَةٌ: (S, K:) a long time; syn. دَهْرٌ. (Az.) Ex. عَشْنَا بِذَلِكَ هَبَّةً مِنَ الدَّهْرِ. (Az.) We lived therein, or in that [state], some time, [or a long time]: like the saying سَبَّةٌ. (AZ, S.) — [You say] رَأَيْتَهُ هَبَّةً I saw him once (K) in life. (TA.) — هَبَّةٌ قَدْ جَاءَنِي هَبَّةً He has come [in] to me once. Occurring in a trad.; said by a woman in allusion to her husband's having once come in to her: (TA:) i.q. وَقَعَةٌ. (Msb.) See art. عَسَلَ in the Mgh.

هَبَّةٌ: see هَبَّةٌ throughout. — A state, or condition: [or perhaps the meaning intended is the state of being brisk, lively, or sprightly, and quick]. (K.) Ex. إِنَّهُ لَحَسَنُ الْهَبَّةِ Verily he is in a good state, or condition, &c. (TA.) — هَبَّةٌ The state

of a stallion when excited by desire of the female. (S.) See 1. = هَبَّةٌ A piece of a garment, or the like: (K:) pl. هَبَائِبُ: (S, K:) a piece of rag. (TA.) — See تَوْبُ هَبَائِبُ.

هَبَّ mentioned in the Nawádir of Th, and said to be from هُبُوبُ الرِّيحِ, but not of established authority: [unexplained]. (TA.)

هَبَّ A wolf that is light, or active, and quick, or swift, of pace. (K.) See هَبَّيْبٌ. — A certain valley of hell, the place of abode of tyrants, oppressors, and the like. (TA, from a trad.)

هَبَّيْبٌ Quick, or swift: as also هَبَّيْبٌ and هَبَّيْبٌ. (K.) — A light, or active, camel: fem. with ة. (K.) — هَبَّيْبٌ One who serves well; a good servant. (K.) — Any one who does well a small thing: accord. to some, specially, a cook, and a roaster of meat. (TA.) — A butcher; syn. قَصَابٌ: [from هَبَّيْبٌ "he slaughtered"]. (IAar, K.) — هَبَّيْبٌ One who sings well to camels, to urge, or excite, them. (K.) — هَبَّيْبٌ A pastor: (S:) or a pastor of sheep or goats: or the he-goat of a flock. (K.)

هَبَّابٌ i. q. هَبَاءٌ [Dust, &c.: see هُبُوبٌ]. (K.)

هَبَّوْبٌ and هَبَّوْبَةٌ and هَبَّيْبٌ A wind that [blows violently, and] raises the dust. (S, K.)

هَبَّوْبَةٌ: } see هُبُوبٌ.
هَبَّيْبٌ: }

هَبَّيْبٌ: see هَبَّيْبٌ. = Clamorous; a bawler. (K.) = هَبَّابٌ The سَرَابُ، or mirage. (M, K.) — هَبَّابٌ A certain game of children, (K,) of the children of El-'Irák, (TA,) or of the children of the Arabs of the desert. (T.)

هَبَّابٌ (As, S, K,) as also هَبَّابٌ (As, S,) and هَبَّابٌ (K,) † A garment rent in pieces, ragged, or tattered. (As, S, K.)

هَبَّابَةٌ [A wind blowing; rising; in a state of commotion.] (A.)

هَبَّابٌ: see تَوْبُ هَبَائِبُ.

هَبَّابٌ A place of blowing of the wind.]

هَبَّابٌ (S, L, K) and هَبَّابٌ (S) and هَبَّابٌ (S), of the same measure as مَعْظَمٌ (L,) † A he-goat that is much excited with lust: or that rattles much, and is much excited by desire of the female: or that rattles much when so excited: see 1. (S, K.)

هَبَّابٌ and هَبَّابٌ: see هَبَّابٌ.

هبت

1- هَبَّتْ، aor. هَبَّتْ، (inf. n. هَبَّتْ، TA,) He beat,

struck, or smote, him (A, 'Obeyd, S, K) with a sword. (Sh.) Ex. هَبَّتُوهُمَا حَتَّى فَرَعُوا مِنْهَا They smote them both with swords until they slew them. (TA, from trad.) — هَبَّتْ، aor. هَبَّتْ، He, or it, lowered him, syn. طَاطَأَهُ and حَطَّهُ and حَطَّهُ (K,) with respect to station, rank, or dignity: (TA:) and abased him; debased him; rendered him abject, vile, despicable, or ignominious. (L.) Ex. هَبَّتْهُ الْمَوْتُ عِنْدِي مَنْزِلَةً Death lowered him in my estimation with respect to rank, or dignity, because he died upon his bed, and did not die a martyr. From a trad. (Fr.) — هَبَّتْ He was lowered with respect to rank, station, or dignity. (Fr.) — هَبَّتْ (like عَنِى، [i.e. pass. in form, but neut. in signification,] (K,) He (a man) was cowardly, and his intellect quitted him: (S, K:) he was without intellect. (TA.) — هَبَّتْ، aor. هَبَّتْ: see هَبَّتْ.

هَبَّتٌ Softness; laxity. (L.) — Stupidity, foolishness, stupefaction. (TA.)

هَبَّتَةٌ Weakness (S, K) in intellect. (S.) Ex. هَبَّتَةٌ فِي عَقْلِهِ هَبَّتَةٌ There is a weakness in his intellect. (S.) هَبَّتَةٌ فِيهِ هَبَّتَةٌ There is a stroke of stupidity in him: or there is in him what resembles heedlessness, and unsoundness of intellect: (TA:) or هَبَّتَةٌ signifies loss of reason. (TA in art. خَلَعَ.) مَا تَسْأَلُ عَنْ شَيْخٍ نَوْمُهُ سَبَاتٌ وَتَيْلُهُ هَبَاتٌ Thou not inquire respecting an old man, whose sleep is that of a sick person, or of one far advanced in years, or whose sleep is light, (TA, art. سَبَتَ) [and whose night is one of languor]. From a trad. هَبَاتٌ, here, is from هَبَّتٌ, as signifying "softness, and laxity." (TA.)

هَبَّيْبٌ One in whom is sudden fright, or terror, and a shrinking (تَلَبُّدٌ) [by reason of fear]. (L.) — هَبَّيْبٌ and هَبَّيْبٌ A cowardly man, whose intellect is quitting him: (S, K:) a man without intellect. (TA.) — In the saying of a poet, نَشَوْتُهَا هَبَّيْبٌ, quoted, but not expl., by Th, هَبَّيْبٌ is thought by ISd to be of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, and to signify, نَشَوْتُهَا هَبَّيْبٌ, i.e. A thing that stupefies, or renders foolish, and confounds, perplexes, or amazes, and thus stills, or quiets and causes to sleep. The poet says,

* تَرِيكَ قَدَى بِهَا إِنْ كَانَ فِيهَا *
* بَعْدَ النَّوْمِ نَشَوْتُهَا هَبَّيْبٌ *

[he is app. describing clear and strong wine, and says, It will show thee a mote in it, if it be therein: a little after sleep, (even,) the intoxication (which is the result) thereof is a thing that stupefies, &c.]. (TA.)

person or place,] is like نَجَشَ الصَّيْدَ. (Ibn-'Abbād.)

2: see 1.

5. تَهَبَّشَ: see 1, in three places. = Also, and اهْتَبَّشَ, It became collected; or it collected itself: or the former, it became collected, or it collected itself, from several places: syns. تَجَمَّعَ and اجْتَمَعَ. (K.) And تَهَبَّشَ الْقَوْمُ The company of men became collected as an army, or a military force; or collected itself into an army, or a military force. (TA.)

8: see 1, in two places: = and see 5.

هَبَّاشَةٌ i. q. هَبَّاشَةٌ; (S, K;) i. e., What is collected, of men, and of property: (S, TA:) a company, or body, of men, not of one tribe: (TA, in art. حَبَشَ:) and what one gains or earns, and collects, of property: pl. هَبَّاشَاتٌ. (TA.)

هَبَّاشٌ One who collects; and who gains, or earns, or seeks sustenance: (S:) or who does so much; (Lth, K, TA;) and who exercises art, craft, cunning, or skill, in the management of his affairs, for his family, or household. (Lth, TA.)

مَهْبُوشٌ Collected; and gained or earned. (S,* TA.)

هبط

1. هَبَطَ, (S, Mṣb, K,) aor. ʔ and ʔ, (Mṣb, K,) but the latter is of rare occurrence, (Mṣb,) inf. n. هَبُوطٌ, (S, K,) of that whereof the aor. is ʔ, and of that whereof the aor. is ʔ; (TA;) or of the latter only, that of the former being هَبَطَ; (Mṣb;) He, or it, (said of water &c., Mṣb,) descended: (S, Mṣb, K;) and تَهَبَّطَ he descended, or went down, or went down a declivity; and it sloped down; syn. انْحَدَرَ; (TA;) and تَهَبَّطَ signifies the same as this last; or † he became lowered, or degraded; syn. انْحَطَّ; (K;) being quasi-pass. of † اهْبَطَهُ, (S, TA,) and it may be also of هَبَطَهُ, as is said in the M. (TA.) You say, هَبَطْنَا فِي حَدُورِ صَعْبَةٍ [We descended a difficult declivity]. (A, in art. حُدِرَ.) And هَبَطَ الْوَادِيَّ, (Bd, ii. 58, and Mṣb,) [as though it were trans., for فِي الْوَادِيَّ,] inf. n. هَبُوطٌ, (Mṣb,) We descended into the valley. (Bd, Mṣb.) And هَبَطَ مِنْهُ He came forth from it. (Bd, ubi supra.) It is said in the K, ii. 58, اِهْبَطُوا مِصْرًا Descend ye into Misr: (Bd:) accord. to one reading, اِهْبَطُوا. (Bd, TA.) You say also هَبَطَ بَدَدٌ كَذَا He entered such a town or country. (K.) And اِهْبَطْتُ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ I removed him from a place to a place. (Mṣb.) — هَبَطَ also signifies † The falling into evil: (K, TA:) and † the being, or becoming, low, abject, mean, or vile: (TA:) and † the suffering loss, or diminution. (K, TA.)

You say, هَبَطَ مِنْ مَنْزِلَتِهِ † He fell from his honourable station. (TA.) [See also 7, mentioned above.] And هَبَطَ فَلَانٌ † Such a one became low, abject, mean, or vile. (TA.) And هَبَطَ مِنَ الْخَشْيَةِ † He became mean, or abject, and lowly, or submissive, from fear. (TA.) [See K, ii. 69.] And هَبَطَ الْقَوْمُ, aor. ʔ, † The people, or company of men, became in a state of abasement and diminution. (TA.) Whence the trad., (TA,) اَللّٰهُمَّ غَيِّبْ لَّا هَبَطًا, (S, TA,) i. e. نَسَأْتُكَ [O God, we ask of Thee a good state, or condition, and we put our trust in Thee for preservation that we may not become brought down from our state]: (S:) mentioned [and explained] before, in art. غَبَطَ, q. v. (TA.) [But in this instance, هَبَطًا may be regarded as the inf. n. of the trans. v. to be mentioned below.] You say also, هَبَطْتُ اِبْلِيَّ, and هَبَطْتُ اِبْلِيَّ, aor. ʔ, inf. n. هَبُوطٌ, † My camels, and my sheep, or goats, suffered loss, or diminution: and in the same sense هَبَطَ is said of flesh, and of fat, and of fatness. (TA.) And هَبَطَ ثَمَنُ السَّلْعَةِ † The price of the commodity, or article of merchandise, became diminished, or lessened, (S, Mṣb, K, TA,) below its former full rate; (Mṣb;) became lowered, or abated. (TA.) And هَبَطَ الْعَدْلُ † The counterpoising portion of the load became adjusted or arranged, made even, or made easy, upon the camel. (TA.) = هَبَطَهُ, (S, Mṣb, K,) aor. ʔ, (K,) inf. n. هَبُوطٌ, (S,) He made him, or it, (namely water, &c., Mṣb,) to descend; (S, Mṣb, K;) [he sent, or cast, him, or it, down;] us also اهْبَطَهُ. (K.) You say, اِهْبَطْتَهُمُ إِلَى السَّنَةِ † اِهْبَطْتَهُمُ إِلَى السَّنَةِ [The year of dearth, or drought, caused them to go down to the cities, or great towns]. (A, in art. حَسِرَ.) And هَبَطَهُ بَدَدٌ كَذَا He, or it, caused him to enter such a town or country. (K.) [And هَبَطَ بِهِ عَلَى مَكَانٍ He, or it, made him to alight upon a place: see an ex. voce زَحَ.] — † He lowered him, or degraded him, from his state, or condition; (Fr;) as also اهْبَطَهُ; (Fr, S;) i. e., God did so; (Fr;) or a man: (S:) it (time, or fortune,) caused his wealth, and his goodness or beneficence, to go away, after he had abounded therein. (TA.) — هَبَطَ الْمَرَضُ لَحْمَهُ † The disease rendered him lean; emaciated him: (S, K;) or diminished his flesh. (TA.) — هَبَطَ (S, K,) or a man, S) diminished, or lessened, the price of the commodity, or article of merchandise; (S, K;) he lowered, or abated, it; (TA;) as also اهْبَطَهُ, said of a man: (A'Obeyd, S, M:) or † he diminished somewhat from the price; and sometimes اهْبَطَهُ is used in this sense. (Mṣb.) — هَبَطَ الْعَدْلُ † He adjusted or arranged, made even, or made easy, the counter-

poising portion of the load upon the camel. (TA.) — هَبَطَ فَلَانًا He beat, or struck, such a one. (K.)

4: see هَبَطَهُ, in five places.

5: } see هَبَطَ, first sentence.
7: }

هَبِطَةٌ A low, or depressed, piece of land or ground; (Mgh, K;) contr. of صَعْدَةٌ. (Mgh.)

هَبِطٌ A declivity, or declinal place: a place of descent, or by which one descends; (S, Mṣb, K;) a place which brings one down from a higher to a lower place. (Az, TA.)

هَبِيطٌ † Lean, or emaciated, by reason of disease; as also مَهْبُوطٌ: (K:) both are applied to a camel, signifying whose fatness has become diminished; as also هَابِطٌ: (TA:) and the first, to a she-camel, signifying lean, and lank in the belly; (AO, S;) or to a wild bull, to which a she-camel is likened in respect of her swiftness, and her briskness, liveliness, or sprightliness: (IB:) and † the second signifies rendered lean, or emaciated, by disease, so that his flesh quivers. (TA.)

هَابِطٌ [act. part. n. of 1, both intrans. and trans.] The rájiz says,

• مَا رَأَعْنِي إِلَّا جَنَاحُ هَابِطًا •
• عَلَى الْبَيْوتِ قَوَطُهُ الْعَلَابِطًا •

[Nothing surprised me but the wolf sending down upon the tents his flock of sheep, or goats, fifty or more in number]: he means مَهْبِطًا قَوَطُهُ: so says ISd: or he may mean هَابِطًا عَلَى قَوَطِهِ [descending upon his flock, &c.]; making هَابِطًا trans. by ellipsis: (TA:) جناح, in this verse, is the name of a wolf. (TA, in art. جَنَحَ.) — See also هَبِيطٌ.

مَهْبِطُ الْوَحْيِ [The place of descent of revelation;] a name of Mekkah. (Mṣb, TA.)

مَهْبُوطٌ † A man whose state, or condition has become unsound. (TA.) — See also هَبِيطٌ, in two places.

[هَبَطَ, &c.]

See Supplement.]

هت

1. هَتَّ, aor. ʔ, inf. n. هَتِّيتٌ, He (a بَكْرٌ, or young camel,) uttered a sound resembling a squeezing of the voice (شبه العصر للصوت): you say, of a بَكْرٍ, observes Az, هَتَّ, inf. n. as above; then, يَكْتَشُ, inf. n. كَشَيْشٌ; then يَهْدِرُ, inf. n. هَدِيرٌ. (L.) — هَتَّ الْهَمْزَةَ, aor. ʔ, inf. n. هَتَّتٌ, He uttered the letter hemzeh. (L.) [See مَهْتَوْتُ.] —

هت, aor. ه, inf. n. هت, He uttered, recited, or repeated, a speech or the like, with uninterrupted fluency; syn. سَرَدَ (S, L, K) and تَابَعَ (L.) — [Hence] هتت غزلاً, aor. ه, inf. n. هت, She spun her thread one part immediately after another: (TA:) she spun her thread continuously: (AZ:) هت signifies a woman's spinning thread continuously. (K.) = هت, aor. ه, inf. n. هت; and هتت, inf. n. هتت; He broke a thing, (K,) so that it became reduced to small fragments, or particles: (TA:) he stamped upon a thing vehemently, so that he broke it. (TA.) — هت, aor. ه, inf. n. هت, He rent clothes. (IAqr, K.) — Also, † He rent the reputation of another. (IAqr, K.) = هت, aor. ه, inf. n. هت, He removed the leaves of a tree [by rubbing or scraping the branches]; syn. حَتَّ; (K [in the CK, هت, is put for حَتَّ;]) i. e. he took them. (TA.) = هت, aor. ه, inf. n. هت, He poured out, or forth, [water, &c.] (K.) — هت المزادة He poured out, or forth, [the contents of] the مزادة. (TA.) — هت شيئاً He poured out, or forth, one part or portion of a thing immediately after another. (TA.) — السحابة تحت المطر The cloud pours forth the rain continuously. (TA.) = هت, aor. ه, inf. n. هت, he lowered (حَطَّ) a person with respect to rank, or dignity, in [the manner of] paying honour [to him]. (IAqr, K.) [Comp. هبت.]

R. Q. 1. هتت He urged a camel (زجره) on the occasion of drinking, by the cry هت. (AHeyth, K.) See هت, below. — هتت, inf. n. هتت; as also هتت; He twisted, or distorted, his tongue in speaking. (Az.) — Also هتت; (and هت, TA, [aor. ه?];) He was quick, or rapid, in his speech. (K.) — See هت.

هت, (TA,) or هت, (K,) A cry by which a camel is urged (يزجر) on the occasion of drinking. (K.) — إِذَا وَقَفْتَ الْبَعِيرَ عَلَى الرَّوْهَةِ فَلَا هت; فَلَا تَهْتِ بِهِ; or, as some say, تَقُلْ لَهُ هت; [When thou hast made the camel to stand over the hollow in the rock in which the rain-water has collected, say not to him هت]. A proverb; meaning, accord. to AHeyth, when thou hast shewn a man his right course of conduct, do not urge him. (TA.) — هت قوائيم البعير The sound of the falling of the camel's feet [upon the ground]. (L.) = تَرَكَهُمْ هتاً بَتاً [He left them routed, or broken asunder, and cut off;] he broke them asunder: or he cut them in pieces. (L.)

هتيت A sound. Occurring in a trad. as signifying a sound made by wine poured out upon the ground. (L.) = هتيت and هتوت A thing broken so as to be reduced to small frag-

ments, or particles: stamped upon vehemently, so as to be broken. (TA.)

هتت: see هت.

هت رجل, and هتت, A man quick and voluble in speech; (S, K;) incorrectly, and vainly, or frivolously, loquacious; a great babler. (TA.)

الهزة صوت مهتوت في — هتيت في — مهتوت الهزة صوت مهتوت في [Hemzeh is a sound uttered (after a suppression of the breath) in the most remote part of the throat]. (Kh, L.) Sb applied the term مهتوت to the letter ه, because of its weakness and lowness. (L.) — أسرع من المهتية Quicker than the quick-speaking woman. (IAqr.)

هتا

1. هتا, aor. ه, (K,) inf. n. هت, (TA,) He beat a person (K) with a staff or stick. (TA.) — هت, aor. ه, He was bent, or crooked. (K.)

5. هتا It (a garment) became ragged, and worn out. (S, K.)

هت الليل هت, and هت, (ISk, K,) and هت, (Lh, K,) and هت, (Lh,) and هتا, and هتيت (same measure as زبرج, as in the TA), or هتيت, (as in the CK and a MS. copy) and هتا, (K,) and هتا, (AHeyth, K.) A portion of the night elapsed (K, &c.) — ما بقي من غنهم إلا هتا There remained not, of their sheep, or goats, save a part, less than the part that had gone away. (TA.)

هت: see هت.

هتا and هتوت A rent. (K.) — A swelling: هتا, (TA.)

هتا: }
هتا: } see هت.
هتيت: }
هتيت: }

هتا: see هتا.

هتيت: }
هتيت: } see هت.
هتيت: }

هتا Humpbacked. (K.)

هتر

1. هتر, aor. ه, (K, TA,) like يضرب, (TA [in the CK, -, but this is evidently a mistake,]) It (old age, K, TA, and disease and grief, TA),

made him to be such as is called مهتر; [i.e., made him to lose his reason, or intellect: or to be addicted to, or fond of, speaking of a thing: which latter signification seems to be particularly indicated in the lexicon from which this is taken; but the former seems the more appropriate.] (K.)

3. هتر, [inf. n. مهتر and هتار,] He encountered him with mutual reviling, saying what was false: (K, TA:) so says IAmb, on the authority of AZ; but, says Th, accord. to others, مهتر signifies the saying [that] whereof one part contradicts, or annuls, another: and hence one says, دَعِ الْهتَار, [leave the saying that whereof one part contradicts another]. (TA.)

4. هتر He became disordered in his intellect: (A, TA:) or he became so by reason of old age: (S:) or he lost his reason from old age, (AZ, A'Obeyd, K,) as also هتر, (AZ, TA,) or from disease, or grief; as also هتر. (K.) See also 10, in two places.

5. هتر He was, or became, stupid, and ignorant. (K: but only the inf. n. is there mentioned.)

6. هتارت They accused each other falsely. (S, A, Mgh, Mṣb, K.) — And hence, هتارت, البينات (Mṣb,) and الشهادات (A, Mgh,) The testimonies, or evidences, became null: (Mgh, Mṣb:) or belied one another. (A.)

10. هتر: see 4. — هتر: see 4. — He was, or became, much given to false, or vain, sayings, or actions. (TA [but this seems rather to be هتر: see its part. n., below.]) — † He followed his own natural desire, not caring what he did. (Mṣb [but this also seems to be in the pass. form.]) — هتر † He became addicted to, or fond of, such a thing, (K, TA,) not talking of any other thing, (TA,) nor caring what was done to him, (K, TA,) nor how he was reviled: (K:) he became addicted to, or fond of, such a thing, not talking of, nor doing, any other thing: and he became fascinated by such a thing, and lost his reason on account of it, and his strong determination became turned towards it, so that he talked much and vainly respecting it. (TA.) — هتر, [or هتر,] هتر بها, [استهتر بها,] [or هتر بفلانة,] † He [became attached, or devoted, to such a woman so that he] cared not what was said of him on her account, nor how he was reviled: (A, TA:) and هتر also signifies † he became addicted or given to, or fond of, speaking of a thing. (K.)

هتر The loss of reason from old age or disease or grief. (K.)

هتر An error in speech. (S, A, Mgh, Mṣb, K.) You say, جاء بهتر من القول He utte

an error of speech. (A.) And هَتْرُ هَاتِرٍ A great error of speech. (S, K,*) — A falsehood; a lie. (K.) You say, قَوْلُ هَتْرٍ A false saying. (TA.)

هَتْرٌ : see هَاتِرٌ.

تَهَاتِرٌ Testimonies, or evidences, that belie one another: as though pl. of تَهْتِرٌ (K:) or any evidences, or testimonies, that are not legal proofs. (Mgh [but in my copy of that work written تَهَاتِرٌ].)

مُهْتِرٌ Disordered in his intellect, (S,) or having lost his reason, (AZ, A'Obeyd, K,) from old age, (AZ, A'Obeyd, S, K,) or from disease, or grief: (K:) if from أَهْتِرٌ, it is anomalous, (K, TA,) like مُحْصَنٌ, &c. (TA.) — † Addicted or given to, or fond of, speaking of a thing. (K.) See also مُسْتَهْتِرٌ.

مُهْتِرٌ Erring in his speech. (TA.)

مُسْتَهْتِرٌ Much given to false, or vain, sayings, or actions: (K:) or one who says what is false, or erroneous: or one who cares not what is said of him, nor how he is reviled: or † attached, or devoted, (مُسْتَهْتِرٌ) to the world. (IAth, TA.) — † Addicted to, or fond of, a thing, (K, TA,) or fascinated by it, (A,) not talking of any other thing, (TA,) nor caring what is done to him, (A, K, TA,) nor how he is reviled, (K,) having lost his reason; (A;) as also مُهْتِرٌ. (A.) You say, فَلَانَ مُسْتَهْتِرًا بِالشَّرَابِ, † Such a one is addicted to, or fond of, drink, not caring what is said of him. (S.)

[هتس, &c.]

See Supplement.]

هت

1. هَتَّ, aor. ٤, inf. n. هَتُّ, He mixed a thing, one part with another. (M.) — هَتَّ, [aor. ٤,] inf. n. هَتَّ, He lied. (IAq, K.)

R. Q. 1. هَتَّبَ, inf. n. هَتْبَةٌ, He mixed, or confounded; like مَتَّبَعَ. (TA.) هَتَّبَ أَمْرَهُ He confounded his affair. (TA.) — هَتَّبَ, inf. n. هَتْبَةٌ, It was mixed, or confounded. (S, K.) — هَتَّبَ, (inf. n. هَتْبَةٌ, K,) He (a magistrate, S) acted unjustly, injuriously, or tyrannically. (S, K.) — هَتَّبَ النَّاسَ He (a magistrate) acted unjustly, injuriously, or tyrannically, towards the people. (TA.) — هَتَّبَ, inf. n. هَتْبَةٌ, It sent forth quickly: (K:) [ex.] هَتَّبَتِ السَّحَابَةُ بِقَطْرِهَا وَتَدْنَجُهَا The cloud sent forth quickly its rain and its snow. (S.) — هَتَّبَ, inf. n. هَتْبَةٌ (and هَتَّبَاتٌ, TA) He trod, or trampled, vehemently. (K.) — It (a pasturing herd or flock) trod the

fresh green pasture until it was destroyed, حتى [حتى يُوْتِي]. [So in the L: app. حتى يُوْتِي.]

هَتَّ and هَتْبَةٌ and هَتَّبَاتٌ A confusion of sounds, noises, or voices, in war: or a raising of a loud cry, or clamour, or confused noise. (M.)

[App. inf. n., of which the verbs are هَتَّ and هَتَّبَتْ.]

هَتْبَةٌ and هَتَّبَاتٌ A word imitative of somewhat of the speech of him who has the vitious kind of pronunciation termed تَغْفَةٌ. (TA.) See هَتَّ.

هَتَّبَاتٌ Quick (K) rain. (TA.) — هَتَّبَاتٌ Confused; confounded: (K:) an epithet applied to a man. (TA.) — See هَتَّ. — And see هَتَّبَتْ and هَتَّبَتْ. — هَتَّبَاتٌ A town, or district, abounding with dust. (K.)

هَتَّبَاتٌ : see هَتَّ.

هَتَّاتٌ and هَتَّبَاتٌ A liar. (K.) — Also, the latter, A man who tells unmixed lies. (TA.)

[هتس, &c.]

See Supplement.]

هج

1. هَجَّ النَّارُ, aor. ٤, inf. n. هَجَجٌ and هَجَجٌ; (L;) The fire burned fiercely, or intensely; or flamed, or blazed, or burned without smoke, fiercely, or intensely: or, made a noise, or sound: هَجَجٌ being the same as أَجَجَهَا (S, L, K,) like as هَرَّاقٌ is the same as أَرَّاقٌ (S, L:) or, burned, and caused a sound, or noise, to be heard by its burning. (L.) — See art. هَجَّ, last para.

2. هَجَّ النَّارُ He made the fire to burn fiercely, or intensely; or to flame, or blaze, or burn without smoke, fiercely, or intensely: or, to make a noise, or sound, or to burn so as to cause a sound, or noise, to be heard by its burning. (L.) — هَجَّ He (a camel) had his eyes sunk in his head by reason of hunger or thirst or fatigue; not by their natural formation. (Lth, Aq.) — هَجَّتْ عَيْنُهُ [so in three copies of the S, and in the L; not هَجَّتْ, as Golius seems to have found it written in a copy of the S;] His eye became sunk in its socket. (Aq, S.) In the saying of the daughter of El-Khuss, when she was asked how she knew a she-camel to be pregnant, أَرَى الْعَيْنَ هَاجًا وَالسَّنَامَ رَاجًا وَتَبَشِي فَتَفَاجُ [I see the eye to have become sunk, and the hump to have shaken, or moved to and fro, and she walks, and straddles in doing so], هَاجٌ may be [an act. part. n.] formed from هَجَّتْ, although this form of the verb be not used; and she makes الْعَيْنَ masc., meaning thereby الْعَضُو or الطَّرْفُ; for properly she should have said

هَاجَةٌ: or هَاجٌ is used [instead of هَجَّتْ] in imitation of رَاجٍ [and تَفَاجٍ]. (L.)

3. هَاجَ فِي هَدِيرِهِ He (a camel) made his braying to reciprocate. (L.)

4: see هَجَّ, last paragraph.

8. هَجَّ فِيهِ He persevered (تَمَادَى) in it, (K,) i.e., in his judgment, not listening to the counsel of any one. (TA.)

10. هَجَّ He followed his own judgment, (K,) whether erring or taking a right course, without consulting any one. (TA.)

R. Q. 1. هَجَّ بِالسَّبْعِ, (S, K,) and السَّبْعِ, (L,) He cried out to the lion or other beast of prey, (S, K,) and chid him, in order that he might refrain, forbear, or abstain. (S.) [See هَجَّ.] — هَجَّ بِالْجَمَلِ He chid the camel, saying to him هِجْ; (K; [in the CK هِجْ: see art. هِجْ:] or هِجْ; (accord. to the TA;) [but it occurs in a verse written هِجْ:] and in like manner بِالنَّاقَةِ, the she-camel. (L.) — هَجَّ فِي هَدِيرِهِ, said of a stallion-camel, (S,) He made a vehement noise in his braying. (L.)

هَجَّ and هَجَّ, (S, K,) like as one says نَجَّ and نَجَّ, (S,) or هَجَّى, as related by Lh, (L,) and هَجَّا, (K,) or هَجَّ هَجَّ and هَجَّ هَجَّ, (Az,) Cries by which one chides a dog, (S, K,) and a lion, and a wolf, &c., to quiet him: (Az:) and sometimes one says هَجَّا هَجَّا, (ISd,) and, if he please, هَجَّا, once, (Az,) to chide camels: (ISd, Az:) and هَجَّ, or هَجَّ at the end of a verse, is a cry by which a she-camel is chidden. (L.) For هَجَّ هَجَّ, one also says هَجَّ هَجَّ, by transposition. (L.)

هَجَّجٌ, (K,) and هَجَّجٌ, (S,) but the latter is only used by poetic licence, (K,) A cry by which sheep or goats (and a dog, Az,) are chidden, or checked, or urged, (S, K.)

هَجَّجَةٌ A word imitative of the cry of a man when he cries out to a lion. (Lth.) [See هَجَّ.]

هَجَّجٌ One in whom is no good. (L, art. هَجَّجٌ.)

هَجَّجِيكَ, (Aq, S, K,) as also هَدَاذِيكَ, (Aq, S,) in the dual number, like دَوَالِيكَ and حَوَالِيكَ, (TA,) supposing [it to be addressed to] two [persons], (Aq, S, K,) or هَجَّجِيكَ هُنَا وَهُنَا, i.e., Refrain thou! or forbear thou! or abstain thou! (TA;) said to people when one desires their refraining, or forbearing, or abstaining, from a thing: (Aq, S, K:) and to a lion, and a wolf, &c., to quiet him. (Lh.)

رَكِبَ هَجَاجَ, (indecl., S,) and هَجَاجَ, [in form], like قَطَامِ, (S, K,) or رَكِبَ مِنْ أَمْرِهِ هَجَاجَ, and رَكِبَ هَجَاجِيَهُ, in the dual form, (TA,) *He went at random, or heedlessly, without any certain aim, or object; or went his own way, without consideration, not obeying a guide to the right course; or pursued a headlong, or rash, course.* (S, K.)

هَجِيجَ (S, K) and هَجِيجَ (K) *A deep valley:* (S, K:) or *deep*, as an epithet, applied to a valley: of the dial. of El-Yemen: pl. [of the former] هَجَانٌ. (TA.)

هَجَاجَةٌ, (K,) without the art. ال, (TA,) or رَجُلٌ هَجَاجَةٌ, (S,) and هَجَاجٌ and هَجَاجَةٌ, (K,) *A stupid, or foolish, man; one of little sense:* (S, K:) and the first, *one who consults not any one, but follows his own judgment whether he err or take a right course:* (Sh:) or *without heart and without intellect or intelligence:* (AA in TA, art. رَع:) and the second, *a rude, coarse, or churlish, and stupid, or foolish, man:* (K:) and the third, *a man of much evil, or mischief, and of little understanding:* or, accord. to AZ, *of no understanding, and of no judgment.* (TA.)

هَجَاجٌ *A camel that brays vehemently.* (K.) A word imitative of the sound which a stallion-camel makes in his braying. (TA.) — هَجَاجٌ *Wont to take fright, and to run away.* (S, K.) — See هَجَاجَةٌ.

هَجَاجَةٌ: see هَجَاجَةٌ.

هَجَجَتْ عَيْنٌ هَاجَةً, (S, L,) and هَجَجَتْ, (L,) *An eye sunk in its socket.* (S, L.) [See 2.]

هَجَجَتْ مَهْجَجَةً and مَهْجَجَتْ *A person chiding a lion by a cry.* (L.) [See هَجَجَ]

هَاجَةٌ: see هَجَاجَةٌ.

هَجَا

1. هَجَا, (S, K,) aor. ٤, inf. n. هَجَجَ and هَجَجُوا, (K,) *It (his hunger) became appeased,* (S, K,) and *departed, or ceased.* (K.) — هَجَا *He ate food.* (K.) — هَجَا, (K,) inf. n. هَجَجَ, (TA,) *He filled his belly.* (K.) — هَجَا and هَجَا *He stayed, or restrained, camels (K) or sheep or goats, (TA,) that they might pasture.* (K, TA.) هَجَى, aor. ٤, *He had raging hunger.* (K.)

4: see 1. — هَجَا جُوعَهُ, inf. n. هَجَجَا, *It (food) appeased his hunger; or caused it to depart, or cease.* (S, K.) — هَجَا حَقَّهُ, (K,) and هَجَى, (TA,) *He paid him his due.* (K.) — هَجَاهُ شَيْئًا *He gave him a thing to eat.* (K.)

5. هَجَى تَهَجَى i. q. تَهَجَى. (K.)

هَجَا *Any state, or case, in which one has been,*

and which has ceased. (K.) It also occurs without هَجَا. (TA.)

هَجَاَةٌ *Foolish; stupid.* (K.)

هَجَب

1. هَجَبَ, aor. ٤, inf. n. هَجِبَ, *He drove, or urged along.* (K.) — Also, *He beat with a stick, or staff.* (K.) — Also, هَجِبَ, inf. n. as above, *He was quick, or swift,* (K,) in his pace &c. (TA.) — This art. is omitted by most of the lexicographers, because not regarded by them as of established authority. (TA.)

هَجَد

1. هَجَدَ, (S, A, L, Mṣb,) aor. ٤, (L, Mṣb,) inf. n. هَجَدُوا; (L, Mṣb, K;) and تَهَجَّدَ, (S, A, L, Mṣb, K,) and أَهَجَّدَ, (L, K,) and هَجَّدَ; (IAḡr, L;) *He (a man, L) slept:* (L, Mṣb, K:) or *slept in the night:* (IAḡr, S, A, L:) or, in the latter part of the night. (L.) — Also هَجَدَ and تَهَجَّدَ (S, A, L, Mṣb, K) [in some copies, of the last of which the former verb is written هَجَّدَ and so in the TA] *He remained awake, or was sleepless or wakeful in the night:* (S, A, L:) and hence the *praying in the night* is called تَهَجُّدٌ: (S, L:) or *he awoke from sleep (K) to pray, or for some other purpose:* (TA:) or *he prayed in the night;* (Mṣb;) as also هَجَّدَ: (IAḡr, L:) thus these verbs bear two contr. significations: (S, A, L, Mṣb, K:) and تَهَجَّدَ *he relinquished sleep for prayer:* (A:) so in the Kur, xvii., 81. (Beyd.)

2: see 1, in three places. — Also هَجَدَهُ, inf. n. تَهَجَّدَ, *He made him, or caused him, to sleep;* (S, L, K;) as also أَهَجَّدَهُ. (Ibn-Buzurj, L, K.) — Also, *He awoke him from sleep.* (Ibn-Buzurj, L, K.) Thus it bears two contr. significations. (K.) — See also 4.

4: see 1: and 2. — Also أَهَجَّدَهُ *He found him (namely a man, K) sleeping.* (L, K.) — And أَهَجَّدَ *He (a camel) laid the fore-part of his neck (the part called جِرَانٌ) upon the ground;* (ISk, S, L, K;) as also هَجَّدَ, (IKṯṯ, El-Baṣā'ir, K, TA, [in the CK هَجَّدَ]) inf. n. تَهَجَّدَ. (IKṯṯ, El-Baṣā'ir, TA.)

5: see 1, in three places.

هَجَدَ, (as in some copies of the K,) or هَجَّدَ, (accord. to others and the TA,) *A cry by which a horse is chidden.* (K.)

هَجَدُوا: see هَجَدُوا.

هَجَدٌ *Sleeping:* (T, L, Mṣb:) pl. هَجَدٌ and هَجَدٌ. (Mṣb.) [See an ex. in a verse cited voce مَرَمٌ, in art. رَم.] — Also, (L,) and هَجَدُوا (L,

K) and مَتَهَجَّدٌ (T, L) *Praying in the night:* (T, L, K:) pl. of the first, (L,) or second, (L, K,) هَجَدٌ and هَجَدٌ. (L, K.) هَجَدٌ and هَجَدٌ are also fem. pls. [app. in both of the above senses]. (A.)

هَجَدٌ: see هَجَدٌ.

هَجَرَ

1. هَجَرَهُ, (S, A, &c.) aor. ٤, (Mṣb,) inf. n. هَجَرٌ (S, A, Mgh, Mṣb, K) and هَجْرَانٌ (S, A, Mgh, K,) or the latter is a simple subst., (Mṣb,) *He cut him off from friendly or loving, communion or intercourse; contr. of وَصَلَهُ:* (S, Mgh:) *he forsook, or abandoned, him; syn. قَطَعَهُ:* (Mṣb, TA:) *he cut him; meaning, he ceased to speak to him, or to associate with him; syn. صَرَمَهُ, (A, Mgh, K,) and قَطَعَ كَلَامَهُ* (Mgh.) It is said in the Kur, [iv. 38,] وَأَهْجُرُوهُمْ فِي الْمَضَاجِعِ, i. e., [And cut ye them off from loving intercourse] in the sleeping-places, in order to obtain their obedience. (Mṣb.) See also 3. — *He left it; forsook it; relinquished it; abandoned it; deserted it; quitted it: abstained from it: neglected it: shunned or avoided it; was averse from it: syn. تَرَكَهُ* (A, Mṣb, K, TA;) and رَفَضَهُ (Mṣb;) and فَارَقَهُ (B:) and أَعْرَضَ عَنْهُ: (TA:) namely, a thing to which it was necessary for him to pay frequent attention: (Lth, TA:) as also أَهْجَرَهُ (K;) which latter is of the dial. of Hudheyl: (TA:) and هَجَرَ *he, or it, was left; &c.* (IKṯṯ.) هَجْرَانٌ may be with the body and with the tongue and with the heart or mind: it is with the first in the passage of the Kur cited above: it may be with any of the three in the Kur, [lxxiii. 10,] وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا, [And avoid thou them, i. e., avoid the associating with them in person, or speaking to them, or entertaining friendship for them in thy heart, with an avoiding of a becoming kind]: and it is with all the three in the following ex. in the Kur, [lxxiv. 5,] وَالرِّجْزَ فَاهْجُرْ [And idolatry avoid thou]. (B.) You say also, هَجَرَ الشِّرْكَ, inf. n. هَجَرٌ and هَجْرَانٌ, [He abstained from, or avoided, polytheism, or the associating of others with God,] هَجْرَةً حَسَنَةً [with a good manner of abstaining, or avoiding]. (Lh, K.) And it is said in a trad., وَلَا يَسْمَعُونَ الْقُرْآنَ إِلَّا هَجْرًا, meaning, [And they hear not the Kur-án save] with neglect of it, and aversion from it: the reading هَجْرًا, mentioned by IKṯ, and his explanation of it, *save with foul speech*, are both said by El-Khattābee to be erroneous. (TA.) — هَجَرَ, [aor. ٤,] inf. n. هَجَرٌ, *He (a man) went, removed, retired, or withdrew himself, to a distance, far away, or far off.* (TA.) —

هُجِرَ فِي الصُّومِ (K.) aor. ُ, inf. n. هُجْرَانٌ (TA.) *He abstained from sexual intercourse in fasting.* (K.) = هَجَرَ (Lth, Fr, S, A, K, &c.) or هَجَرَ فِي كَلَامِهِ (Msb.) aor. ُ, (Lth, Fr, S, &c.) inf. n. هُجْرٌ (Lth, S, A, Mgh, Msb.) with fet-h, (Mgh.) or هُجْرٌ with damm, (K.) and هَجِيرِي (A, K.) or this is a simple subst., (Lth.) and هُجْرِي (K.) [or this and that which immediately precedes it are intensive inf. ns.,] *He* (a sick man, Lth, S, Msb, K, or one having the disease termed بِرْسَامٌ, A'Obeyd, A, or having a fever, A'Obeyd, and one sleeping, Fr, K) *talked nonsense; talked irrationally or foolishly or deliriously,* (Lth, Fr, S, A, Mgh, Msb, K,) and *confusedly:* (Msb:) or هَجِيرِي signifies the *talking much, and saying what is evil.* (Sb.) In the Qur, [xxiii. 69,] instead of تَهَجَّرُونَ, in the phrase سَامِرًا تَهَجَّرُونَ, [Holding discourse by night, talking irrationally or foolishly,] I'Ab reads تَهَجَّرُونَ from أَهَجَرَ, [q.v.,] from الهَجْر. (TA.) — See also 4. — هَجَرَ بِهِ, aor. ُ, inf. n. هَجْرٌ, *He dreamed of him or it; or saw him or it in sleep: or he did so and talked foolishly or deliriously.* (TA.)

2. هَجَرَ (Lth, A, K, &c.) inf. n. تَهَجِيرٌ (S, Msb, K,) *He journeyed in the time called the هَاجِرَة;* (Lth, S, A, Mgh, K;) as also تَهَجَّرٌ; (IAar, S, A, K;) and أَهَجَرَ (K:) or *he went forth in that time:* (Az, TA:) or *he was* (صَارَ) *in that time:* (Msb: [but in my copy of that work, صار is perhaps a mistake for سَار:]) or أَهَجَرَ has this last signification; (Lth, TA;) or signifies *he entered upon that time; like* اظْهَرَ. (A.) — *It* (the day) *attained to the time called* هَاجِرَة. (S; TA.)

3. هَاجِرَة, (A,) inf. n. مَهَاجِرَة; (B;) and أَهَجِرَة; (A;) *He cut him off from friendly, or loving, communion or intercourse, being so cut off by him; or he cut him, or ceased to speak to him, being in like manner cut by him: and he forsook, or abandoned, him, being forsaken, or abandoned, by him:* (A, B:) this is the primary signification of the former. (B.) — هَاجَرَ (T, A, Msb, K,) inf. n. مَهَاجِرَة (T, S, A, Msb) and هَجْرَة, (A,) or the latter is a simple subst., (Mgh, Msb,) *He* (an inhabitant of the desert) *went forth from his desert to the cities or towns:* this is the primary acceptation, with the Arabs, of the verb [when intrans.]: also, *he* (any one) *left his place of abode, emigrating to another people:* (Az:) *he departed, or went forth, from one land to another,* (S, K,) or *from one country, or district, or town, to another:* (Msb:) and, as used in the Qur, ii. 215, [and in many other instances in the same and other books,] *he went forth [or emigrated] from the territory of the unbelievers to the territory of the believers [or*

to any place of safety or refuge on account of religious persecution, &c.] (B.) See an ex. voce تَهَجَّرَ; and see هَجْرَة.

4. أَهَجَرَ: see هَجْرَة. = أَهَجَرَ فِي مَنْطِقِهِ (S,* Mgh, Msb, K,) or simply أَهَجَرَ (A,) inf. n. إِهْجَارٌ (S, K) and هُجْرٌ (Lh, Kr, K,) or the latter is, correctly speaking, a simple subst., (TA,) *He spoke, or uttered, foul, evil, bad, abominable, or unseemly, language:* (S, A, Mgh, K:) or *he did so much; beyond what he used to do before; as also* هَجَرَ, aor. ُ, (Msb,) inf. n. هَجْرٌ: (L, TA:) and in like manner, *he talked much of that which was not fit, suitable, meet, or proper.* (S.) — أَهَجَرَ بِهِ *He mocked, or scoffed, or laughed at him, derided him, or ridiculed him, and said respecting him what was foul, evil, bad, abominable, or unseemly.* (Msb, K.) = See also 2, in two places.

5. تَهَجَّرَ *He affected to be like the مَهَاجِرُونَ [or emigrants from the territory of the unbelievers to that of the believers].* (A'Obeyd, S, A, K.) Hence the trad., هَاجِرُوا وَلَا تَهَجَّرُوا (A'Obeyd, S, A,) i.e., *Perform ye the هَجْرَة with sincerity towards God, and affect not to be like those who do so without your being really such as do so:* said by 'Omar. (A'Obeyd, TA.) = See also 2.

6. تَهَاجَرُوا [They cut one another off from friendly or loving communion or intercourse; or they cut, or ceased to speak to, one another: they forsook, or abandoned, one another: as also أَهْتَجَرُوا. (A.) You say also هُمَا يَتَهَاجَرَانِ, and يَتَهَاجَرَانِ, i.e., يَتَقَاطِعَانِ [They two cut each other off &c.]: (K:) تَهَاجَرٌ is syn. with تَقَاطَعٌ. (S.)

8: see 3 and 6; the latter in two places. — [He journeyed in the time of the هَاجِرَة: see 8 in art. عَشْو.]

هَاجِرَة: see هَجْرٌ: = and see also هَاجِرَة.

هَجْرٌ, a subst. from أَهَجَرَ; (S, Mgh;) or from its syn. هَجَرَ; (Msb;) *Foul, evil, bad, abominable, or unseemly, language, or talk;* (As, Ks, T, S, A, Mgh, Msb, K;) as also هَجْرَاتٌ; (Sgh, K;) and هَاجِرَة; of which last the pl. is هَوَاجِرٌ, incorrectly said by IJ to be an irreg. pl. of هَجْرٌ; or هَاجِرَة may be an inf. n., like كَذِبَةٌ &c. (IB.) You say, قَالَ هَجْرًا وَهَجْرًا, and هَجْرًا وَهَجْرًا, [He said] a foul [and a wonderful] thing: هَجْرٌ is an inf. n., and هَجْرٌ is a simple subst. (L, TA.) And رَمَاهُ بِالْهَاجِرَاتِ *He assailed him with foul words:* هَاجِرَاتٌ being a word of the same class as تَامِرٌ and لَابِنٌ. (A, Msb.) And بِالْهَاجِرَاتِ, and بِمَهَجِرَاتِ (S, K,) or هَاجِرَاتِ, (A,) and بِالْمَهَجِرَاتِ, (A, Msb,) *He accused him of evil things that exposed him to disgrace:* (S,

K:) or of foul, or evil, actions. (A, Msb.) And تَكَلَّمَ بِالْمَهَاجِرِ (in the CK بِالْمَهَاجِرِ) *He spoke foul, or evil, language.* (L, K.)

هَجْرٌ : }
هَجْرَة : } see هَجْرَة.

هَجْرَة, a subst. from هَجَرَ (S, K,) as also هَجْرَانٌ (Msb,) signifying *The cutting another off from friendly or loving communion or intercourse:* (S:) *cutting one; or ceasing to speak to him:* (K:) *forsaking, abandoning, deserting, or shunning or avoiding, one.* (Msb.) It is said in a trad., لَا هَجْرَة بَعْدَ ثَلَاثِ [There shall be no cutting off from friendly communion after three nights with their days,]: the meaning is, هَجْرٌ as contr. of وَضَلٌ; i.e., such anger as exists between Muslims, or a failing, or falling short, with respect to the duties of society, exclusively of what relates to religion: but the هَجْرَة of those who follow their own natural desires [in matters of religion], and of innovators [in religion], should continue even as long as they do not repent, and return to the truth. (TA.) — [Also, A mode, or manner, of cutting another off from friendly or loving communion or intercourse: &c. See 1, where an ex. occurs.] — Also, A removal from the desert to the towns or villages: this was its [primary] acceptation with the Arabs: and the forsaking of his country, or district, or the like, by an inhabitant of the desert, or by an inhabitant of a town, or village, or cultivated district, and taking up his abode in another country or district, or the like, an emigration; (TA;) the forsaking of one's home and removing to another place; (Mgh;) the forsaking of a country, or district, or the like, and removing to another; (Msb;) the going forth from one land to another; as also هَجْرَة: (K:) [and an emigration from the territory of the unbelievers to the territory of the believers, or to any place of safety or refuge on account of religious persecution &c.: see 3, last signification:] a subst. from هَاجَرَ. (Msb, TA.) — [الهِجْرَة, peculiarly, The emigration, or flight, (for it was really a flight,) of Mohammad, from Mekkeh to Yethrib, which latter was afterwards called El-Medeeneh. Hence, تَارِيخُ الْهِجْرَة The era of the Hijreh, or Flight. The epoch of this era is not the date of the Flight itself, as some have imagined, (for this took place on an uncertain day, most probably the first or second, of the third lunar month of the Arabian year,) but is the first day of the Arabian year in which the Flight happened: and as I believe that all European writers who have attempted to fix it, prior to M. Caussin de Perceval, have erred respecting it, the true date, as shown by him, (see his "Essai sur l'Histoire des Arabes," &c., in the places referred to in the index to that

work,) I think it important here to mention. The first year of the Flight was the two hundred and eleventh year of a period during which the Arabs made use of a defective luni-solar reckoning, making every third year to consist of thirteen lunar months; the others consisting of twelve such months. This mode of reckoning was abolished by Moḥammad in the twelfth month of the tenth year of the Flight, at the time of the pilgrimage; whence it appears that the first year of the Flight commenced, most probably, on Monday, the nineteenth of April, A.D. 622; or perhaps on the eighteenth; for the actual appearance of the new moon properly marked its commencement, and, as the new moon happened about sunset on the sixteenth, it may perhaps have been seen on the eve of the eighteenth. According to M. Caussin de Perceval, the first ten years of the Flight commenced at the following periods.

- 1st. [Mon.] Apr. 19, 622
- 2nd. [Sat.] May 7, 623
- 3rd. [Th.] Apr. 26, 624
- 4th. [Mon.] Apr. 15, 625
- 5th. [Sat.] May 3, 626
- 6th. [Th.] Apr. 23, 627
- 7th. [Tu.] Apr. 12, 628
- 8th. [Mon.] May 1, 629
- 9th. [Fri.] Apr. 20, 630
- 10th. [Tu.] Apr. 9, 631

Thus it appears that the first and fourth and seventh years were of thirteen lunar months each; and the seventh was the last year that was thus augmented: therefore, with the eighth year commenced the reckoning by common lunar years; and from this point we may use the tables which have often been published for finding the periods of commencement of years of the Flight. We must not, however, rely upon the exact accuracy of these tables: for the commencement of the month was generally determined by actual observation of the new moon; not by calculation; and we often find that a year was commenced, according as the place of observation was low or high, or to the east or west of the place to which the calculation is adapted, or according as the sky was obscure or clear, a day later or earlier than that which is indicated in the tables; and in some cases, even two days later. The twelfth day of the third month of the first year of the Flight, the day of Moḥammad's arrival at Kubà, was Monday: therefore the first day of the year was most probably the nineteenth of April, as two months of thirty days each, or twenty-nine days each, seldom occur together. But the tenth day of the first month of the sixty-first year, the day on which El-Hoseyn was slain at Kerbelà, was Friday: therefore the first day of that year, at that place, must have been Wednesday, the third of October, A.D. 680; not the first of October, as in most of the published tables above mentioned. (For the principal divisions of the Arabian year

when the luni-solar reckoning was instituted, see (زَمَنَ). [The two emigrations, or flights; namely,] the هَجْرَة to Abyssinia and the هَجْرَة to El-Medeeneh. (S, K.) And ذُو الْهَجْرَتَيْنِ He (of the صَحَابَة [or Companions of Moḥammad] TA) who emigrated, or who has emigrated, to Abyssinia and to El-Medeeneh. (K.)

هَجْرَاءَ: see هَجْر.

هَجْرَان: see هَجْرَة.

هَجْرِيَاءَ: see هَجِير.

هَجِير Left; forsaken; relinquished; abandoned; deserted; quitted: abstained from: neglected: shunned or avoided. (TA.) = See also هَاجِرَة, in three places.

هَاجِرَة: see هَاجِرَة.

هَجِير Custom; manner; habit; wont: state; condition; case; syn. دَابُّ, (T, S, A, K,) and عَادَة, (S, TA,) and دَيْدَنُ, (TA,) and شَأْنُ, (T, A, K:) and the speech, or language, of a man; [or what one is accustomed to say;] syn. كَلَامٌ: (T, TA:) as also هَجِيرِي, (T, S, A, K,) and هَاجِرِيَاءَ, (S, K,) and هَاجِرِيَاءَ, and هَاجِرِيَاءَ, (S,) and هَاجِرِيَاءَ, (K,) and هَاجِرِيَاءَ, (S.) You say, مَا زَالَ ذَلِكَ هَجِيرَةً, (A, K,* TA [in the CK, (هَذَا هَجِيرَتُهُ,)] and هَجِيرَاءَ, (S, A, K,) and هَاجِرِيَاءَ, &c., (K,) That ceased not to be his custom, &c. (S, A, K.*) And مَا لَهُ هَجِيرِي غَيْرَهَا He has no custom, &c., other than it. (TA, from a trad.)

هَجِيرِي: see هَجِير.

هَاجِر act. part. n. of 1, q. v. — Talking nonsense; talking foolishly or deliriously. (S, TA.) See 1, last signification but one.

هَاجِرَة: see هَجْر, in four places. = الْهَاجِرَة, (S, A, Mgh, Mṣb, K,) and هَجِير, (S, Mṣb, K,) and هَجِيرَة, (A, K,) and هَجْر, (S, K,) Midday when the heat is vehement: (S:) or midday in summer, or in the hot season: (Mgh, Mṣb:) or the period from a little before noon to a little after noon in summer, or in the hot season, only: (En-Nadr, ISk:) or from the time when the sun declines from the meridian: (Aboo-Sa'eed:) or midday, when the sun declines from the meridian, at the ظَهْر: or from its declining until the عَصْر: because people [then] shelter themselves in their tents or houses; as though they forsook one another (تَهَاجَرُوا): (K:) or the vehemence of the heat (K, TA) therein: (TA:) and الْهَوَاجِرَة [dim. of

هَاجِرَة] the period a little after the هَاجِرَة: (Es-Sukkaree:) [pl. of the first, هَوَاجِر.] You say, طَبَخَتْهُ الْهَوَاجِرُ [The vehement midday heats affected him with a hot, or burning, fever]. (A.) And صَلَاةُ الْهَجِيرِ The prayer of noon; as also الْهَجِير, elliptically. (TA.) See also ظَهْرَة.

أَهْجُورَة: }
إِهْجِيرِي: } see هَجِير.
إِهْجِيرَاءَ: }

أَتَيْنَا أَهْلَنَا مُهْجِرِينَ We came to our family in the time of the هَاجِرَة. (S.) — مُهْجِرَاتٌ and مُهَاجِرٌ: see هَجْر.

هَلْ مُهْجِرٌ كَمَنْ قَالَ Is one who journeys in the هَاجِرَة like him who stays during the time of midday? (TA, from a trad.)

مُهْجُورٌ Cut off from friendly or loving communion or intercourse; forsaken, or abandoned: cut, or not spoken to. (Mgh, Mṣb.) In like manner مُهْجُورٌ is used in the Kṛ, [xxv. 32,] signifying avoided, or forsaken, with the tongue, or with the heart or mind. (B.) [But see what here follows.] = Talk, or language, uttered irrationally or foolishly or deliriously. It is related by Aboo-'Obeyd, on the authority of Ibráheem, that the words of the Kṛ, إِنَّ قَوْمِي اتَّخَذُوا هَذَا, [xxv. 32,] mean, Verily my people have made this Kṛ-án a thing of which they have said what is not true: because the sick man, when he talks irrationally or foolishly or deliriously, says what is not true: and the like is related on the authority of Mujáhid. (S.)

مُهَاجِرٌ A place to which one emigrates. (Mṣb.)

مُهَاجِرٌ Any one, whether an inhabitant of the desert [as in the primary acceptation of the epithet] or an inhabitant of a town or village or cultivated district, who emigrates; or who forsakes his country or district or the like, and takes up his abode in another country or district or the like. Hence الْمُهَاجِرُونَ applied to The emigrants to El-Medeeneh: because they forsook their places of abode in which they were reared, for the sake of God, and attached themselves to an abode in which they had neither family nor property, when they emigrated to El-Medeeneh. (TA.)

هَجَس

1. هَجَسَ الشَّيْءُ فِي قَلْبِهِ, (A,) or فِي صَدْرِهِ, (K,) or بِالْقَلْبِ, (Mṣb,) aor. -, (S, K, Mṣ, TA,) or -, (Mṣb,) inf. n. هَجَسٌ, (Mṣb, TA.) The thing fell into, or occurred to, or bestirred itself in, his mind, or the mind; or occurred to his mind, or the mind, after having been fr-

gotten; syn. وَقَعَ and حَطَرَ; (Mṣb;) or, of the phrase in the A and that in the K, حَطَرَ بِبَالِهِ, (A, K,) and وَقَعَ فِي خَلْدِهِ: (TA:) or هَجَسَ signifies [the thing's] talking, or suggesting something, to the person's mind, in his bosom; expl. by the words وَأَنْ يُحَدِّثَ نَفْسَهُ فِي صَدْرِهِ; like وَسَوَّاسٌ: (K, TA:) and hence the phrase in a trad., وَمَا يَهْجَسُ فِي الصَّمَائِرِ, meaning, and what falls into, or occurs in, and bestirs itself in, the minds, (يَخْطُرُ بِهَا) and revolves therein, of matters of discourse, and of thoughts: (TA:) or هَجَسَ فِي صَدْرِي شَيْءٌ signifies i.q. حَدَسَ [app. meaning a thing came at random into my mind]: (S, L:) and you say also, هَجَسَ فِي نَفْسِي [it fell into, or occurred to, my mind; &c.]. (TA.)

5. أَقَامَ I.q. تَهَجَسَ. (T, art. عرص.)

هَجَسٌ A low voice, or sound, (نَبَأٌ) which one hears but does not understand. (S.) — See also هَاجَسَ.

هَاجَسٌ A thing, or an idea, or object of thought, or an opinion, coming at random into, falling into, occurring to, or bestirring itself in, the mind; (S, A, * Mṣb;) syn. حَاطَرَ: (S, TA:) an epithet in which the quality of a subst. predominates: (TA:) and هَجَسَ also signifies anything falling into, or occurring to, the mind: (Lth, K:) pl. of the former, هَوَاجَسَ. (A, TA.)

[&c. هَجَعَ.]

See Supplement.]

هد

1. هَدَّ, aor. َ, (S, L, Mṣb,) inf. n. هَدٌّ (S, L, Mṣb, K) and هَدَّدَ, (L, K,) He demolished a building; (Aṣ, S, A, L, K:*) threw it down; (TA:) pulled it down to the ground: (Aṣ, S, A, L:) demolished it with violence: (L, K:*) demolished it at once, with a vehement noise. (Mṣb.) — [Hence you say,] مَا هَدَّهُ كَذَا + Such a thing did not break him, or it. (S, L.) — هَدَّتْهُ الرُّكْبَانُ, and هَدَّتْهُ الرُّكْبَانُ, + The thing distressed, and broke, or crushed, me. And [in like manner] مَا هَدَّتْهُ مَوْتُ أَحَدٍ + [The death of any one has not distressed, nor broken, or crushed, me]. (L.) And هَدَّتْهُ المَصِيبَةُ The calamity debilitated, or enervated, him. (S, A, L.) — هَدَّ, aor. َ, and َ, inf. n. هَدٌّ, He (a man) was, or became, weak, (L, K,) in body; (L;) became extremely aged, or decrepit. (TK.) — See 7. — هَدَّ, aor. َ, inf. n. هَدِيدٌ, It (a wall or the like, S, L, or a part of a mountain, L, by its falling, S, L) made a noise; (S;) or, a violent noise. (L.) — هَدَّتْ It (the sky) sent forth a noise, or

sound, occasioned by the falling of rain. (L.) — هَدَّ, aor. َ, (L,) inf. n. هَدِيدٌ, (S, L,) It (the sound called هَادٌ, from the sea,) made a murmuring. (S, * L.) — هَدَّ, aor. َ, inf. n. هَدٌّ, He (a camel) brayed. (TK.) See also R. Q. 1. — هَدَّ مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ WHO IS SUFFICIENT FOR THEE AS A MAN; (L, K;) as also هَدَّكَ: (K:) an expression of praise: (L:) or it means, the description of whose good qualities would be burdensome to thee: there are two dial. forms used in this case: some use هَدَّ as an inf. n., [in the sense of an epithet, (marginal note in a copy of the S,) saying, in such a phrase as the above, هَدَّكَ,] in which case, it has no fem. nor dual nor pl. form; (S, L;) the sing. and dual and pl. are the same: (K:) and some make it a verb, and give it [a fem. and] a dual and a pl., and say, مَرَرْتُ بِرَجُلٍ بِأَمْرَةٍ هَدَّكَ, as above, (S, L,) and هَدَّكَ مِنْ أَمْرَةٍ هَدَّكَ, (S, L, K,) like as you say بِرَجُلَيْنِ هَدَّكَ, and كَفَّتَكَ, (L,) and بِرَجُلَيْنِ هَدَّكَ, and بِرَجُلَيْنِ هَدَّكَ, and بِرَجُلَيْنِ هَدَّكَ. (S, L, K.) — IAṣr also cites the following ex. [by El-Kattāl El-Kilábee, (marginal note in a copy of the S.)]

• وَلِي صَاحِبٌ فِي الْغَارِ هَدَّكَ صَاحِبًا •

as meaning, [And I have a companion in the cave;] of how great estimation, and how ingenious, and how knowing, is he [as a companion]! describing a wolf: (L:) in which he who reads هَدَّكَ makes هَدَّ a verb; and as such it has a dual and pl. and fem.: but some read هَدَّكَ, making it an inf. n. used as an epithet; and as such it has no dual nor pl. nor fem. (Marginal note in a copy of the S.) — هَدَّ الرَّجُلُ also signifies Excellent is the man: (ISd, L:) and هَدَّ الرَّجُلُ إِنَّهُ لَهْدٌ Verily, excellent is the man (L, K) in hardness and strength: (L:) and هَدَّ الرَّجُلُ How hardy is the man! (L.) — In a trad., Aboo-Lahab is related to have said, لَهْدٌ مَا سَحَرَكُمُ صَاحِبُكُمْ, [meaning How greatly hath your companion enchanted you!]: لَهْدٌ is an expression of wonder. (L.) — هَدَّ الرَّجُلُ Such a one is praiseworthy for hardness (S, L, K) and strength. (S, L.)

2. تَهَدَّدَ, (Mṣb, K,) inf. n. تَهْدِيدٌ (S, L) and تَهَدَّدَ; (L;) and تَهَدَّدَهُ; (S, L, Mṣb;) He threatened him; (L;) threatened him with punishment; (Mṣb;) frightened, or terrified, him. (S, L, K.)

5: see 2.

7. انْهَدَّ It (a building) [fell down: or] became demolished at once, with a vehement noise: (Mṣb:) and هَدَّ, aor. َ, it (a wall) fell down; mentioned by AḤei; and also by Es-Semeen,

who concedes it; (MF;) but this form of the verb is commonly known only as transitive. (TA.) — It (a mountain) broke down. (S, L.)

10. اسْتَهَدَّ He regarded him as weak. (L.)

R. Q. 1. هَدَّدَ, (S, L, K,) inf. n. هَدْدَةٌ, (S, L,) He (a bird) cooed; syn. قَرَقَرَ: (L, K, TA [in the CK, قَرَقَرَ]:) he (a pigeon) cooed; syn. هَدَّرَ, and هَدَّلَ: (TA:) or made a murmuring or confused noise in cooing: (S, L, accord. to the explanation of هَدْدَةٌ:) and he (a camel, S, L) brayed; syn. هَدَّرَ: (K:) or made a murmuring or confused noise in braying. (S, L.) See also 1. — هَدَّدَتْ, (inf. n. هَدْدَةٌ, L,) She (a woman, S, L) shook, or rocked, a child (S, L, K) in its cradle, (L,) in order that it might sleep. (S, L, K.) — هَدَّدَ He sent, or threw, a thing down, from a high place to a low one. (L, K.)

هَدُّ A weak man; (Aṣ, S, L, K;) i.e., weak in body; (L;) as also هَدُّ: (K:) or, accord. to IAṣr, the latter only, meaning cowardly and weak: (S, L:) or هَدُّ (Sh, L) and هَدُّ (L, K) and هَدَادَةٌ (Sh, L, K) signify a cowardly (and weak, TA) man: (Sh, L, K:) and هَدَادَةٌ قَوْمٌ هَدَادَةٌ A cowardly people: (Sh, L:) pl. of هَدُّ: (L:) and of هَدُّونَ. (K.) A man says to another, in threatening him, إِنِّي لَغَيْرُ هَدٍّ Verily I am not weak. (S, L.) — هَدٌّ Extreme old age; decrepitude. (K, TA.) See 1. — هَدٌّ A rough, or harsh, sound; as also هَدٌّ. (L, K.) — هَدٌّ The braying of a camel. (Lh, L, K.) See 1. — هَدٌّ A generous, liberal, bountiful man. (IAṣr, S, L, K:*) — A strong man. (IAṣr, L.) — مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ, and لِي صَاحِبٌ هَدَّكَ صَاحِبًا, see 1.

هَدٌّ and هَدَّرَ: see هَدٌّ.

هَدَّةٌ The sound of the fall of a wall or the like: (S:) or a violent sound occasioned thereby, or by the fall of a part of a mountain. (L.) — The sound of rain falling from the sky. (L.) — A sinking, and falling in, of the ground. (L.)

هَدْدَةٌ The voices, or cries, of jinn, or genii: without a singular. (L, K.)

هَدْدٌ A certain bird, (S, L, Mṣb, K,) well known; (L, Mṣb, K;) [namely, the koopee, or upupa of Linnæus; so this bird is called in the present day; and this, accord. to a common tradition, is the bird mentioned in the Kṣur, xxvii. 20:] as also هَدْدٌ (K) and هَدْدٌ: (S, L, K:) or the last, a certain bird resembling the pigeon: (Lth, Az, L:) or (in the K, and) هَدْدٌ signifies a pigeon that cooes much; (IDrd in explanation

of v. 20 of ch. xxvii. of the Qur., and AHn, L, K;) as also هُدَاهِدُ: (IDrd, AHn, L:) and any bird that cooes; that utters the cry called قَرْقَرَةٌ; (L, K, TA [in the CK, يُقْرِقِرُ is put for يُقْرِقِرُ]) as also هُدَاهِدُ: (Aḡ, L:) pl. (of all, K) هُدَاهِدُ (S, L, K) and هُدَاهِدُ: (Kr, L, K:) but ISd says of the latter, I know not how this is, unless the sing. be هُدَاهِدُ. (L.) Er-Rá'ee says,

* كَهْدَاهِدٍ كَسَرَ الرِّمَاءَ جَنَاحَهُ *

[Like a هُدَاهِدُ whose wing the shooters have broken]: (S, L:) Aḡ says, he means the فَاحِخَةٌ, or the دُبْسِيّ, or the وُرْشَانُ, or the هُدْهُدُ, or a man, or camels: and Lh says, that Ks asserts him to mean, by هُدَاهِدُ, the dim. of هُدْهُدُ: but Aḡ disapproves of this; and so does ISd; but the latter adds, that it may perhaps be for هُدَيْهْدُ; as some of the Arabs say دُوَابَةٌ and سُوَابَةٌ for دُوَيْبَةٌ and سُوَيْبَةٌ; though they are only known to change the ي into ا before a double consonant. (L.)

هُدْهُدَةٌ [an inf. n. used as a simple subst.] The murmuring or confused sound of the cooing of pigeons, and of the braying of a camel [and of thunder (see زَمْزَمَةٌ)]: pl. هُدَاهِدُ. (S, L.)

هُدْهُدٌ and هُدَادَةٌ: see هُدْهُدٌ.

هُدَاهِدٌ A stallion-camel that brays much among the she-camels but does not cover them. (L.) — See هُدْهُدٌ.

هُدَيْدٌ A voice, cry, sound, or noise. (L.) See also 1. — A threatening from behind one. (Aḡ, L.)

هُدَاٌ A certain murmuring sound from the sea; (K;) a sound which is heard by people inhabiting the sea-shore, coming to them from the direction of the sea, murmuring over the land, and sometimes followed by an earthquake. (S, L.)

هُدَادَةٌ Thunder. (L, K.) Ex. مَا سَمِعْنَا الْعَامَ هَادَةً. (L.) We have not heard this year thunder. (L.)

هُدْهُدٌ: see هُدْهُدٌ.

هدأ

1. هَدَأَ, aor. ʾ, inf. n. هَدَأُ and هُدُوٌ, He, or it, was quiet, or still, calm, or unruffled; (S, K;) was motionless; was silent: (TA:) [and so, app., هَدَأَ: see هُدَيْدٌ] — هَدَأَ and هَادٌ occur for هَدَأَ and هَادِيٌّ. (TA.) — هَدَأَ عَنْهُ It [pain or the like] became appeased, and quitted him. (TA.) — See 4. — هَدَأَ مَا هَدَأَتِ الرَّجُلُ † He came to us when the foot (of the passenger by night) had become still. (S.) — هَدَأَ مَا هَدَأَتِ الرَّجُلُ † هَدَأَ هَدَأَ † He came to us after the foot (of the pas-

senger by night), and the eye, were at rest. (S, TA.) — هَدَأَ بِالْمَكَانِ † He stayed, abode, or dwelt, in the place. (K.) — هَدَأَ, (inf. n. هُدُوٌ, TA,) † He died. (K.) = هَدَيْ, aor. ʾ, (K,) inf. n. هَدَأَ, (TA,) i. q. جَنَبِيٌّ, He had a curving back, &c.: (K:) or he had depressed and even shoulders, inclining towards the breast; not erect, or elevated: (Lth, and others:) or he was humpbacked. (S, TA.) — هَدَيْ It (a camel's hump) was bent by much lading, (K,) and had its soft hair (وَبْر) sticking upon it, without its being wounded. (TA.)

4. هَدَأَ He rendered quiet, still, motionless, silent. (K, TA.) — لَا أُهْدَأُ اللَّهُ — May God not give him rest from his labour, or fatigue! (K.) — هَدَأَ الصَّبِيَّ †, and اهْدَأَهُ, [the latter only I find mentioned in one copy of the S: but both are mentioned in another, as well as in the TA:] He patted the child with his hand, and quieted him, that he might sleep: (S, TA:) or, accord. to Az, هَدَأَتْ اَهْدَأَتْ صَبِيهَا signifies She spoke soothingly to her child, and quieted him, that he might sleep: and هَدَأَ is a child thus soothed. (T.) — Accord. to IAḡ, هَدَأَ in the following verse of 'Adee Ibn-Zeyd, [quoted in the S,]

* شَتْرُ جَنَبِيٍّ كَأَنِّي مَهْدَأُ *
* جَعَلَ الْقَيْنَ عَلَى الدِّفِّ إِبْر *

signifies a child soothed in order that he may go to sleep. Others read it as an inf. n. (TA.) = اهْدَأَ † He wore out a garment. (A.) — اهْدَأَهُ اللَّهُ God made it (a shoulder) to be in the state described in the explanation of the word اهْدَأَ. (K.) — اهْدَأَهُ It (old age, K, or beating, TA) rendered him what is termed اهْدَأَ. (K.)

هُدْهُدٌ: see 1. — أَتَانَا بَعْدَ هَدْهُدٍ مِنَ اللَّيْلِ (S, K,) and هُدُوٌ, (K,) and هَدَأَةٌ (S, K,) and هَدَيْدٌ, and هَدَيْدِيٌّ, and هُدُوٌ, (K; the last is also an inf. n. and a pl.; TA,) † He came to us after a period, or portion, of the night; (S, TA;) or after about a third or fourth part of the night had elapsed, (S, TA,) when men were asleep, (S,) or at rest, and the night, and the foot of the passenger, were still: (Sb, K:) or هَدْهُدٌ is the first third part of the night; from the commencement to the third, (K,) when it begins to be still. (TA.) = هَدْهُدٌ and هَدَيْدٌ (in which the ي is said to be substituted for ʾ, TA) Way, or manner, of life. (AHeyth, K.) = مَرَرْتُ بِرَجُلٍ هَدَيْدٍ مِنْ رَجُلٍ هَدَيْدٍ: (see art. هَدَيْدٌ) the latter is that which is commonly known and approved. (Ez-Zejjájee.)

هُدْهُدٌ: see هُدْهُدٌ.

هُدَاٌ Smallness of a camel's hump, occasioned by his being much laden. (K.) It is less than what

is termed حَنْبٌ [a word app. incorrectly written, but which I am unable to correct]. (TA.)

هُدَاَةٌ Quiet; stillness; rest from motion; silence. (Lh.) = See هَدْهُدٌ, and اهْدَأَ.

هُدَاَةٌ لَيْلَةٌ (K,) mentioned by Lh, but not explained by him: thought by ISd to mean He has not a night's food: (and so accord. to the K:) i. e., what may quiet his hunger or sleeplessness or anxiety. (TA.)

هُدَاَةٌ A kind of run. (K.)

أَتَانَا هُدُوًا † He came to us after a sleep: (S:) after men were at rest, and sleeping. (TA.) = See هَدْهُدٌ.

هُدَيْدِيٌّ: see هُدَيْدِيٌّ.

هُدَاَةٌ A slender horse: (K:) generally said to be a term peculiarly applied to the male only: but said by some to be common to the male and the female. (MF.)

هُوَ أَهْدَأُ مِنْهَا كَانٌ † He is more quiet, or more at rest, than he was: i. e., he is dead. From a trad. Said by Umm-Suleym to Aboo-Falḡah, respecting her son, to comfort the heart of his father. (TA.) = أَجْنَأُ i. q. أَهْدَأُ, Having a curving back, &c.: (K:) humpbacked: (S:) or a person having the shoulders depressed, and even, and inclining towards the breast; not erect or elevated: fem. هَدَاَةٌ: you also say مَنَكِبٌ أَهْدَأُ a shoulder such as is described immediately above: and أَهْدَأُ a crooked man: (Lth, and others:) also a shoulder of which the upper part is swollen, or filled with fat and flesh, and its strength relaxed. (K: in some copies of which we read اسْتَرْخَى in others, حَمَلَهُ: [the former is the reading that I adopt].) — هَدَاَةٌ (so in the CK and a MS. copy: in the TA, هَدَاَةٌ, [which seems to be an error];) A she-camel having her hump bent by much lading, (K,) and the soft hair (وَبْر) sticking upon it, without its being wounded. (TA.)

هُدْهُدٌ: see هُدْهُدٌ.

هُدْهُدٌ: see 4.

هُدَيْدِيٌّ Still; motionless. (TA, in art. هَدَيْدِيٌّ.)

هُدَاَةٌ State, or condition. (S.)

تَرَكْتُهُ عَلَى مَهْدَيْدِيٍّ I left him in the state, or condition, wherein he was: (Aḡ, S, K:) dim. of مَهْدَاَةٌ. (S.)

هدب

1. هَدَبَهُ, aor. ʾ, He cut it; or cut it off. (K, TA.) See also هَدَبَ — هَدَبَ, (aor. ʾ, inf. n. هَدَبٌ, S,) He milked a camel: (ISk, S, K:) or he milked any animal with the ends of his fingers.

(IKtt.) — هَدَبٌ (S, K,) aor. ٤; or هَدَبٌ, inf. n. تَهْدِيبٌ; and اهتدب (TA;) *He plucked, or gathered, fruit, (S, K,) or [the kind of leaves called] هَدَبٌ. (TA.)* = هَدَبٌ, (inf. n. هَدَبٌ, TA;) and اهتدب; *It (a tree) had long and pendulous branches, or twigs. (K.)* The latter verb is explained by IKtt as signifying *It (a tree) had numerous branches. (TA.)* This is not derived from the هَدَب of the اُرطى and the like. (AHn.) — هَدَبَتِ الْعَيْنُ, aor. ٤, (inf. n. هَدَبٌ, TA.) *The eye had long lashes. (K.)*

2: see 1. = هَدَبُ السَّوْطِ [?] i.q. عَدَبٌ, q.v. (A, in TA, voce عَدَبٌ q.v.)

4: see 1. — اهتدب *It (a tree) produced, or put forth, its هَدَبٌ. (TA.)*

5. تهذب [It (a part of a cloud) hung down like the unwoven end, or extremity, of a garment]. (S.) See هَيْدَبٌ.

8: see 1.

هَدَبٌ and هَدَبٌ (K,) the latter a dial. form of the former, (TA,) coll. gen. ns., and هَيْدَبٌ (K,) also a coll. gen. n., (TA,) and هَدَبٌ, [likewise a coll. gen. n.,] and هَدَبَةٌ, [which is rather the n. un. of هَدَبٌ] (TA,) of a garment, or piece of cloth, i.q. خَمَلٌ: (K: in like manner, هَدَبَةٌ and هَدَبَةٌ are explained in the S by خَمَلَةٌ: or rather, The [fringe, or] unwoven end, or extremity, of a garment, or of a piece of cloth; its end, or extremity, that has not been woven: or an end, or extremity, consisting of warp without woof: sometimes it is twisted, and [as it forms a fringe,] it preserves the edge [of the woven part] of the the garment, &c.: (whereas خَمَلٌ signifies the "nap, or villous substance," of a garment, &c.: [such is the meaning of the words مَا يَتَخَلَّلُ التَّوْبَ كَالزَّرْبِيرِ: this is what is generally meant by خَمَلٌ:] and this is mostly in what are called قَطَائِفٌ: MF:) or the extremity of a garment, &c. next [the part called] the طَرَّةُ: (TA:) or the هَدَبَةُ of a garment, &c., is the same as the طَرَّةُ: (Msb:) n. un. of the first word, (هَدَبٌ or هَدَبٌ) with ٤: (K:) so too of هَيْدَبٌ, (TA,) [and of هَدَبٌ]. The pl. of هَدَبَةٌ is هَدَبٌ. (Msb.) هَدَبٌ (K,) or هَدَبٌ (S,) and هَدَبٌ (K,) which is a dial. form of هَدَبٌ, (TA,) coll. gen. ns., The eyelashes; the hairs that grow upon the edges of the eyelids: (S, K:) n. un. with ٤: (K:) pl. اَهْدَابٌ. (Msb.)

هَدَبٌ [generally signifies slender sprigs, like strings, garnished with minute, amplexicant, appressed, acute leaves, overlying one another like the scales of a fish: see عَبَلٌ:] the branches, or twigs, of the اُرطى and similar trees (K) that

have no leaves: a coll. gen. n., of which the n. un. is with ٤; and the pl., اَهْدَابٌ. (TA.) [The foliage of the cypress and tamarisk, and the like:] leaves of a tree that are permanent, (and that have not a projecting nerve along the middle, TA,) as those of the cypress (K) and tamarisk and سَمْرٌ. (TA.) Those parts of a plant that are not وَرَقٌ, but that have the place of وَرَقٌ: (AHn, K:) or any وَرَقٌ that have not width; (S, K;) as those of the اَثَلٌ and سَرُوٌ and اُرطى and طَرَفَا: (S:) as also هَدَابٌ (S, K,) both of which are coll. gen. ns., of which the ns. un. are with ٤: pl. اَهْدَابٌ (K,) which is a regular pl. of هَدَبٌ; (TA;) and هَدَابٌ (K,) accord. to the TA: but in a MS. copy, هَدَابَةٌ; and in the CK, هَدَابَةٌ: but in the M, هَدَابٌ is said to be a noun signifying the هَدَب of a garment, &c., and the هَدَب of the اُرطى. (TA.) Az says, that عَبَلٌ is precisely the same as هَدَبٌ. (TA.) — هَدَابٌ is also said to signify *Inclining branches, or twigs. (TA.)* — Also, هَدَابٌ التَّخْلِ Palm-branches; syn. سَعْفَةٌ. (S.) = اَهْدَابٌ is said to be used by Aboo-Dhu-eyb, in the phrase سَبَطَ الْاَهْدَابِ, as signifying *The shoulder-blades: but ISd, who mentions this, denies its correctness. (TA.)*

هَدَبٌ A horse having a long forelock. The هَدَبَانُ [pl. of هَدَبٌ, but whether هَدَبَانٌ or هَدَبَانٌ is not shown,] are among those horses that are held in high estimation among the Arabs, and are distinguished as belonging to different tents, or houses. (TA.) — الهَدَبُ † The lion. (K.) But accord. to Lth, اَهْدَابٌ, as an epithet applied to felt and the like, signifies † *Having long nap, or villous substance: (TA:) and as an epithet applied to a lion, accord. to the A, it signifies † Having long shag [or shaggy hair]: (TA:) whence it is seen that the correct word [applied to the lion] is اَهْدَابٌ, [q.v.] not هَدَبٌ. (TA)*

هَدَبٌ and هَدَبَةٌ: see هَدَبٌ.

هَدَبَةٌ (TA) and هَدَبَةٌ (Kr, K) A certain bird: (K:) or a small dust-coloured bird, resembling the هَامَةُ, except in being smaller than this latter. (L.) El-Jáhidh says, The Arabs have not a name for that [kind of bird] which sees not in the night: it is that which is called شِكُورٌ [a Persian word, written شَبَكُورٌ], more frequently than هَدَبَةٌ. (A.) = N. un. of هَدَبٌ, q.v.

هَدَبَةٌ [written without the syll. points; probably هَدَبَةٌ;] A piece, part, or portion. (TA.)

هَدَبَةٌ: see هَدَبَةٌ.

هَدَبٌ: see هَدَبٌ.

هَدَابٌ: see هَدَبٌ and هَدَبٌ and هَيْدَبٌ.

هَدَبٌ (S, K, a word of a rare measure, TA,) and هَدَبَةٌ (K: [but it is not there said whether it be imperfectly or perfectly declinable: accord. to Ibn-Buzurj, as mentioned in the TA, it is fem., and therefore imperfectly decl.: but from the ns. un. given below, it appears to be masc., and perfectly decl.: probably, therefore, all the forms of the word ending with long or short alif may be correctly pronounced without, and with, tenween:]) and هَيْدَبِي (ISk, S, Msb) and هَيْدَبِي and هَيْدَبِي; (Az, S, K, Msb;) but the word which is used by most of the Arabs of the desert is the first: (Az:) IKt only mentions the third form: (Msb:) also هَدَبَةٌ; (S;) or هَدَبَةٌ and هَدَبَةٌ are coll. gen. ns., and هَدَبَةٌ is a n. un., (AHn, K,) as also هَدَبَةٌ: (AHn, TA:) A certain leguminous plant, (S, K,) well known, (K,) of the description termed اَحْرَارٌ; [i.e., of a slender and soft nature, and eaten crude:] (TA;) [lichorium, intybus and endivia; wild and garden-succory, and endive: also called in the present day شِكُورِيَّةُ:] a plant of middling temperament, (مُعْتَدَلَةٌ) useful for the stomach and the liver and the spleen, when eaten; and for the sting of a scorpion, when applied externally, with its roots: he who cooks it errs more than he who washes it [and so uses it]. (K.) F mentions the names of this plant in art. هَدَبٌ, as though the ن were a radical letter, which no one asserts it to be: J [and others], in art. هَدَبٌ. (TA.)

هَدَبٌ, هَدَبَةٌ, and هَيْدَبِي, see هَدَبٌ.

هَيْدَبٌ: see هَدَبٌ. — [Its pl., هَيْدَابٌ, is also applied to Filaments, capillaments, or fringe-like appertences, of a flower.] — هَيْدَبٌ † A cloud, or clouds, hanging down, (K,) approaching [the earth], like the هَدَب [or unwoven end or extremity,] of a (قَطِيفَةٌ: (TA:) or the هَيْدَب of a cloud is its ذَيْلٌ [or skirt]: (K:) or what hangs down, of it, like the unwoven end, or extremity, of a garment, (مَا تَهْدَبُ مِنْهُ) when it is about to rain, resembling strings. (S.) — هَيْدَبٌ † A pendulous (or flabby, TA,) pubes of a woman: (K:) likened to the هَيْدَب of a cloud. (TA.) — هَيْدَبٌ † Tears flowing in a continued succession. (K.) On the authority of Lth, who cites the following verse:

* بِدَمْعِ ذِي حَرَارَاتٍ *
* عَلَى الْخَدَّيْنِ ذِي هَيْدَبٍ *

[With hot tears upon the cheeks, flowing in a continued succession]. But it is said in the L, I have not heard هَيْدَب used as an epithet applied to rain falling continuously, nor as an epithet applied to tears; and the verse which Lth adduces as an authority is forged. (TA.) —

هَيْدَبٌ (S, K) and هُدَبٌ and هُدَابٌ (K) *Impotent in speech or actions; syn. عَيْبِي*; (in one copy of the K غَيْبِي, or *unintelligent; TA*;) and *heavy, or dull: (S, K)* or هَيْدَبٌ signifies *impotent in speech or actions; dull of speech and understanding; heavy: and hard, or churlish; heavy, or dull; having much hair: (Az)* or, as some say, one who has upon him dangling strings, or the like, hanging from the suspensory of a sword, or other thing, and resembling the هَيْدَب of a cloud: or, as some say, this word signifies *stupid; foolish; of little sense: and هُدَبٌ, weak. (TA.)*

هَيْدَبِيٌّ *A kind of pace of a horse, in which exertion, or energy, is employed; a certain hard pace of a horse. (K.)* See also هَيْدَبِيٌّ.

رَجُلٌ هَيْدَبِيٌّ الْكَلَامِ † *A man of much speech, or talk; of many words. (K.)* App. from the هَيْدَب of a cloud. (TA.)

أَهْدَبٌ *A man having long, or large, eyelashes. (K.)* Lth explains it by the words طَوِيلٌ أَشْفَارٌ [and J in a similar manner;] but Az disapproves of this expression, because أَشْفَارُ الْعَيْنِ signifies "the edges of the eyelids," whence the eyelashes grow: (TA) أَهْدَبُ الْأَشْفَارِ, and أَشْفَارُ هَدَبٌ, [the same;] *having long eyelashes. (TA.)* عَيْنٌ هَدْبَاءٌ *An eye having long lashes. (TA.)* — شَجَرَةٌ هَدْبَاءٌ *A tree having long and pendulous branches. (K.)* — أُذُنٌ هَدْبَاءٌ † *A pendulous, flabby, ear. (TA, from a trad.)* — لِحْيَةٌ هَدْبَاءٌ † *A lank, not crisp, beard: and so عُنْتُونٌ هَدَبٌ. (TA.)* — نَسْرَاهَدَبٌ † *A vulture having long feathers which reach to the ground. (TA.)* See هَدَبٌ.

مُهَدَّبٌ *Having an unwoven end, or extremity; syn. ذُو هُدَابٍ: occurring as an epithet applied to the kind of stuff called دِمَقْسٌ. (TA.)*

هدب

هَدْبٌ and هُدْبٌ *Very thick milk: (S, L, K)* sour and thick milk. (L.) The former word is a contraction of the latter. (S.) — Also the former, *Smallness of the eyes, and weakness of the sight; or nyctalopia, or the seeing better by night than in the day, and in a cloudy day than in a clear one; syn. خَفَشٌ. (L, K)* or (so in the L, in the K, and) *weakness of the eye, (K)* or, *of the sight: (L)* or (so in the L; in the K, and) [that weakness of the sight which is termed] عَشَا, [which is a badness of sight by night and day; or the quality of seeing by day but not by night,] (El-Mufaddal, L, K,) also termed شَبْكْرَةٌ: (El-Mufaddal, L:) or *weakness of the sight, with a flowing of the tears at most times; syn. عَمَشٌ. (S, L)* or this is a

mistake: (K:) or *any injurious affection of the eye. (M, F.)* — Also, *Weak-sighted: (L, K)* an epithet applied to a man. (L.) — Also, *Black gum (L, K) which flows from trees. (L.)*

هَدْبٌ: see هُدْبٌ.

هدج

1. هَدَجٌ, aor. َ, inf. n. هَدَجَانٌ (S, K) and هَدَاجٌ (K) and هَدَجٌ, (TA,) † *He walked gently, in a weak manner: (TA)* or *he walked in the manner of an old man; (S, K)* and the like: (TA) or *he (an old man) walked with short steps: or walked hastily, without desiring to do so: (TA)* or *he walked with unintermitting steps: (Aḡ)* or *he walked in a shaking manner, by reason of old age. (IAḡr.)* — هَدَجٌ, (S,) aor. َ, inf. n. هَدَجَانٌ; and † *استهدج; (TA)* † *He (an ostrich) walked, or went, (or ran, TA,) in a tremulous manner. (S, TA.)* — هَدَجَتِ الْقَدْرُ † *The cooking-pot boiled vehemently. (TA.)* — هَدَجَتْ, (S,) inf. n. هَدَجٌ, (L,) *She (a camel) yearned towards her young one; and وَلَدَهَا; (S, L)* as also † *تهدجت; (L)* [and, app., *uttered the cry produced by yearning towards her young one: see below:*] or the latter signifies *she was affectionate to her young one. (S, K.)* — Also, inf. n. as above, † *It (the wind) made a sound; syn. حَتَّتْ and صَوَّتَتْ; from النَّاقَةُ هَدَجَتْ. (L.)*

2. هَدَجَتْ † *She (a camel) became high and big in the hump, so that it bore a resemblance to a هُوْدَجٌ. (TA.)*

5. تَهْدَجٌ *It (the voice, or a sound) became much intercepted, or interrupted, (تَقَطَّعَ) with a tremulous manner. (S, K.)* See 1. — † *تهدجوا عَلَيْهِ They made apparent, or manifest, his gracious actions, or qualities, or his favours, or kindnesses. (TA.)*

10: see 1.

هَدَجَةٌ, (a subst., L,) *The yearning, or the cry produced by yearning towards her young one, of a camel; حَنِينٌ النَّاقَةِ: (K)* or *the yearning of a she-camel towards her young one; حَنِينٌ النَّاقَةِ عَلَى وَلَدِهَا. (S, L.)*

هَدَجَجٌ: see هَدَجٌ.

هَدُوجٌ: see مِهْدَاجٌ — † *قَدَرُ هَدُوجٍ † A cooking-pot that boils vehemently: (TA)* or, quickly. (K.)

هَدَاجٌ and هَدَجَجٌ † *One who walks in the manner termed هَدَجَانٌ: see 1. (K.)* — An ostrich that so walks, or runs. (S, TA.) One says هَدَاجٌ هَدَاجٌ, and نَعَامٌ هَدَاجٌ and هَوَادِجٌ

(TA:) [the last is pl. of هَادِجَةٌ, fem. act. part. n. of هَدَجٌ]. — Also, the † latter, *An ostrich: so called because it so walks, or runs: (TA)* [and so هَادِجَةٌ, pl. هَوَادِجٌ, as in the following example.] *نَظَرْتُ إِلَى الْهَوَادِجِ عَلَى الْهَوَادِجِ [I looked at the women's camel-litters upon the camels like ostriches]. (A.)*

هَدَاجٌ: see هَادِجَةٌ.

هُوْدَجٌ [A kind of camel-vehicle for women;] *the vehicle of the Arab women of the desert: (JK)* a kind of vehicle for women, (S, K,) having a dome-like top (مُقَبَّبٌ); and one not having such a top: (S) or [a camel-vehicle for women] made with staves, over which are put pieces of wood, and covered with a dome-like top: (M) or a camel-vehicle (مَحْمِلٌ) having a dome-like top (قَبَّةٌ), covered with pieces of cloth, in which women ride: (Et-Towsheeh:) pl. هَوَادِجٌ. (TA.) [See مَحْمِلٌ and مَحَارَةٌ.]

مِهْدَاجٌ *A she-camel that yearns, or that utters the cry produced by yearning towards her young one: (K)* or *that yearns towards her young one: (S, L)* as also † *هُدُوجٌ. (TA.)* — Also, † *A wind that has a sound; لَهَا حَنِينٌ: (S, L)* from حَتَّتِ النَّاقَةُ. (L.)

مُسْتَهْدَجٌ *Haste. (K.)*

مُسْتَهْدِجٌ *Hasty. (K.)*

هدر

1. هَدَرَ, aor. َ (S, A, Mḡb, K) and ُ, (Mḡb, K,) inf. n. هَدْرٌ (S, Mḡb, K) and هَدْرٌ, (K,) or the latter is a simple subst., (Mḡb,) *It (a man's blood, S, A, Mḡb, K, or another thing, K) went for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct; as shown below, voce هَدَرَ]; it was, or became, of no account, null, or void; (S, A, Mḡb, K)* as also † *اهدر. (Mḡb.)* — هَدَرَهُ, (A, Mḡb, K,) aor. ُ, (Mḡb,) *He (a man, Mḡb, K, or the Sultān, S, A,) made it (a man's blood) to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] he made it to be of no account; (A, Mḡb, K)* as also † *اهدره; (S, A, Mḡb, K)* which means *he made it (a man's blood) allowable to be taken, or shed. (S, TA.)* Thus these two verbs are trans. as well as intrans. (Mḡb.) It is said in a trad., *مَنْ أَطْلَعَ فِي دَارٍ بِغَيْرِ إِذْنٍ فَقَدْ هَدَرْتُ عَيْنَهُ [Whoso looketh into a house without permission, his eye shall be allowed to be put out; or] the putting out of his eye shall go for nothing, unretaliated, and uncompensated by a mulct. (TA.)* One says also, *هَدَرْتَنِي بِإِسْقَاطِ الْحَدِّ عَنِّي [Thou hast made me (meaning my offence) to pass unnoticed, or hast taken no account of*

me, by annulling in respect of me the prescribed castigation]. (K, art. بهرج.) And El-Ajjāj says,

* وَهَدَرَ الْجَدَّ مِنَ النَّاسِ الْهَدَرَ *

which El-Bāhilee explains as meaning, *And the worthless people have made good fortune to become of no account.* (TA.) = هَدَرَ (S, K,) aor. = (K) [and app. = also], inf. n. هَدِيرٌ (S, K) and هَدْرٌ (K) and هُدُورٌ (TA,) said of a camel, (S, K,) that is advanced in age, (S, in art. نقض,) [He brayed; i. e.,] he reiterated his voice in his حَنْجَرَةٌ [or windpipe, or the head of his windpipe]: (S:) or he uttered his voice, not in a شَقِيقَةٌ [q. v.]: (K:) and هَدَرَ (S, K,) inf. n. تَهْدِيرٌ (S,) signifies the same: (S, K:) Z mentions also تَهْدَارٌ as an inf. n. of هَدَرَ said of a stallion, [meaning a stallion-camel.] (TA.) — Hence the saying, (TA,) [He is sonorous and fluent in his speech, and in his oration:] and هَدَرْتُ شَقِيقَتَهُ † [His utterance was sonorous and fluent.] (A, TA.) — هَدَرَ is also said of a calf, [signifying, † He lowed.] (TA, art. حكت, from the Nh.) — Also, of a lion, [signifying, † He roared.] (S, TA, voce قَبَقَ.) — Also هَدَرَ (S, A, Mṣb, K,) aor. = (Mṣb, K) and هَدَرَ (Mṣb,) inf. n. هَدِيرٌ (S, IḲḏ, Mṣb, TA) and هَدْرٌ and تَهْدَارٌ (K,) said of a pigeon, † It uttered a cry: (S, K:) or cooed, syn. قَرَقَرَ (A,) or سَجَعَ (Mṣb,) and reiterated its voice, or cry, in its حَنْجَرَةٌ [or windpipe, or the head of its windpipe]: (A:) its cry being apparently likened to the هَدِير of the camel: and هَدَلٌ signifies the same. (TA.) — Also هَدَرَ said of a boy, (Aṣ,) when he desires to speak, being young, or little, (Abu-s-Semeyda,) † He uttered a sound, or cry: as also هَدَلٌ. (Aṣ, TA.) — It is also said of thunder; inf. n. هَدِيرٌ; signifying, † It made a [loud, or rumbling,] sound, or noise. (A.) — You say also, of شَرَابٌ [or wine], هَدَرَ (S, K,) aor. =, inf. n. هَدَرَ and تَهْدَارٌ (S, TA,) meaning, † It fermented; syn. غَلَى (S, K.) And هَدَرْتُ هَدِيرٌ (TA,) aor. =, (A, TA,) inf. n. هَدِيرٌ and تَهْدَارٌ (TA,) † [The jar of نَبِيدٌ fermented.] El-Akhtal says, describing wine,

* كُمْتُ ثَلَاثَةَ أَحْوَالٍ بِطِينَتِهَا *

* حَتَّى إِذَا صَرَحَتْ مِنْ بَعْدِ تَهْدَارِ *

[It was stopped three years with its lump of clay, until, when it became free from froth, after fermenting]. (S, TA.)

2. هَدَرَ, said of a camel: see 1.

4. هَدَرَ: see هَدَرَ = اهدره: see هَدَرَةٌ.

6. تَهَادَرُوا They made one another's blood to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] they made it to be of no account. (K, TA.)

هَادِرٌ: see هَدَرَ: = and see also هَادِرٌ.

هَدَرَ: see هَادِرٌ.

هَدَرَ, a subst. from هَدَرَ in the first of the senses explained above. (Mṣb.) You say, ذَهَبَ دَمُهُ هَدَرًا (S, A, Mṣb,) and هَدَرًا (S, Mṣb,) His blood went for nothing, or as a thing of no account, (S, A, Mṣb,) unretaliated, (S, Mṣb,) and uncompensated by a mulct. (S, TA.) — Also, applied to blood, &c., A thing that goes for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct;] what is of no account, ineffectual, null, or void; (A, K;) [as also هَبَارٌ.] You say, دَمَاؤُهُمْ هَدَرَ بَيْنَهُمْ Their blood (lit. bloods) is made to go for nothing, or to be of no account, among them: (K, TA:) is allowed to be taken, or shed. (TA.) — See also هَادِرٌ.

هَدَرَةٌ } see هَادِرٌ; the former, in two places.
هَدَرَةٌ }

جَرَّةٌ هَدُورٌ † [A jar of wine or نَبِيدٌ fermenting much]. (TA.)

فَحْلٌ هَدَارٌ [A stallion-camel that brays much]. (TA.) See also هَادِرٌ. — رَعْدٌ هَدَارٌ † [Loud, or rumbling, thunder]. (A.)

هَادِرٌ, applied to a man, † Low; ignoble; mean; of no account; worthless; (K;) as also هَدَرَ (Kr, K,) and هَدَرَةٌ (S, K;) which last is also applied to a woman: (K, TA: [in the former of which it seems to be implied that هَدَرَةٌ and هَدَرَةٌ are also applied, each, to a man and to a woman; but it appears from what is said in the TA that this is not the case:]) pl. هَدَرَةٌ and هَدَرَةٌ; the first of which is the most agreeable with analogy, like كَفَرَةٌ, pl. of كَافِرٌ; the second being of a measure exclusively belonging to words which are unsound [in the last radical letter], as in the instances of غَزَاةٌ and قُضَاةٌ, [originally غُزْوَةٌ and قُضْيَةٌ, pls. of غَازٍ and قَاضٍ,] unless, indeed, it be a quasi-pl. n.; and some disapprove it, finding fault with IAṣr who relates it: the third, moreover, is not a pl. of a form, [regularly] belonging to a sing. of the measure فَاعِلٌ, whether sound or unsound: (ISd, TA:) [or, accord. to Sb, it is a quasi-pl. n.:] or it is pl. of هَدَرٌ (TA,) which signifies a heavy man, (K, TA,) in whom is no good; analogous with قَرْدَةٌ, pl. of قَرْدٌ: (TA:) and هَدَرٌ [a quasi-pl. n. of هَادِرٌ, like as خَدَمٌ is of خَادِمٌ,] signifies low, ignoble, or mean, people,

in whom is no good. (TA.) You say, هَمِرٌ هَدَرَةٌ (S, A, K,) and هَدَرَةٌ (IAṣr, TṢ, K,) and هَدَرَةٌ (IAṣr, ISd, K,) † They are low, ignoble, or mean, people; of no account, or worthless. (IAṣr, S, A, K, &c.) = [A braying camel: fem. with ة: pl. of the latter, هَوَادِرٌ. You say,] إِبِلٌ هَوَادِرٌ [Braying camels;] camels reiterating their voices in their حَنَاجِرٍ. (S.) See also مُهَدِّرٌ, and مُبَحِّثٌ, and هَدَارٌ. — [Hence the saying,] فُلَانٌ فَحْلٌ هَادِرٌ † [app. Such a one is a vigorous orator of sonorous and fluent speech]. (A.)

كَأَلْمُهَدِّرِ فِي الْعِنَّةِ [Like the brayer in the enclosure of wood, or canes, or trees]: a proverb: applied to a man who raises a cry and clamour which is followed by nothing, (S, A,*) or who raises a cry and clamour and does not make his saying or action to have effect: (A, K:) like the camel that is confined in the enclosure of wood or canes or trees, prevented from covering, and brays. (S, K.)

[هدف, &c.]

See Supplement.]

هد

1. هَدَّ, aor. =, (S, L,) inf. n. هَدُّ (S, L, K) and هَدًّا (L, K) and هَدَاذٌ (K, TA,) or هَدَاذٌ (CK, [which latter is the correct reading, (see هَدَاذِيكَ,) and, accord. to the JK, is a quasi-inf. n.]) He cut quickly, or cut off quickly; as also هَدَّتْ (S, L, K:) or he cut anything. (K.) — هَدَّهُ بِالسِّيفِ, inf. n. هَدُّ, He cut him, or it, in pieces with the sword. (L.) — هَدَّ, aor. =, (S, L,) inf. n. هَدُّ (S, L, K) and هَدًّا (L, K) and هَدَاذٌ (K, TA,) or هَدَاذٌ; (CK [see above];) and هَدَّتْ (K;) † He read, or recited, quickly. (S, L, K.) You say, هَدَّ قِرَاءَتَهُ, aor. =, inf. n. هَدُّ, † He performed his reading, or recitation, quickly. (Mṣb.) And هَدَّ الْقُرْآنَ † He reads, or recites, the Qur-ān rapidly and uninterruptedly: (S, A, L:) and in like manner, هَدَّ الْحَدِيثَ the narrative; (S, L;) and هَدَّ الشِّعْرَ the poetry. (L.)

8: see 1.

هَدُوذٌ: see هَدُّ, or هَدَّ.

هَدُّ (S, L, K) and هَدَاذٌ (K) and هَدَّتْ (I, CK,) or هَدَّتْ (as in some copies of the K, and in the TA,) and هَدَاذٌ and هَدَاذٌ (L, K [the last in the CK هَدَاذٌ,]) Sharp; quickly cutting (S, L, K:) the first, which is masc. and fem. — and the second, applied to a knife; (S, L, K:) and the last two, to a sword. (L.)

هَذَاذِيكَ, (as Aq says, §) is said to people when you desire them to refrain, or forbear, or abstain, from a thing; as also هَجَّاجِيكَ; supposing [it to be addressed to] two [persons]; (§, L; [but it is addressed to one;] meaning *Refrain thou! or forbear thou! or abstain thou!* (TA, art. هج.) 'Abd-Beni-l-Has-has says,

- إِذَا شَقَّ بُرْدٌ شَقَّ بِأَلْبُرْدٍ مِثْلُهُ
- هَذَاذِيكَ حَتَّى تَلَيْسَ لِلْبُرْدِ لَابِسٌ

[When a burd (a kind of garment) is rent, the like thereof is rent with the burd—refrain thou—so that there is no wearer of the burd, it having been rent so as to fall off: but it seems more proper to render it here, with *rending after rending*, which is nearly the original signification, as will be presently shown; and, thus rendered, it does not interrupt the sentence]: the women assert that, when, in the act of concubitus, [app., for the first time,] somewhat of the garment of the man is rent, love continues between the pair; but otherwise, that they desert each other. (§, L. [This verse is related with several variations: see another reading of it voce دَوَالِيكَ, in art. دول.]) — ضَرْبًا هَذَاذِيكَ With a beating, or striking, with cutting after cutting; (L, K;) هَذَا هَذَا بَعْدَ هَذَا, (L,) i.e., *striking, successively; uninterruptedly; and* وَلَا تَبَاعًا. (JK.) — In the saying of the poet,

- فَبَاكَرَ مَخْتُومًا عَلَيْهِ سِيَاعُهُ
- هَذَاذِيكَ حَتَّى أَتَقَدَّ الدَّنُّ أَجْمَعًا

[in which, for انغذ, in the L and TA, I substitute انغد,] AHn says, that it signifies هَذَاذِيكَ, i.e., *شَرِبًا بَعْدَ شَرِبٍ*; the poet meaning *And he applied himself early to a jar full of wine, [with its mud-plaster sealed upon it, with drinking after drinking, until he exhausted all that was in the jar,] and emptied it.* (L.)

هَذَاذِيكَ + A long and difficult night journey to water: (L, K;) or quick. (JK, K.) — See هذوذ.

هَذَاذِيكَ: see هذوذ. — Also, † A camel that outstrips others. (K.)

هذأ

1. هَذَا, aor. -, inf. n. هَذَأُ, *He cut a thing* (Aq, §, K) [quickly], with a sword, &c. (TA.) It signifies a quicker act than does هَذَأُ. (K.) — هَذَا He destroyed the enemy. (K, TA.) — هَذَاذِيكَ, (K, TA.) inf. n. هَذَاذِيكَ, (TA.) *He hurt, or offended, [or cut,] him with his tongue; (TA;) made him to hear what he disliked.* (K.)

هَذَاذِيكَ The camels fell down, [and, app., died,] one after another: syn. تَسَاقَطَتْ. (K.) — هَذَاذِيكَ مِنَ الْبُرْدِ, [aor. -,] *He perished of cold.* (K.) — هَذَاذِيكَ الْكَلَامَ *He was loquacious, with error.* (TA.)

5. تَهَذَا It (a wound, or an ulcer,) became putrid, or rotten, and dissundered, or ragged. (§, K.)

هَذَاذِيكَ i.q. مَسْحَاةٌ [q.v., in arts. سحى and سحو.] (K.)

هَذَاذِيكَ and هَذَاذِيكَ A sharp sword, (TA [but the orthography is not quite clear.]) [See also art. هذى.]

هَذَاذِيكَ: see هَذَاذِيكَ.

هَذَا: see art. ذأ.

هذب

1. هَذَبَهُ, aor. -, inf. n. هَذِبُ, *He cut it; or cut it off:* (A, K;) like هَذَبَهُ. (TA.) — هَذَبَهُ, aor. -, inf. n. هَذِبُ; (K;) and هَذَبَهُ, inf. n. هَذِبُ; (§;) *He cleansed it; purified it; cleared it.* (§, K.) — هَذِبُ, aor. -, inf. n. هَذِبُ, *It was pure, clear.* (K; but only the inf. n. is there mentioned.) — هَذِبُ مَا فِي مَوَدَّتِهِ هَذِبُ There is no purity in his love. (TA.) — هَذَبَهُ, aor. -, inf. n. هَذِبُ; and هَذَبَهُ, (inf. n. تَهَذِبُ, TA) *He put it into a right, or proper, state; put it to rights; trimmed, adjusted, repaired, mended, amended, reformed, or improved, it.* (K.) — هَذَبَ النَّخْلَةَ *He trimmed the palm-tree by clearing it of the fibrous substance called ليف.* (K.) — MF says, on the authority of the etymologists, that the original signification of هَذِبُ and هَذِبُ is *The clearing, or trimming, of trees, by cutting off the extremities of the branches, in order that they may increase in growth and beauty; that they were then used to signify the cleansing, or purifying, of anything; and putting it into a right, or proper, state; trimming it; or adjusting it; and clearing it of any dirty or filthy things, or the like, mixed with it; so that these became their proper meanings by general acceptance: and that they were then used to signify the trimming and embellishing of verse, and clearing it of whatever might vitiate it in the opinion of the chaste in language, and the philologists: but the truth is what is said in the L; that the original signification of هَذِبُ is the clearing the colocynth of its pulp, and preparing its seeds so that they may lose their bitterness, and become sweet.* (TA.) — هَذَبُ, (aor. -, inf. n. هَذِبُ, TA.) *It (a thing) flowed.* (K.) — هَذِبُ, (aor. -, TA.) inf. n. هَذِبُ and هَذَاذِيكَ; (K;) and هَذِبُ, (K,) inf. n. هَذَاذِيكَ; (§;) and

هَذَاذِيكَ, (K,) inf. n. تَهَذِبُ; (§;) and هَذَاذِيكَ; (K;) *He (a man, &c., K, as a horse in his running, and a bird in his flying, TA,) was quick, or swift, (K,) in his pace or course: (TA:) he was quick in flying, in running, and in speech.* (§.) — هَذَاذِيكَ *He ran vehemently.* (Aq.) — هَذَاذِيكَ يَهَذِبُ يَهَذِبُ [app. يَهَذِبُ يَهَذِبُ] *He makes the inclinations of his head and body [in prayer] in quick succession.* (TA, from a trad.) — See also art. هذب. — هَذَاذِيكَ الْقَوْمَ *The people were very noisy, or clamorous, (K,) and loquacious.* (TA.)

2: see 1. — هَذَاذِيكَ, inf. n. تَهَذِبُ, *He trimmed an arrow; or shaped it with nicety, by the second operation: the first operation is called تَهَذِبُ.* (AHn.) — هَذَاذِيكَ عَنَّا i.q. فَرَّقَ, accord. to Es-Sukkaree, who cites the following verse of one of the Hudhalees: (namely Aboo-Khirash, L, art. طرد:)

- فَهَذَبَ عَنَّا مَا بَلَى الْبَطْنَ وَأَنْتَحَى
- طَرِيدَةً مَتْنٍ بَيْنَ عَجَبٍ وَكَاهِلٍ

[app., *He removed from her what was next the belly, and directed himself to a line of the back, between the rump-bone and withers.*] (TA.)

3: see 1.

4. اهذبت السحابة *The cloud poured forth its water quickly.* (K.) See 1.

5. تهذب [It became nicely, neatly, or properly, trimmed]: said of a thing from which one has cut off whatever required to be cut off, so that it has become free from everything unseemly. (A, TA, art. حذف.) — تهذبت على يدك [I was, or have been, amended, or improved, by thy agency, or means]. (A, TA, art. ثقف.)

هَذَاذِيكَ, after the manner of a rel. n., *A rain following vehement heat, that pours down quickly: see 4: syn. هَذَاذِيكَ.* (TA.)

هَذَاذِيكَ A kind of pace of a horse; (§;) like هَذَاذِيكَ: (K;) a subst. from هَذَاذِيكَ "he was quick, or swift, in his pace." (TA.) The former is also mentioned by Az, in the T; IDrd only mentions the latter word. (TA.) — A running with a leaning on one side. Ex. مَشَى الْهَيْدَبِيُّ [He went leaning on one side]. (IAmb.) But for this some read مَشَى الْهَيْدَبِيُّ, which is equivalent to هَيْدَبِيُّ. (TA.)

هَذَاذِيكَ † رَجُلٌ مَهَذَّبٌ A man of purified natural dispositions, or manners, or morals; (§, K;) a man of integrity; free from vices, or faults. (L.)

هَذَاذِيكَ Quick, or swift, [in pace, &c.]. (TA.) — هَذَاذِيكَ is also a name of *The Devil*; who is also called الْمَهْذَبُ, meaning "he who embellishes,

or gives a goodly appearance to, acts of disobedience [to God]." (Fr.)

إِبِلٌ مَهَادِبٌ Quick, or swift, camels. (K.)

هذر

1. هَذَرَ كَلَامَهُ, aor. ذ, (A, K,) inf. n. هَذْرٌ, (TA,) His speech, or talk, was much, or abundant, and erroneous and false or vain or frivolous. (A, K.) — هَذَرَ, aor. ذ and ذ, He talked much; babbled; was loquacious, or garrulous: (JK:) [or he talked irrationally:] هَذَرَ فِي مَنْطِقِهِ, aor. ذ and ذ, inf. n. هَذْرٌ (S, Mṣb, K) and تَهَذَّرَ (K,) which latter has an intensive signification, (TA,) he confounded in his speech, and talked what was not fit or meet or proper: (Mṣb:) or he talked much and badly: or erroneously: (K:) or he talked nonsense; he talked irrationally, foolishly, or deliriously: (S;) as also هَذَرَ (K:) and هَذَرَ فِي كَلَامِهِ he talked much; babbled; was loquacious, or garrulous. (S, TA.)

4: see 1, in two places.

هَذَرَ وَلَا تَزْرُ وَلَا هَذَرَ Not little nor much: (TA:) or not scanty, so as to indicate impotence, nor much and corrupt: said of the speech of Moḥammad. (K, art. نزر.) [See هَذَرَ, from which it is altered to assimilate it in form to نزر.]

هَذْرٌ, a subst. from هَذَرَ فِي مَنْطِقِهِ (S, Mṣb,) Much talk; babble: (JK:) or nonsense; or irrational, foolish, or delirious, talk: (S:) or confused and improper speech: (Mṣb:) or speech, or talk, that is much and bad: or erroneous: (A, K:) or that is not regarded as of any weight or worth. (TA.) See also هَذَرَ.

هَذَرَ: see هَذَرَ.

هَذْرٌ, an epithet from هَذَرَ, applied to a man, [signifying, Loquacious; garrulous; babbling; a great talker; a babbler: or nonsensical, irrational, foolish, or delirious, in his talk: or one who speaks confusedly and improperly: or who speaks, or talks, much and badly: or erroneously:] (JK, S, K:) as also, [but in an intensive sense,] هَذْرٌ (K) and هَذْرَةٌ (S, K) and هَذْرَةٌ (K) and هَذْرَانٌ (S, K) and هَيْذَارٌ (K) and هَيْذَارَانٌ (JK, A, K) and مَهَذْرٌ (K) and مَهَذْرَانٌ (JK, S, A, Mṣb, K,) [signifying, very loquacious, &c.:] and, [but in a doubly intensive sense,] هَيْذَارَةٌ (JK, K) and مَهَيْذَارَةٌ (JK, A, K,) [signifying very very loquacious, &c.:] fem. هَذْرَةٌ (K) and هَيْذْرَةٌ (TA) and مَهَذْرَانٌ [without ة]: (K:) or هَذْرِيَانٌ signifies one who talks badly, or corruptly, and much: (TA:) or light in speech and in service: (S, TA:) the pl. of مَهَذْرَانٌ is مَهَذْرِيَانٌ, not مَهَذَارُونَ (ISd, TA.)

هَذْرَةٌ:

هَذْرَةٌ:

هَذْرِيَانٌ:

هَذَارٌ:

هَيْذْرَةٌ:

هَيْذَارٌ:

هَيْذَارَةٌ:

مَهَذْرٌ:

مَهَذْرَانٌ:

مَهَيْذَارَةٌ:

see هَذَرَ; the third, in two places.

هذب

Q. 1. هَذَبَ, inf. n. هَذْبَةٌ, He talked much and quickly: (K:) a dial. form of هَذَرَمَ, or mispronounced for the latter word. (TA.) See also هَذَرَبَ.

هَذَبِيٌّ (accord. to the TA, هَذَبِيٌّ, and so in Golius's Lex.,) Custom; habit. Ex. هَذَبُهُ هَذَبِيٌّ This is his custom; or habit. (K.)

هَذَبَانٌ Light, or active, (and quick, TA,) in his speech and in his service. (K.) See also هَذَرَانٌ, in art. هذر.

[هذب, &c.]

See Supplement.]

هذر

Q. 1. هَذَمَ, inf. n. هَذْمَةٌ, He was light, or active, and quick. (K.) But IDrd and others assert it to be a word mispronounced for هَذَرَمَ. (MF.)

هر

1. هَرَّ, (S, A, Mṣb, K,) aor. هَرَّ, (S, Mṣb, K,) inf. n. هَرِيرٌ, (S, A, &c.) said of a dog, [He snarled, or howled, or whined;] he uttered a cry less vehement than barking (S, A, Mṣb, K,) by reason of his little patience of cold; (S, K;) إِيَّاهُ (K:) or barked and grinned, displaying his fangs. (L, TA.) It is said in a trad., إِنَّ الْكَلْبَ يَهْرِ مِنْ وَرَاءِ أَهْلِهِ Verily the dog [snarls, or] barks and grins, displaying his fangs, behind his master: meaning, that courage is a quality implanted by nature in a man, so that he engages in wars naturally, and from care to defend what should be inviolable, not reckoning upon a reward, like as the dog naturally barks and grins, displaying his fangs, to defend his masters. (L, TA.) — هَرِيرٌ is also applied to other sounds than the cry of the dog; as in the instance of هَرِيرُ الرَّحَى † The sound of the turning of the mill-stone.

(TA.) You say also هَرَّتِ الْقَوْسُ † The bow made a sound. (AHn, K.) And the looking of courageous men, one at another, is likened to هَرِيرٌ. (ISd, Mṣb.) — هَرَّ فِي وَجْهِ السَّائِلِ † He grinned in the face of the beggar, showing his teeth, and looking sternly, austerely, or morosely. (A, TA.) — [Hence, perhaps,] هَرَّةٌ (S, K,) aor. هَرَّ and هَرَّ, (K,) [the latter irreg., like يَرْمِي as aor. of the trans. v. رَمَى] inf. n. هَرٌّ (S, K) and هَرِيرٌ, (K,) † He disliked, disapproved of, or hated, him or it. (S, K.) You say, هَرَّ النَّاسُ † The people disliked, &c., his vicinity. (A.) And هَرَّ النَّكَاسُ and هَرَّ الْحَرْبُ (S, A,) inf. n. هَرِيرٌ, (S,) † He disliked, &c., the cup of wine, and war. (S, A.) — هَرَّةٌ الْبُرْدُ (K,) aor. هَرَّ, inf. n. هَرٌّ, (TA,) The cold made him (a dog) [to snarl, or howl, or whine; or] to cry [in the manner described above]; as also هَرَّةٌ (K,) inf. n. هَرَارٌ. (TA.) It is said in a proverb, (TA,) شَرُّ أَمْرٍ ذَا نَابٍ [It is, or was, an evil thing that made the fanged animal to snarl, &c.]: alluding to the appearance of the signs and symptoms of evil: the sayer thereof, hearing the cry (هَرِيرٌ) of a dog, feared the assault of evil, and therefore said this to denote the magnitude of the case in his mind; meaning, nought but an evil thing made the fanged animal to cry: and for this reason, the use of an indeterminate word as an inchoative is well. (K.)

3. هَرَّ فِي وَجْهِهِ i. q. هَارَةٌ (S, K,) i. e., † He grinned in his face, showing his teeth, and looking sternly, austerely, or morosely, (A,) like a dog. (TA.)

4: see 1, last signification, in two places.

هَرٌّ A male cat; syn. سَنُورٌ (S, A, K;) which latter is uncommon in the language of the Arabs; (IAmb, in Mṣb, art. سنر;) fem. هَرَّةٌ (S, A, Mṣb, K:) or هَرٌّ is applied to the male and the female; and the latter is sometimes called هَرَّةٌ: (IAmb, Mṣb:) the pl. of هَرٌّ is هَرَرَةٌ; and that of هَرَّةٌ is هَرَرٌ; and the dim. of هَرَّةٌ is هَرِيرَةٌ. (Mṣb.) — Also, a subst. from هَرَّةٌ meaning "he disliked, disapproved of, or hated, him or it." (S) It is said in a proverb, (S,) لَا يَعْرِفُ هَرًّا مِنْ بَرٍّ (S, A, K,) meaning He knows not him who dislikes or hates him from him who behaves towards him with goodness and affection and gentleness, and regard for his circumstances: (S, TA:) this is the best explanation of it: (TA:) or the action of him who grins in his face, showing his teeth, and looking sternly, austerely, or morosely, from the action of him who holds loving communion with him: (A:) or the calling of sheep or goats, (S,) or the calling of them to water, (K,) from the driving of them: (S:) or the calling of sheep or goats to provender from the calling of them to water: (IAar:) or

the driving of sheep or goats (Yoo, K) from the calling of them. (Yoo, TA.) It has been explained [more fully] in art. هر. (K.)

هَارٌ: see هَارٌ.

هَارٌ A dog [that snarls, or howls, or whines, by reason of his little patience of cold: or] that barks and grins, displaying his fangs: and هَرَارٌ signifies the same [but in an intensive manner; that snarls, &c., much:] or the latter signifies a dog that grins [much], displaying his fangs: or that barks much: or that barks [much] and grins, displaying his fangs. It is said in a trad., لَا أُعْقِلُ الْكَلْبَ هَرَارًا [properly signifying, I will not pay a fine for killing the dog that barks much, is expl. as] meaning, I will not impose anything [as a fine] for the killing of a dog that barks much; because such a dog annoys by his barking. (TA, [see art. عقل.]) — عَادَ لَهَا الْمِطِيُّ هَارًا The riding-camels returned to her, or it, one grinning (هَرَبٌ) in the face of another, showing its teeth, in consequence of fatigue. (TA.)

هرا

1. هَرَاهُ الْبَرْدُ The cold destroyed him, or, perhaps, debilitated him; i.e., a beast; lit., broke him: syn. كَسَرَهُ. (TA.) [See also هَرَأٌ — هَرِيٌّ, like هَرِيٌّ, [i.e., pass. in form, but neut. in signification,] (incorrectly written in the S هَرِيٌّ, K,) It (a camel or sheep &c., or a man,) perished of cold, or heat. (Ks, K.) — هَرَاهُ الْبَرْدُ, inf. n. هَرَاهُ (Aq, S, K,) and هَرَاهَةٌ (K); and اهراه (Fr, S, K); The cold affected him so severely as nearly to kill him: (Aq, S, K:) or so severely as to kill him. (K.) — هَرَاتِ الرِّيحِ The wind was, or became, intensely cold. (K.) = هَرَأٌ (K,) inf. n. هَرَاهُ; (TA:) and هَرَاهٌ (K); and اهراه (Fr, K,) inf. n. اهراه; (TA:) He cooked flesh-meat thoroughly: (K:) or so that it fell off from the bone. (S, K.) — هَرَاهُ, aor. -, inf. n. هَرَاهُ and هَرَاهُ and هَرَاهُ; (K); and تهراه (S, K); It (flesh-meat) was thoroughly cooked: (K:) or was cooked so as to fall off from the bone. (S, TA.) = هَرَأٌ فِي هَرَاهُ (S, K,) aor. -, (K,) inf. n. هَرَاهُ, (TA.) He was loquacious: or he was loquacious, with incorrectness; (TA:) as also الْكَلَامَ هَرَاهُ (ISk, S:) or he was very foul in his speech: or was very incorrect, or faulty, therein: (K:) or, simply, he was foul, (S,) or incorrect, or faulty, (TA,) in his speech: (S, TA:) also الْكَلَامَ هَرَاهُ he multiplied his words but spake not to the point, or correctly. (K.) — إِنَّ مِنْطِقَهُ يَهْرَأُ, inf. n. هَرَاهُ, [Verily his speech is prolix: or is vitious, and disorderly]. (TA.)

2: see 1.

4: see 1. — اهرا في الرواج He entered upon

the cool time of the evening: (S, K:*) or properly said only of the evening of the hot season. (K.)

[See also اهرا — اهرا من الظهيرة Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (TA, in this art.; and IAqr, in TA, art. فصح.) = اهرا He slew a person. (K.) = See 1, last sentence but one.

5. تهرا He (a beast) was destroyed, or, perhaps, debilitated, by the cold; lit., was broken: syn. تكسر. (TA.) = See 1.

هَرِيٌّ (so in the TA: in one copy of the S, هَرِيٌّ; in another, هَرِيٌّ) and مهرا (TA) Meat thoroughly cooked: (TA:) or cooked so as to fall off from the bone. (S, TA.)

هَرَأٌ: see هَرَأٌ.

هَرَأٌ, or مَنْطِقٌ هَرَأٌ (S, K,) Loquacity: or vitious, disorderly, speech: (K:) or loquacity with incorrectness. (S.) — هَرَأٌ (K,) fem. with ة, pl. with ون; (TA;) and هَرَأٌ (K); A great talker of nonsense. (K.)

هَرَأٌ A young shoot of a palm-tree, (AHn, K,) when first plucked from the mother-tree. (Aq.) = الهراء A certain devil whose office it is to suggest foul dreams. (K.)

قَرَّةٌ لَهَا هَرِيَّةٌ Cold that occasions injury and death to men and to cattle &c. (El-Fezāree, ISk, S.) — Also, هَرِيَّةٌ The time in which cold thus affects them. (TA.)

مهروءٌ, from هَرِيٌّ, pl. with ون, [in the CK, for مهروون is put مهرون,] Perishing of cold, or heat. (Ks, K.) — Explained by AHn [in his book on plants] by the words اَنْضَجَهُ الْبَرْدُ [meaning, What is nipped, shrunk, shrivelled, or blasted, by the cold: see art. نضج]. (TA.)

هَرِيٌّ: see هَرِيٌّ.

هرب

1. هَرَبٌ (S, K,) aor. -; not -, as some have imagined on account of the measure of the first of the following inf. ns., imagining thence also that the pret. is هَرَبٌ; nor - with the pret. هَرَبٌ, as some have supposed because of the guttural letter; for a guttural letter, when it is the first, is not reckoned as having any influence on the form of the aor.; nor -, as some have thought; (TA;) inf. n. هَرَبٌ (S, K) and مهربٌ and هَرَبَانٌ (K); He (a man, or any animal, TA) fled; ran away. (S, K.) — إِلَيْكَ مِنْكَ الْمَهْرَبُ [To Thee I flee for refuge from Thee; i.e., from thy punishment: addressed to God]. (TA.) — هَرَبٌ مِنَ الْوَتْدِ Half of the wooden pin, peg, or stake, disappeared [in the ground]. (K.) = هَرَبٌ, aor. -, He became extremely aged, old and weak, or de-

crepit; i.q. هَرَمٌ; (K:) of which it is a dial. form. (TA.)

2. هَرَبَهُ, inf. n. تَهْرَبٌ, He made, or caused, him to flee, or run away. (S, K.) See also 4.

4. اهربه He forced, or compelled, him to flee, or run away. (K.) See also 2. — اهربت الرِّيحُ The wind raised and carried away the dust, (K,) causing dust and dry herbage &c. to accumulate on the ground. (TA.) — اهرب He (a horse, or other animal that runs, Lh) strove, or exerted himself, in going away, or in flight, being frightened, (ISk, S, K,) or not being frightened. (TA.) See جَاءَ مَهْرَبًا — اهرب He went, or travelled, far into, or through, the land. (TA.) [هَرَبٌ فِي الْأَرْضِ, mentioned also in the TA, seems to signify the same.] — اهرب في الأمرِ He immersed himself in the affair; took extraordinary pains in it. (K.) See جَاءَ مَهْرَبًا.

6. تهاربوا (S, O, K, art. فر,) They fled, one from another. (TK.)

هَرَبٌ The thin integument of fat that covers the stomach and intestines: or the fat [or caul] that is spread over the intestines: i.q. تَرَبُّ الْبَطْنِ (K:) a word of the dial. of El-Yemen. (TA.)

مَا لَهُ هَارِبٌ وَلَا قَارِبٌ He has not [of camels &c.] any that returns from water, nor any that comes to it; i.e., he has not anything; (Kh, S, K;) or, he has not anything, nor has he any people; an expression similar to مَا لَهُ سَعْنَةٌ وَلَا مَعْنَةٌ (Lh:) accord. to IAqr, هَارِبٌ signifies one who returns from water; and قَارِبٌ, one who seeks, or journeys to, water: (TA:) or the meaning is no one flees from him, nor does any one approach him; i.e., he is a person of no account. (Aq, K.) [In the TA a trad. is quoted which confirms the former signification.] See also art. قرب.

مهربٌ A place to which one flees; a place of refuge. (Mqb.) — فُلَانٌ لَنَا مَهْرَبٌ + Such a one is a refuge to us. (TA.)

جاء مهرباً He came striving, or exerting himself, in the affair: (Lh:) or, as some say, he came fleeing and in fright. (TA.)

مهربٌ A piece of wood, or wooden implement, which the sower, or ploughman, draws forward and backward [over the ground]. (K.) [A piece of the trunk of a tree, or of a thick branch, is thus drawn over the soil after sowing.]

هرید

هریدٌ sing. of هَرَابِدَةٌ, which signifies The servants, or ministers of the fire (S, K) of the Magians; (K;) the servants, or ministers, (قَوْمَةٌ,

L, K, by which is meant *خَدْم*, TA,) of the fire-temple of the Indians: (L, K:) or the judges of the Magians: (L:) or the great men of the Indians: or their learned men: (L, K:) a Persian word, [originally *هَرْبَد*] arabicized. (S, L.)

هَرْبَدَةٌ A pace less quick than that termed *حَبَبٌ*. (S, L, K.)

هَرْبَدِيٌّ A proud and self-conceited manner of walking, or going; (L, K;) which is (L) a manner of wading or going like that of the *هَرْبَدَةُ* [pl. of *هَرْبَدٌ*]. (A'Obeyd, L.) A'Obeyd mentions it in speaking of the paces of camels; and says that it is without a parallel in form. (L.) — *عَدَا الْجَمَلُ الْهَرْبَدِيَّ* The camel ran inclining towards one side. (S, L, K.)

هَرْت

1. *هَرَّتْ شَيْئًا*, [aor. ː and ː,] inf. n. *هَرَّتٌ*; *He rent, or slit, a thing, to widen it.* (TA.) — *هَرَّتْ شِدْقَهُ*, [aor. ː and ː,] inf. n. *هَرَّتٌ*, *He drew the side of his mouth towards the ear.* (TA.) — *هَرَّتْ*, aor. ː, (inf. n. *هَرَّتٌ*, S,) *He was wide, or ample, in the sides of the mouth: he had a wide mouth.* (S, K, TA.) — *هَرَّتِ الثُّوبَ*, (S,) aor. ː and ː, inf. n. *هَرَّتٌ*, (ISd, K,) *He rent the garment.* (Az, S, ISd, K.) — *هَرَّتْ عِرْضَهُ* (S) aor. ː and ː, inf. n. *هَرَّتٌ*, (K,) *He wounded his reputation; syn. طَعَنَ فِيهِ*; (S;) as also *هَرَّدَ* and *هَرَطَ*. (TA.) [Accord. to the K, *هَرَّتْ* seems to signify the same as *طَعَنَ* absolutely; but in the TA, the signification is restricted as above.] — *هَرَّتْ اللَّحْمَ*, (S, K,) aor. ː and ː, inf. n. *هَرَّتٌ*; (K;) [and *هَرَّتَهُ*; see *مَهَرَّتْ*]; *He cooked the flesh-meat thoroughly: (K:) cooked it so that it fell off from the bones.* (S.)

2: see 1, last sentence.

الْهَرَّتُ and *الْهَرُّوتُ*: see *الْهَرِيْتُ*.

هَرِيْتُ Wide, or ample. (K.) — *Wide, or ample, in the sides of the mouth: (S:) as also *أَهْرَتْ*, *أَهْرَتْ الشِّدْقِ*, and *هَرِيْتُ الشِّدْقِ*, and *مَهْرُوتَهُ*, and *مُنْهَرِيَّتَهُ*. (TA.) A wide-mouthed horse; as also *أَهْرَتْ*; and camel. (TA.) [See an ex. in a verse cited voce *رَسَنٌ*.] — *حِيَّةٌ هَرِيْتُ الشِّدْقِ* — *رَسَنٌ* — *أَهْرَتْ*, and *مَهْرُوتَتَهُ*, A serpent having a wide mouth. (TA.) — *أَسَدٌ أَهْرَتْ* A lion wide in the sides of the mouth. (S.) — *رَجُلٌ أَهْرَتْ* A man having a wide mouth. (TA.) — *فَمِرٌّ هَرِيْتُ* Having a mouth wide in the sides. (S.) — *كِلَابٌ مَهْرُوتَةٌ* Dogs wide in the sides of the mouth. (S.) [See an ex., voce *عَدَبٌ*.] — *الْهَرِيْتُ* and *أَهْرَتْ* and *الْهَرُّوتُ* and *الْهَرَاتُ* (K) and*

أَهْرَتْ (L) The lion. (K.) — Also *هَرِيْتُ* A woman in whom the division between the vagina and the rectum has been broken through. (S, K.) Sometimes employed in this sense. (S.) — *هَرِيْتُ* A rent garment. (ISd.) — *هَرِيْتُ* A wounded reputation. (ISd.) — *رَجُلٌ هَرِيْتُ* A man who does not keep a secret, and who talks foully. (K.)

الْهَرَاتُ: see *الْهَرِيْتُ*.

هَارُوتٌ [A certain fallen angel, the companion of *مَارُوتٌ*]; the name of an angel, or of a king; but the former accord. to the more common opinion: generally and most correctly held to be a foreign name. (TA.)

أَهْرَتْ الشَّقِيقَةَ — *أَهْرَتْ*: see *هَرِيْتُ* throughout. — *أَهْرَتْ* † an epithetic appellation given to a *خَطِيبٌ*; pl. *هَرَّتٌ*; (TA;) [like *ذُو شِقَاقِ*, q. v.]

مَهْرُوتٌ: see *هَرِيْتُ*.

مَهَرَّتْ: see *هَرِيْتُ*. — *Flesh-meat thoroughly cooked, so that it has fallen in pieces; as also *مَهْرُوتٌ*; or this latter [only] is the correct word. (TA, from a trad.)*

مُتَهَرَّتٌ Twisting about the sides of the mouth, and drawing them often, or much, towards the ears. (TA, from a trad.)

مُنْهَرِيْتُ: see *هَرِيْتُ*.

هَرْج

هَرْجٌ An old, worn-out, garment. (K.) [See also *هَرِيْتُ*.]

هَرْجَج

1. *هَرْجَجَ*, aor. ː, inf. n. *هَرْجَجٌ*, *He did, acted, or occupied himself, much in a thing; (S, L;) expatiated, or took a wide range, in it. (L.) This is the original signification. (S.)* — *هَرْجَجَ فِي* *الْحَدِيثِ*, (aor. ː, inf. n. *هَرْجَجٌ*, Mṣb.) *He launched into, and expatiated in, or was diffuse in, discourse, talk, or narration: (K:) this is the signification in most frequent use: (TA:) or he made a confusion, or confounded, therein. (K, Mṣb.)* — *هَرْجَجَ*, aor. ː and ː, inf. n. *هَرْجَجٌ*, *Multum inivit: (S, L:) or [simply] inivit ancillam suam. (K.)* — *هَرْجَجَ*, aor. ː, (inf. n. *هَرْجَجٌ*, TA,) *He (a horse) ran much: (S, L:) or ran quickly, or swiftly: (Mṣb:) or [simply] ran. (K.)* — *هَرْجَجَ النَّاسُ*, aor. ː, (inf. n. *هَرْجَجٌ*, S,) *The people fell into a state of trial, or civil war or conflict and faction, or discord, or discussion, (and confusion, or disorder, (S, K,) and slaughter. (K.)* — *هَرْجَجَ*, aor. ː, (inf. n. *هَرْجَجٌ*, S,) *He (a camel) became perplexed in his sight, by*

reason of the vehemence of heat, and his being much smeared with pitch, (S, K,) and being heavily laden. (TA.)

2. *هَرْجَجَ الْبَعِيرَ*, inf. n. *تَهْرِيْجٌ*, and *أَهْرَجُهُ*, inf. n. *إِهْرَاجٌ*; *He incited, or urged, the camel to journey on (during the hottest time of the day, S) until he [the camel] became perplexed in his sight by reason of the vehemence of the heat. (S, K.)* — *هَرْجَجَ بِالسَّبْعِ*, inf. n. *تَهْرِيْجٌ*, *He cried out to the lion or other beast of prey, and chid him. (S, K.)* — *هَرْجَجَ*, inf. n. *تَهْرِيْجٌ*, *It (beverage of the kind called نَبِيْدٌ) affected, or took effect upon, a person. (S, K.)*

4: see 2. — *أَهْرَجَ* The heat reached his (a camel's) inside. (L.)

6. *تَهَارَجُوا* *Iniverunt, alii alias.* (TA.)

7. *أَهْرَجَ* *He was, or became, affected by beverage of the kind called نَبِيْدٌ. (S, CK.)*

هَرْجَجٌ Trial, or civil war, or conflict and faction, or discord, or dissension, (فتنة,) and confusion, or disorder: (S:) vehement and much slaughter: (TA:) in a trad. respecting the signs of the last day, conflict, and confusion, or disorder: (TA:) or slaughter; as explained by Moḥammad himself: (S:) and so, accord. to Aboo-Moosa, it signifies in the language of Abyssinia. (TA.) Ibn Kays Er-Ruḳeiyát said, in the days of the faction of Ibn-Ez-Zubeyr,

• نَيْتٌ شِعْرِيْ أَوَّلُ الْهَرْجِ هَذَا •
• أَمْزَمَانَ مِنْ فِتْنَةٍ غَيْرِ هَرْجِ •

Would that I knew whether this be the first of the slaughter predicted as a sign of the last day, or whether it be a time of trial, or civil war, &c., other than the slaughter so predicted. (S.)

مَهْرَجٌ: see *هَرْجَجٌ*.

هَرَّاجَةٌ An assembly, or a company, of men who launch into, and expatiate in, or are diffuse in, discourse, talk, or narration. (K.)

مَهْرَجٌ A man whose camels are affected with the scab, and have therefore been smeared with pitch, and to whose insides the heat has penetrated. (TA.)

هَرَّاجٌ and *مَهْرَجٌ* A horse that runs much: (S, K:) and *مَهْرَاجٌ* a horse that runs vehemently. (TA.)

مِهْرَجٌ: see *مَهْرَجٌ*.

هَرْجَب

Q. 1. *هَرْجَبٌ*, inf. n. *هَرْجَبَةٌ*, *He was quick, or swift. (IKt.)*

هرجَب and هَرَجَب Tall, or long, as an epithet of a man &c. (K.) — هَرَجَب A tall, or long-bodied, (طَوِيلَة) and bulky, she-camel: (S:) as also هَرَجَال: pl. هَرَجَائِب. — هَرَجَب Anything great, large, or bulky: so in the Mojam: or extending long, horizontally. (TA.) — نَخْلَة هَرَجَب A tall palm-tree. (TA.)

هرد

1. هَرَدَ (S, L, K,) aor. -, (K,) inf. n. هَرْدٌ (L,) He rent, or tore, (S, L, K,) a garment, or piece of cloth; (S, L;) as also هَرَّتْ (Az, L:) he rent, or tore, to injure, or spoil, (L, K,) not to amend: (L:) he (a puller) rent, or tore, and beat, a garment, or piece of cloth: (L:) and هَرَدَ he rent, or tore, much. (L.) — هَرَدَ عَرَضَهُ, aor. -, (L,) inf. n. هَرْدٌ (S, L, K,) He wounded his reputation. (S, L, K.) — هَرَدَ, aor. -, (S, L, K,) inf. n. هَرْدٌ (L,) He cooked flesh-meat so that it fell off from the bones: (S, L, K:) or cooked it much: (A, L:) or cooked it thoroughly and well: (ISd, L, K:) and هَرَدَ (K,) inf. n. تَهْرِدٌ (S, L,) signifies the same, (S, L, K,) but with an intensiveness: (S, L:) or he put flesh-meat into the fire, and cooked it thoroughly. (AZ, L.) — هَرَدَ (L, K, TA,) or هَرَدَ (AZ, L, CK,) and تَهْرَدَ (TA,) It (flesh-meat) became cooked so that it fell off from the bones: or, cooked much: or, cooked thoroughly and well: (L, K:*) or it, being put into the fire, became thoroughly cooked. (AZ, L.)

Irreg. verb. هَرَدْتُ الشَّيْءَ, aor. أَهْرِدُهُ, [in the CK, أَهْرِدُهُ,] (Lh, M, art. رود; and K,) inf. n. هَرَادَةٌ (Lh, M in art. رود,) i.q. أَرَدْتَهُ [q.v., in art. رود, I willed, wished, or desired, the thing]. (Lh, M, art. رود; and K.)

2: see 1. — هَرَدَ, inf. n. تَهْرِيدٌ, He wore a مَهْرُودٌ (K,) i.e., a yellow garment, dyed with هَرْدٌ. (TA.)

5: see 1.

هَرْدٌ Certain roots with which one dyes, (L, K,) of a yellow colour: (TA:) or (so accord. to the L; but in the K, and) i.q. كُرْكُمٌ: (L, K:) or the yellow كُرْكُمٌ: correctly, the roots of the كُرْكُمٌ, or وَرَسٌ: (TA:) and a certain red earth (K) with which one dyes. (TA.)

هَرْدِي (A, S, L, K, [but in the last it is not shown whether it be with or without tenween]) of the measure فَعْلَانِي (S, L,) of the fem. gen., (IAmb,) but AHn says, I know not whether it be masc. [and therefore with tenween] or fem. [and therefore without tenween], (L.) [in one instance in the L, and in a copy of the K, written هَرْدَا, which is evidently wrong,] and هَرْدَاءُ, [i.e.

هَرْدَاءُ or هَرْدَاءُ] (L, K,) and هَرْدَانٌ (L,) A certain plant; (A, S, L, K;) a certain herb, of which AHn says, that he had not met with a description of it: (L:) and هَرْدَانٌ is also the name of a certain plant, (K,) like هَرْدِي (L,) or i.q. هَرْدَانٌ. (TA.)

هَرْدِي: see مَهْرُودٌ.

هَرْدَانٌ: see هَرْدِي.

هَرْدَانٌ: see هَرْدِي.

هَرِيدٌ and مَهْرُودٌ A garment, or piece of cloth, rent, or torn; (L;) as also هَرِيْتُ. (AZ.)

هَرِيدٌ: see مَهْرُودٌ. — Also, (S, L, K,) A garment, or piece of cloth, dyed yellow (S, L) with هَرْدٌ; (L;) and so مَهْرِدٌ (L) and هَرْدِي: (K,* TA,) or, as Sh says, accord. to information given to Aboo'Adnan by an intelligent Arab of the desert, of the people called Báhileh, dyed with وَرَسٌ, and then with saffron, so as to become of a colour like that of the flower of the حَوْدَانَةُ: (AZ, L:) or of a light yellow colour. (IAmb, L.)

مَهْرُودٌ: see مَهْرُودٌ.

هردب

Q. 1. هَرْدَبٌ, inf. n. هَرْدَبَةٌ, (and هَرْدَب, TA, [a strange form: perhaps a mistake for هَرْدَابٌ or هَرْدَابٌ:]) He ran heavily. (IKt; &c., and K.)

هَرْدَبَةٌ (and هَرْدَب, TA) An old woman. (S, K.) — Also, (as some say, TA,) Having a swollen belly, and cowardly: (S, K:) or cowardly, bulky, of little sense, swollen in the belly, and having no heart. (TA.) — Accord. to Az, in the T, A large, long-bodied man is called هَرْدَبَةٌ. (TA.)

هرس

1. هَرَسَهُ, aor. -, (IF, A, M, S, K,) inf. n. هَرَسٌ (IF, S, A, M, S, K,) He bruised, brayed, or pounded, it; crushed it so as to break it; broke it, or broke it in pieces, by beating; (S, IF, M, S, TA;) namely, grain, (M, S,) or some other thing: (IF, M, S:) or he did so vehemently, or violently: (A, K:) or with something broad: or with some preservative between it and the ground. (TA.)

هَرِيْسٌ Grain, (M, S,) or wheat, (A,) bruised, brayed, or pounded, (A, M, S,) vehemently, or violently, (A,) with the مِهْرَاسٌ, before it is cooked; for when it is cooked, it is termed هَرِيْسَةٌ: (M, S:) [of the measure فَعِيْلٌ in the sense of the measure مَفْعُوْلٌ:] from the verb above-mentioned. (K.) You say, عِنْدِي هَرِيْسٌ لِهَرِيْسَةٍ I have wheat bruised, &c., for the هَرِيْسَةُ. (A.)

هَرِيْسَةٌ Grain, (M, S,) or wheat, (TA,) bruised, brayed, or pounded, [vehemently, or violently, (see هَرِيْسٌ)] and then cooked: (M, S, TA:) [or a kind of thick pottage, prepared of cooked wheat and cooked flesh-meats much pounded together: (Golius; app. on the authority of Ibn-Maaroof:) but this is probably one of the kinds of هَرِيْسَةُ peculiar to post-classical times; which kinds are many: see De Sacy's Relation de l'Égypte par Abd-Allatif, pp. 307 and 312:] of the measure فَعِيْلَةٌ in the sense of the measure مَفْعُوْلَةٌ: (M, S:) from the verb above-mentioned: (S, K:) pl. هَرَاثِسٌ. (A.)

هَرَاثِسٌ A maker, or preparer, of هَرِيْسَةُ: (Mgh, M, S, K:) and a seller thereof. (Mgh.)

مِهْرَاسٌ [in the M, voce جَرْنٌ, q.v., accord. to the TA, مِهْرَسٌ, i.e., app. مِهْرَسٌ,] A stone hollowed out, (S, Mgh, M, S,) oblong, (Mgh, M, S,) and heavy, resembling a [vessel of the kind called] تَوْرٌ, q.v., (Mgh,) in which one bruises, brays, or pounds, and from which one performs the ablution termed وَضُوءٌ; (S, Mgh, M, S;) and it is also made of brass; and grain and other things are bruised in it: (M, S:) and sometimes, by a tropical application, † one of wood, (Mgh, M, S,) used for the same purpose: (M, S:) or a mortar; syn. هَاوُونٌ; (K:) or thing in which grain is bruised: (A, TA,) and also, (A, K,) tropically, (A,) † a hollowed stone, (A, K,) of oblong shape, (A,) from which one performs the ablution above mentioned; (A, K;) consisting of a bulky stone, which several men cannot lift nor move because of its weight, capable of holding much water. (TA.)

هرش

1. هَرَشَ, aor. -, (Sgh, K,) inf. n. هَرَشٌ (TK,) † He (a man, TA) was, or became, evil, or bad, in disposition. (Sgh, K.) — هَرَشَ الدَّهْرُ (Ibn-'Abbád, A, K,) and الزَّمَانُ (A,) aor. - and -, (A, K,) inf. n. هَرَشٌ (TK,) † Time, or fortune, was, or became, distressful, or calamitous. (I'Abbád, A, K.) [In the A, app. by inadvertence, هَرَشِ الدَّهْرِ is mentioned as proper; and هَرَشِ الزَّمَانِ, as tropical.]

2. هَرَشَ بَيْنَ الْكِلَابِ (A,* K,* TK,) inf. n. تَهْرِيشٌ (S, A, K,) He excited strife, or quarrelling, between, or among, the dogs; syn. حَرَشٌ: (S,* A, K, TK:) and هَارَشَ بَيْنَ الْكِلَابِ (A, Mgh, TA,) or بِالْكِلابِ (S,) or بَعْضُ الْكِلَابِ عَلَى بَعْضٍ (K,* TK,) inf. n. مَهَارَشَةٌ (S, A, Mgh, K) and هَرَأَشَ (S, Mgh,) he incited the dogs to attack one another. (S, Mgh, K.) — [Hence,] هَرَشَ بَيْنَ الْقَوْمِ (A,) or بَيْنَ النَّاسِ (K,) inf. n. as above, (S, K,) † He excited discord, dissension,

disorder, strife, quarrelling, or animosity, between, or among, the people. (S, * A, K.)

3. هَارِشَا [They fought and assailed each other]: said of two dogs. (A.) See also 6. — [Hence,] كَلْبٌ هَرَّاشٍ [An irritable, or a quarrelsome, dog]; like كَلْبٌ خِرَّاشٍ. (TA.) — See also 2. — هَرَّاشٌ is also used to signify The fighting against each other of men. (Mgh.)

6. تَهَارَشَتِ الْكِلَابُ, and اهترشت (A, K, TA,) and هَارَشٌ بَعْضُهَا بَعْضًا (A,) The dogs fought and assailed one another. (TA.)

8: see 6.

هرشب

هرشبة An old woman far advanced in years: (K:) a worn-out old woman; as also هَرْشَفَةٌ. (T.)

هرمت

هراميت Wells: (K:) a pl. that has no sing.; or its sing. is هَرْمِيْتٌ or هَرْمُوْتٌ; or perhaps the ت is an augmentative letter: (MF:) or, accord. to the L, it is a name of a certain group of wells in the tract of Ed-Dahma, said to have been dug by Luḳmān the son of 'Ad: or, accord. to Aṣ, certain wells on the left of Dāreeyeh: if so, F has erred in prefixing to it the art. ال. (TA.)

هز

1. هَزَهُ (S, A, Mṣb, K,) and هَزَّ بِهِ, [respecting which see what is said on an ex. below,] (A, K,) aor. ʾ, (A, Mṣb,) inf. n. هَزٌّ (S, A, Mṣb,) [He shook it;] he put it in motion, or into a state of commotion; (S, A, Mṣb, K;) as also هَزَّوَهُ (S, K,) and تَهَزَّ بِهِ (TA,) inf. n. تَهَزُّوَةٌ (K;) and هَزَّوَهُ (S, K,) inf. n. هَزَّوَةٌ (TA;) meaning, he made it move by pulling and pushing; or he made it move to the right and left: or, accord. to Er-Rāghib, he did so with violence, or vehemence. (TA.) It is said that هَزَّ is trans. by itself, and by means of ب, like أَخَذَ and تَعَلَّقَ: it is trans. in the latter manner in the Kṣur., [xix. 25,] where it is said, وَهَزَى إِلَيْكَ بِجَنْدَعِ النَّخْلَةِ [And shake thou towards thee the trunk of the palm-tree], i. e. حَرَكِي: but ISd says, that the verb is here made trans. by means of ب because it is used in the sense of جَرَى: and MF says, that, properly, it is not trans. by means of ب. (TA.) You say, هَزَّ السِّيفَ وَغَيْرَهُ [He shook the sword, &c.] (A.) And هَزَّتِ الرِّيحُ الْأَغْصَانَ (A,) and هَزَّتِ الشَّجَرَ (A,) and هَزَّتْ النَّبَاتُ (S,) [The wind shook the branches, and the trees,] and هَزَّتِ النَّبَاتُ it shook (حَرَكَتْ) the plants: but this has also a tropical signification, which see below. (TA.) — You say also, اهزُّ

كَتِفِي, and مَنَكِبِي, † [lit., I shake my shoulder-blade, and my shoulder-joint;] meaning, I walk with an elegant and a proud and self-conceited gait; I behave with pride and self-conceitedness. (Mgh.) And هَزَّ عَطْفِيهِ لَكِنَا † [lit., He shook his sides at such a thing; app. meaning, he was active, or prompt, and brisk, or was moved with alacrity, to do such a thing, or he was rejoiced at such a thing: like اهتتر له, q. v.]: and in like manner, هَزَّ مَنَكِبِيهِ (A.) [In like manner also you say,] هَزَّ مَا رَأَيْتُ مِنْ عَطْفِي [app. meaning, accord. to a gloss cited by De Sacy in his Anthol. Gr. Ar., p. 309, † What I saw rejoiced me: or, as rendered by him, p. 286, ce dont j'étois témoin, réveilla en moi le courage.] (Z, in his preface to the Keshsháf.) And هَزَّ الْإِبِلَ (S, A, K,) aor. ʾ, inf. n. هَزٌّ (TA) and هَزَّوَهُ (S, K, TA,) † He (a man urging his beasts by singing) made the camels to be brisk, or sprightly, by his singing to urge them. (S, * A, K.) And هَزَّهَا السَّيْرُ † [The journeying made them to be brisk, or sprightly]. (TA.) And هَزَّ بِهِ السَّيْرُ † The pace brought him on quickly. (TA.) And هَزَّتُ فَلَانًا لَخَيْرٍ † I made such a one to rejoice [or to be prompt and brisk (see the quasi-pass., 8,) to do good]: said of a generous man: (En-Nadr, TA:) and هَزَّوَتْهُ and هَزَّوَتْ مِنْهُ [app. signify the same]. (A.) And جَاءَ فَلَانٌ مِنْهُ † Such a one came walking impulsively: (JK in art. هَضُ:) or with a graceful gait, impulsively. (Ibn-El-Faraj, TA, in art. هَضُ.) — You also say, of a plant, or herbage, هَزَّ الْكَوْكَبُ † The winds and the rains made it to become tall. (A, TA.) — هَزَّ الْكَوْكَبُ: see 8. — [هَزَّةٌ seems to be an inf. n. of هَزَّ.] You say رَمَحَ لَدُنَّ الْمَهْرَةِ (S, TA, art. عَرَصُ,) [app. for رَمَحَ عِنْدَ الْمَهْرَةِ,] A spear that vibrates, or quivers, when shaken. (TA, ibid.)

2: see 1, in two places.

5: see 8.

8. هَزَّوَهُ (inf. n. اهتزاز,) quasi-pass. of هَزَّ (TA,) [It shook; or quivered;] it became in motion, or in a state of commotion; (S, Mṣb, K;) as also هَزَّوَهُ (S, K,) quasi-pass. of هَزَّوَهُ (TA;) and تَهَزَّوَهُ (S, A, K,) [quasi-pass. of هَزَّوَهُ; meaning, accord. to explanations of هَزَّوَهُ in the TA, it became moved by being pulled and pushed; or it became moved to the right and left: or it became so moved with violence, or vehemence.] — اهتتر اليا في جزوه † [app. the water quivered in its running]: and اهتتر الكوكب في انقضاه † [the star in its shooting, or darting, down]: (S, A, TA:) and اهتتر الكوكب † the star shot, or darted, down [app. with a quivering motion]; (O, L, TA;) as also هَزَّوَهُ (A, K.) — اهتتر الموكب † The procession, or cavalcade,

went quickly: (En-Nadr, TA:) or made a noise and clamour. (S.) — اهتترت الابل † The camels, being urged on by the singing of their driver, became brisk, or sprightly. (S, * A, TA.) You say also, اهتتر لامر † He was, or became, active, or prompt, and brisk, or cheerfully excited, at a thing, or to do a thing. (TA.) [Ex. اهتتر لخير † He rejoiced [or was active or prompt, &c., to do good]: said of a generous man. (En-Nadr, TA.) And اهتتر لعرف † [He rejoices, or is active, or prompt, &c., to do what is beneficent, or kind]. (A.) [Hence the saying,] فلان لا يهتتر ولكنه يكتتر † [Such a one does not rejoice, &c., to give, but he shrinks from giving]. (A, TA, art. كز.) [Hence also,] اهتتر عرش الرحمان لموت سعد † The empyrean of the Compassionate rejoiced at the death of Saad; (En-Nadr, I Ath, K, TA;) meaning Saad Ibn-Mo'adh; (TA;) i. e., when he [meaning his soul] was taken up; (I Ath, TA;) because of the honour in which he was held by his Lord; (K;) or the inhabitants of the empyrean rejoiced at his death: these words occur in a trad., of which there is another relation, اهتتر العرش: and some say, that by العرش is meant the bier upon which Saad was removed to his grave. (TA.) You also say, تهتتر قلبي † My heart became moved by a cheerful, or joyful, affection towards him. (K, TA.) — اهتتر النبات † The plant, or herbage, became tall. (A, TA.) — اهتترت الارض † The land produced plants, or herbage: (A:) or became put in motion, and produced plants, or herbage. (TA.)

R. Q. 1. هَزَّوَهُ, and هَزَّوَتْهُ, and هَزَّوَتْ مِنْهُ: see 1. — Also, the first, (inf. n. هَزَّوَةٌ, TA,) † He subdued him, or rendered him submissive; syn. ذَلَّلَهُ. (K, * TA.)

R. Q. 2. تهتتر: see 8, in two places. — Also, † He became subdued, or submissive; quasi-pass. of هَزَّوَهُ. (TA.)

هَزَّةٌ † Brisk and rejoicing to do evil or mischief; applied to a woman: pl. هَزَّاتٌ. (A, TA.)

هَزَّةٌ † Briskness, or sprightliness: (S, K:) and † briskness, sprightliness, alacrity, or cheerfulness, disposing one to promptness in acts of liberality, kindness, and beneficence; or liberality of disposition; syn. اَرْحِيَّةٌ; (K;) and [in like manner] هَزِيْزٌ † briskness, or sprightliness, of camels when urged on by the singing of their driver. (A, TA.) — † A kind of pace, or manner of going, of camels; (Aṣ, K;) when the train goes quickly: (Aṣ, * En-Nadr, TA:) or a state of commotion of a train or procession or cavalcade: (ISd, TA:) or the confused sound thereof. (IDrd, TA.) — † The sound of the boiling of a cooking-pot: (S, K:) † the reiterating sound of thunder; as also هَزِيْزٌ:

(K:) which latter has likewise the following similar significations: † a sound, or noise; (K:) as, for instance, a sound, or noise, of turning of a mill; as also أُرِيْرُ [inf. n. of أَرَى]: (TA:) and † the murmuring of the wind (S, K) when it shakes the trees: (S:) or the sound of the blowing of the wind: (TA:) or the lightness of the wind, and the quickness of its blowing. (A, TA.)

هَزْرَة: see هَزْرَة.

هَزَائِرُ † Difficulties, afflictions, or calamities: [a pl.] having no singular. (Th, TA.)

كَوْكَبٌ هَازٌ † [A star shooting, or darting, down; or quivering in doing so: see 8]. (S, TA.)

هَزْهَزَة: see R. Q. 1, of which it is the inf. n.: and see هَزَاهِزٌ.

هَزَاهِزٌ [app. pl. of هَزْهَزَة] Seditions, or discords, or dissensions, (فِتْنٌ) in which people are in a state of commotion: (S, Mqb:) or wars and difficulties or afflictions or calamities that put into a state of commotion: (A:) or the excitement of commotion in men, by trials, or trying events, and by wars; (K, TA;) as also هَزْهَزَة. (K.)

هَزَا

هَزَى (S, K;) and هَزَا (K,) and هَزَا مِنْهُ (S, K) followed by مِنْهُ and بِهِ; (Akh, S;) but accord. to Yoo, we should say بِهِ هَزَى only; not مِنْهُ; (TA;) aor. ى, inf. n. هَزَى and هَزُو (S, K) and هَزُو (TA) and هَزَا (S, K;) and هَزَا (S, K;) and هَزَا (S, K;) He mocked at, scoffed at, laughed at, derided, or ridiculed, him. (S, K.) — The most approved reading of هَزَاهِزٌ in the Kur, ii. 13, is with the ى fully pronounced: some alleviate it: and some read هَزَاهِزٌ: and some هَزَاهِزٌ; (but this pronunciation is of weak authority;) and say هَزَاهِزٌ for هَزَاهِزٌ. (Zj.) — السَّرَابُ يَهْزَأُ † [The mirage mocks the company of riders]. (A.) = هَزَا (K,) inf. n. هَزَى (TA,) He, or it, broke a thing. (K.) — A poet says, describing a coat of mail,

- لَهَا عَكَنٌ تَرْدُ النَّبْلِ خَنْسًا
- وَتَهْزَأُ بِالْمَعَابِلِ وَالْقَطَاعِ

[It has creases that repel the arrows, making them to recede, and break the broad and long arrow-heads, and those which are small and broad]. The هَزَا in هَزَاهِزٌ is redundant. This is the opinion of the lexicologists, except ISd, who thinks that this is an error, and that هَزَاهِزٌ here means “mocks.” (TA.) = هَزَا (K;) but it is thought that this may be a mistake for هَزَا (TA,)

inf. n. هَزَى; (TA;) and هَزَا هَا (K;) He killed his camels with cold. IAsr says, that هَزَاهُ الْبُرْدُ and هَزَاهُ both signify The cold killed him. (TA.) = هَزَا He put in motion, [or excited,] the beast on which he rode. (As, K.) = هَزَا and هَزَى He died (K) in his place, or on the spot; i. e. unexpectedly, or suddenly: (Z:) improperly objected against by Ibn-Es-Sáigh. (Ináyh, MF.)

4. هَزَا He entered upon the time of severe cold. (K.) See also هَزَا, which is the word commonly known. (TA.) — See 1. = هَزَاَتْ بِهِ نَاقَتُهُ His she-camel hastened with him. (K.)

5: } see 1.
10: }

هَزَاةٌ One who is mocked at, scoffed at, laughed at, derided; a ridiculous person. (S, K.)

هَزَاةٌ One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (S, K.)

هَزَاةٌ هَزَاةٌ † A morning intensely cold: as though mocking men when they shrug and shiver. (A.)

هَزَاةٌ هَزَاةٌ بِالرَّكْبِ † [A desert that mocks the company of riders]. (A.)

هَزَبٌ

هَزَبٌ A camel strong in running; syn. قَوِيٌّ الجَرِي (K, and so in a copy of the S;) or a strong and bold camel; syn. قَوِيٌّ جَرِي (so in the S, in several copies): a strong camel: (El-Jarmee:) a camel advanced in age, and bold. (As.) — هَزَبٌ A vulture, (K,) advanced in age. (TA.)

هَزَبٌ Sharp; fierce; syn. حَدِيدٌ. هَزَبٌ A sharp, or fierce, lion: (K, accord. to the TA:) or a strong lion. (CK.)

هَزَبِيٌّ A kind of fish. (K.)

هَزِيرٌ

هَزِيرٌ (K,) or the first [only], (TA.) Thick and bulky: and strong and hard or hardy: pl. هَزَائِرٌ. (K.) You say, نَاقَةٌ هَزِيرَةٌ A hard, or hardy, she-camel. (IAsr.) — Also, the first, (S, K,) and the second and third, (Sgh, K,) The lion: (S, Sgh, K,) accord. to some, because of his thickness and bulkiness. (TA.) Some say that the ى is a radical letter: others, that it is augmentative, and that the word is from هَزَرَ, signifying the “act of repelling with strength.” (MF, TA.)

هَزَجٌ

1. هَزَجٌ aor. ى, (S, K,) inf. n. هَزَجٌ; (L;) He

sang in a certain manner, with trilling, or quavering; as also هَزَجٌ; (S, K;) and هَزَجٌ (K:) or هَزَجٌ signifies he reiterated, or made to reciprocate, the graceful modulations of his voice: or prolonged his voice, without elevating it: (Abou-Is-hák, L:) or هَزَجٌ does not at all signify trilling, or quavering; and therefore IAsr has applied هَزَجٌ as an epithet to a dog that barks much. (L.) — He read, or recited, with a prolonging and trilling of the voice, making the sounds to follow closely, one upon another; as also هَزَجٌ. (TA.)

2. هَزَجٌ الصَّوْتِ, inf. n. هَزَجٌ, He (a singer [or a reader or reciter]), made the sounds of the voice to be closely consecutive, and uttered in a light and quick manner. (L.) — هَزَجٌ صَوْتُهُ, and هَزَجُهُ, [the latter app. a mistake for هَزَجٌ فِيهِ,] He made the sounds of his voice to be closely consecutive, or near together. (TA.) — See 1.

4. هَزَجٌ He (a poet) composed, or uttered, verses of the metre termed الهَزَجُ. (K.)

5. هَزَجَتِ الْقَوْسُ † The bow twanged, on the archer's loosing the string after drawing it. (S, K, TA.) — See 1, and 2.

[هَزَجٌ † The twanging of a bow, on the archer's loosing the string after drawing it; and of a lute-string: in the TA, i. g. رَنَةٌ: pl. أَهْزَاجٌ and pl. pl. أَهْزَاجٌ: or perhaps this latter is a pl. of which the sing. is هَزَجَةٌ, like أَهْزَاجَةٌ is pl. of أَهْزَاجَةٌ: and the twanging of a bow-string or lute-string may be likened to an ode or a song of the metre termed الهَزَجُ, which is perhaps, judging from analogy, the proper signification of أَهْزَاجَةٌ.] هَزَجَتِ الْقَوْسُ وَأَهْزَاجٌ † [To the lute and the bow there are twangings]. (A.) El-Kumeyt says, [speaking of a bow,

- لَمْ يَعْبُ رَبُّهَا وَلَا النَّاسُ مِنْهَا
- غَيْرَ إِنْدَارِهَا عَلَيْهِ الْحَمِيرَا
- بِأَهْزَاجٍ مِنْ أَغَانِيهَا الْجَشِ
- وَإِتْبَاعِهَا النَّحِيبَ النَّزِيرَا

[Neither its owner nor the people imputed a fault to any of its properties, except its marning the (wild) asses of his presence by the twangings of its harsh singings, and its causing a groaning sound to follow the loud, or prolonged, wailing]. (S.) — هَزَجٌ One of the modes of singing (الأغَانِي), in which is a trilling, or quavering: (S, K:) pl. أَهْزَاجٌ. (L.) [But see 1.] — A voice that excites lively emotions of joy or grief. (K.) — A fine, or delicate, and elevated, voice. (TA.) — A voice in which is hoarseness, or harshness. (K.) — Any speech of which the component parts are closely consecutive, or near together, (K,) uttered in a light, or quick, manner: pl. as above. (L.) —

هَزَجُ The name of a certain kind of metre of verse; (S, K;) consisting of four feet, each of the measure مَقَاعِلُنْ: originally of six feet, like the رَجْرَج and the رَمَل, in each of which, [as in the هَزَج,] each foot consists of one element of the kind termed وَتْدٌ مَجْمُوعٌ, and of two elements of the kind termed سَبَبٌ خَفِيفٌ: so called because of the mutual nearness of its component parts. (TA.) — هَزَجٌ Lightness, or agility. (TA.) — Quickness in the falling, and putting down, of the legs [upon the ground]. (TA.) — † The sound of thunder. (S.) — † The buzzing of flies. (L.)

هَزَجٌ A singer [or reader or reciter] who prolongs his voice, with trilling, or quavering, making the sounds to follow close, one upon another. (A.) — هَزَجُ الْعَسِيّ, occurring in a verse of 'Antarah, cited voce دَفٌ, The cat that cries for food at supper-time: (EM, p. 233:) or the dog that barks much in the evening; meaning, in the night: or buzzing flies in the evening. (L.) — هَزَجٌ A child, and a horse, whose legs fall, or are put down, quickly [upon the ground]. (TA.) — † Sounding thunder, as also مُتَهَزَجٌ. (L.) — † A twanging lute [and bow]. (A.) — † A cloud sounding with thunder. (A.) — هَزَجُ الصَّوْتِ, and هَزَامَجُهُ, One who makes the sounds of his voice to follow close, one upon another. (L.)

هَزْمَجَةٌ Uninterrupted speech or language. (K.) — Confusion of voice or sound beyond measure; (K;) as also هَزْمَجَةٌ. (K, TA, art. هَزَج.) — [The م is an augmentative letter: see هَزَامِج.]

هَزَامِجٌ A voice, or the like, of which the sounds are closely consecutive. The م is an augmentative letter. (S, K.) — هَزَامِجٌ صوتٌ هَزَامِجٌ A confused voice or sound. The sound so called is less than what is termed رُغَاً. (L.) — [See also هَزَج.]

هَزَجٌ: see أَهْزُوجَةٌ.

هَزَجٌ: see مُتَهَزَجٌ.

هَزْر [See Supplement.]

هَزَارٌ [The nightingale;] a certain bird, (K, TA,) the same that is called عِنْدَلِيبٌ, (S, K, art. عندليب,) of sweet voice; improperly said in the K to be what is called in Persian دَسْتَانٌ هَزَارٌ; for هَزَارٌ itself is Persian, and signifies "a thousand," and دَسْتَانٌ means [as also دَسْتَانٌ in that language] "a tale;" as though this bird, in the sweetness of its warbling and the pleasantness of its melody, told a thousand tales; being thus called by way of hyperbole and excessive praise: then they

contented themselves by employing the word هَزَارٌ alone; and the Arabs used it, and prefixed to it the article ال: (TA:) the pl. is هَزَارَاتٌ. (Msb.)

هزرب

Q. 1. هَزْرَبٌ, inf. n. هَزْرَبَةٌ, He was light, or active, and quick, or swift. (IKtt, K.) A dial. form. of هَذْرَبٌ. (TA.)

[هزج &c.]

See Supplement.]

هزرج

Q. 1. هَزْرَجٌ, inf. n. هَزْرَجَةٌ, He (an ostrich, or anything,) was quick, or swift. (TA.)

هَزْرَجَةٌ: see 1; and art. هَزَج.

هَزْرَجٌ A quick, or swift, he-ostrich. (K.)

هَزْرَاجٌ Quick, or swift: (TA:) a light, or an agile, (and swift, or quick, TA,) wolf: (S, K:) pl. هَزْرَالِجٌ and هَزْرَالِجٌ. (TA.) Accord. to Kr, it is derived from الهَزَج. (TA.) [See هَزْمَجَةٌ in art. هَزَج.]

هزرم

See Supplement.]

هزرج

هَزْرَجَةٌ and هَزَامِجٌ: see art. هَزَج.

هس

See Supplement.]

هسب

هَسْبٌ Sufficiency; like حَسْبٌ. (K.)

[هسد &c.]

See Supplement.]

هش

1. هَشٌّ, aor. يَهَشُّ; (JK, TA;) or هَشٌّ, sec. pers. هَشَّتْ, aor. يَهَشُّ; (Msb;) inf. n. هَشَاةٌ (JK, A, Msb, TA) [and هَشْوَشٌ and هَشْوَشَةٌ and هَشٌّ, as appears from what follows]; It, (a thing) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, A, Msb, TA;) syn. كَانَ فِيهِ رَخَاوَةٌ, (JK,) or لَانَ وَاسْتَرَخَى, (A,* TA,) or كَانَ رِخْوًا لَيِّنًا. (Msb.) You say, هَشَّ الحَبْرُ, aor. -, (S, K,) inf. n. هَشْوَشَةٌ (K) and هَشٌّ, (TA,) meaning, صار هَشًّا; (S, K;) i. e., The bread became [soft, &c., or] easy to break. (TA.) And هَشَّ العُودُ, (IAar, Msb,) aor. [-, or] -, (Msb,) inf. n. هَشْوَشٌ, (IAar, Msb,) The wood, or stick, broke in pieces: (IAar:) or became easily or quickly broken. (Msb.) And هَشَّتِ الشَّجَرَةُ, inf. n. هَشٌّ, The tree dropped its

leaves, one after another. (Msb [in which it seems to be indicated that the aor. of the verb in this sense is -; but this is contr. to rule in an intrans. verb of this class; and I think it improbable.]) — هَشٌّ, inf. n. هَشْوَشَةٌ, † He (a man) became weak; unable to endure difficulty or distress. (TA.) And هَشٌّ, aor. -, † He affected languor, or languidness; syn. تَكَسَّرَ: and he became old, or aged. (TA.) = هَشٌّ, (Msb, K,) first pers. هَشَّتْ, (S, Msb, K,) aor. يَهَشُّ; (Msb, K,) and هَشٌّ, first pers. هَشَّتْ, aor. يَهَشُّ; (Msb, K;) inf. n. هَشَاةٌ (S, Msb, K) and هَشَّاشٌ; (A, K;) † He was, or became, cheerful, brisk, lively, or sprightly: (S, K:) or he smiled, and was, or became cheerful, brisk, lively, or sprightly. (Msb.) You say, هَشَّتْ بفلانٍ, (S, TA,) and هَشَّتْ بِهِ, (TA,) † I was, or became, cheerful, &c., in behaviour towards such a one: (S:) or I was, or became cheerful in countenance, or joyful, or pleased, at meeting with such a one. (TA.) And هَشَّتْ عَلَيْهِ فَأَهْتَشُّ بِهِ, † He is cheerful, &c., towards his brethren. (A.) And هَشَّتْ لِي, † I went in to him, and he was cheerful, &c., in his behaviour towards me; like اهْتَشَّرَ لِي. (A,* TA.) And هَشَّتْ لِلْمَعْرُوفِ, (JK, TA,*) and هَشَّتْ, (TA,) inf. n. هَشَاةٌ (S) and هَشَّاشٌ, (A.) † I was, or became, cheerful, brisk, &c., to do what was kind, or beneficent: (S,* TA:) or I desired to do it: (JK:) and اهْتَشَّتْ لِي, I was, or became, cheerful, &c., and desirous, to do what was kind, or beneficent. (TA.) And هَشَّاشٌ إِلَى الخَيْرِ, † [He possesses cheerfulness, briskness, liveliness, or sprightliness, of disposition to do good]. (A.) Accord. to Sh, هَشَّتْ signifies † He rejoiced, and desired; or was, or became, joyful, and desirous. (TA.) And the phrase هَشَّتْ إِلَى امرأتِي, if correct, means either † I inclined towards my wife, or I was, or became, brisk, or sprightly, in disposition towards her. (Mgh.) And accord. to ISd, هَشَّاشٌ القَوْمِ [so in the TA, but accord. to the هَشَّاشِ,] † The people's being in a state of commotion, or agitation. (TA.) = هَشَّ الوَرَقَ, aor. -, (S, A, K,) and -, (Sgh, K,) inf. n. هَشٌّ, (S,) He beat the leaves with a staff, or stick, in order that they might fall; (S, A, K;) as also هَشَّشَهُ. (Z, TA.) It is said in the Qur, [xx. 19,] (S,) وَأَهَشُّ بِهَا عَلَى غَنَبِي [And I beat the leaves with it in order that they may fall upon my sheep, or goats]: (S, A:) or, accord. to Fr, and I beat the dry trees with it in order that their leaves may fall so that my sheep, or goats, may feed upon them; and so says As: (TA:) Lth says, that الهَشُّ signifies thy drawing towards thee a branch of a tree: and also, thy scattering its leaves towards thee with a staff, or stick: (JK,* TA:) but Az says, that the correct ex-

planation is that given by Fr and A₃; not the former of the two explanations given by Lth. (TA.) [The verb also seems to have a similar application in a more extended sense; for it is said that] هَشَّ، aor. َ، inf. n. هَشٌّ، signifies He (a man) assaulted (صَالَ) with his staff, or stick. (M₃b.) You say also, هَشَّ البَشِيرَ He broke in pieces the dry herbage or the like. (TA.)

2. هَشَّهْ، (JK, K,) inf. n. تَهَشِّشُ، (TA,) + He deemed him, or reckoned him, weak, or feeble, (JK, K,*) and soft, or gentle. (TA.) = † He, or it, rendered him brisk, lively, or sprightly; and joyful, glad, or happy: (K:) and † استَهَشَّهْ † it (a thing, JK, TA) incited him, or excited him, to briskness, liveliness or sprightliness; syn. اِسْتَحَفَّهْ. (JK, K, TA.) You say, † فُلَانٌ مَا يَسْتَهَشِّهْ، † اِسْتَحَفَّهْ † [Such a one, weal, or welfare, does not excite him to briskness, &c.] (A, TA.)

8. اهْتَشَّ He was, or became, cheerful, &c.: see 1, in two places.

10: see 2, in two places.

R. Q. 1. هَشَّهْ: see 1, latter part. — He moved, or put in motion, or into a state of commotion, him, or it. (IDrd, K.)

هَشُّ A thing, (S, M₃b,) or anything, (JK,) soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, * S, * A, * M₃b, K, * TA;) syn. رَخْوٌ لَيِّنٌ; (S, A, K;) as also † هَشِّشٌ. (JK, S, K.) You say, † خُبْزٌ هَشٌّ، (S, K,) and † هَشَّاشٌ، (K,) Bread that is [soft, &c., or] easy to break. (TA.) And † خُبْزَةٌ هَشَّةٌ A lump of dough, baked in a fire in the ground, that is dry, or hard: asserted by IKt† to have two contr. significations. (TA.) [But to this assertion it may be replied, that dry bread is easy to break.] And in like manner, † اُتْرُجَةٌ هَشَّةٌ A citron easy to break: or dry, or hard. (TA.) And † عَوْذٌ هَشٌّ Wood, or a stick, that is easily, or quickly broken. (M₃b.) — [Hence,] † هُوَ هَشٌّ، (JK, S, A, K,) or † المَكْسِرُ، (TA, [but this is contr. to all the other authorities that I know,]) and † المَكْسِرُ، (TA,) † He is easy, or compliant, when asked: (A:) or he is of easy nature, or disposition, (JK, S, K,) with respect to what is sought, or demanded, of him, of things needed: (S:) said in praise of a man (S, TA) when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; but said in dispraise of a man when it means [lit.] that he is one whose wood is weak. (TA.) [And in like manner] † هَشِّشٌ (K) and † هَشَّاشٌ (TA) signify † One who rejoices, or is glad, when asked. (K, TA.) You say, † هُوَ هَشَّاشٌ

عِنْدَ السُّؤَالِ، and † هَشِّشٌ، † He is one who rejoices, or is glad, at being asked. (TA.) — [Hence also,] رَجُلٌ هَشٌّ، (TA,) or رَجُلٌ هَشٌّ إِلَى إِخْوَانِهِ، (JK,) † A man who is cheerful, brisk, lively, or sprightly, in his behaviour towards his brethren. (JK, TA.) And رَجُلٌ هَشٌّ بَشٌّ † A man who is cheerful, brisk, lively, or sprightly: (S:) or cheerful in countenance; pleasant [therein]. (S, TA in art. بَش.) And † أَنَا بِهِ هَشٌّ بَشٌّ † I am cheerful, brisk, lively, or sprightly, in behaviour towards him; (K;) joyful; happy. (TA.) And رَجُلٌ هَشٌّ فَوَادُهُ † A man quick, or prompt, to do good. (A₃.) And † قَرْنٌ هَشٌّ † [A horse that is brisk, lively, or sprightly; lit.,] light of rein. (TA.) And † فَرَسٌ هَشٌّ † A horse that sweats much; (JK, IF, K;) contr. of صَلَوْدٌ; (S;) or not صَلَوْدٌ. (A.)

هَشَّاشٌ: see هَشٌّ، second sentence.

هَشْوُشٌ † A ewe, or she-goat, abounding with milk. (S, K.)

هَشِّشٌ Dry herbage, syn. هَشِيرٌ، (K, TA,) for the horses of the people of الأَسْيَافِ [app. meaning the shores of 'Oman] in particular. (TA.) = See also هَشٌّ، in three places. — Also, † A man who is niggardly towards his family, or others, with respect to food; syn. مُحْتَرٌ. (TA.) [Thus it bears two contr. significations.]

هَشِّشَةٌ is thought by ISd to signify Leaves [app. beaten from a tree]. (TA.)

قِرْبَةٌ هَشَّاشَةٌ A water-skin from which the water flows by reason of its thinness. (K.)

هَشَّشَةٌ † Motion; or commotion. (JK.) [هَشَّاشٌ is app. its pl.: see 1, next before هَشٌّ الوَرَقِ.]

هَشَّاشٌ † Good in disposition; liberal, or bountiful. (IA₃r, K.)

هَشَّاشٌ: see هَشٌّ، in three places.

مَهَشِّشَةٌ، in the copies of the K erroneously written مَهَشِّشَةٌ، (TA,) † A woman who manifests love to her husband, and rejoices in him. (K, * TA.)

[& هَشْر]

See Supplement.]

هصب

1. هَصَبَ، aor. َ، inf. n. هَصْبٌ، He fled; ran away. (K.)

هصر

1. هَصَّرَهُ، (S, A, K,) and هَصَّرِيهِ، (S, K,) aor. َ، (K,) inf. n. هَصْرٌ، (A, K,) He pulled it: and he

inclined it: or he pulled and inclined it: (A, K, TA [but in the last of these, only هَصَّرَهُ is given in this sense, agreeably with the A:]) he brought it near; (K;) which is near in meaning to "he inclined it:" (TA:) he took hold of its (a branch's) head and inclined it towards him: (S:) or he inclined it (a branch) towards him: (A:) or he bent it (a branch) and drew it towards him: (Mgh:) he bent it; namely, a pliant thing, such as a branch and the like: (A, K:) and he broke it without separating: (K:) or he bent it, namely, anything: (A, * K:) as also † اهْتَصَّرَهُ. (K.) Imra-el-Kays says, (S, TA,) using the verb tropically, (TA,)

فَلَمَّا تَنَازَعْنَا الْحَدِيثَ وَأَسَمَحْتُ
هَصَّرْتُ بَعْضَ ذِي شَمَارِيخٍ مِثَالِ

And when we discoursed together, and she became compliant, I pulled, (TA,) or, laying hold of its head, inclined towards me, (S,) a branch with fruit-stalks, waving from side to side: the poet meaning, by the branch, her body, because bending, and soft or supple, like a branch, and likening her hair to the fruit-stalks of the raceme of a palm-tree, in respect of its abundance and luxuriance. (TA.) And it is said in a trad., respecting the building of the mosque of Kuba, He raised a heavy stone, and inclined it towards his belly. (TA.) And in another trad., إِذَا رَكَعَ هَصَّرَ، He used, when he bowed himself [in prayer], to bend down his back towards the ground: (TA:) or هَصَّرَ ظَهْرَهُ signifies he bent his back much, making it even with his neck. (Mgh.) — † He pushed him or it; so accord. to all the copies of the K; but accord. to other authorities, † he pressed or squeezed, him or it: and he pressed, or squeezed, him or it vehemently. (TA.) You say, or squeezed, his adversary. (TA.) — Also, (K,) or هَصَّرَهُ [alone], (S,) + He broke it; (S, K;) as also † اهْتَصَّرَهُ. (S.) You say of a lion, هَصَّرَ الرَّيْسَةَ، (A, TA,) aor. and inf. n. as above, † He broke [the neck of] the prey, and inclined it towards him. (TA.) And هَصَّرَ رَأْسَ الْفَرِيْسَةِ، (A, TA,) † He [broke the head of, or] slew the prey. (TA.) = هَصَّرَ جَدُّهُ، aor. َ، [inf. n. هَصْرٌ,] † His good fortune declined. (TA.)

5: see 7.

7. اهْتَصَّرَ and انهصر It became pulled: and it became inclined: or it became pulled and inclined: it was brought near: it (a pliant thing, such as a branch and the like,) bent: it broke, without separating: or it (anything) bent: (K:) or it (a branch) inclined and bent: (TA:) or fell upon the ground: (AHn, TA:) and † تَهَصَّرَ it (a branch)

hung down, or was pendent. (TA.) [It seems to be implied in the \aleph that انهصر and هاتصر are quasi-passives of هَصْرٌ in all its senses.]

8. اهتصر: see 7. — اهتصره: see 1, in two places. — اهتصر التخلّة He placed the racemes of the palm-tree upon the branches, and put them straight or even. (T, \aleph .)

هَصْرٌ † A man who presses, or squeezes, vehemently; as also هَصْرٌ. (TA.) — † The lion; as also هَصْرٌ and هَصْرَةٌ (\aleph) and هَصْرٌ (\aleph , \aleph) and هَصْرٌ and هَصْرَةٌ (\aleph) and هَصْرٌ (\aleph , \aleph) and هَصْرٌ (\aleph) and هَصْرٌ (\aleph , \aleph [in the CK \aleph هَصْرٌ]) and هَصْرٌ and هَصْرٌ and هَصْرٌ and هَصْرٌ and هَصْرٌ and هَصْرٌ: (\aleph ;) or هَصْرٌ is an epithet applied to a lion, (A, TA,) as also هَصْرٌ and هَصْرٌ [etc.], (A,) signifying, that slays and breaks: (TA:) pl. [of هَوَاصِرٌ هَاصِرٌ and [poeticè] هَوَاصِرٌ. (TA.) — جَدُّ هَصْرٌ † Declining good fortune. (TA.)

- هَصْرٌ:
- هَصْرَةٌ:
- هَصْرٌ:
- هَصْرٌ:
- هَصْرَةٌ:
- هَصْرٌ:
- هَاصِرٌ:
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- هَاصِرٌ:
- هَاصِرٌ:
- هَاصِرٌ:

see هَصْرٌ.

[هَصْرٌ, &c.]

See Supplement.]

هَضَبٌ

1. هَضَبٌ, (\aleph , A, \aleph ;) aor. ُ, (\aleph ;) inf. n. هَضِبٌ, (TA,) He broke it; as also اهتَضَبٌ; (\aleph , \aleph ;) and هَضِبَةٌ; (\aleph ;) inf. n. هَضِبَةٌ: (TA:) and the first, (\aleph , A,) or † all, (\aleph ;) he bruised, brayed, pounded, or crushed, it; (\aleph , \aleph ;) i. q. رَضَهُ; i. e. a stone, &c.: (A:) or he broke it in a manner falling short of what is termed هَدٌّ, [in the CK, incorrectly هَدٌّ,] but exceeding what is termed رَضٌ: (Lth, \aleph ;) or, accord. to some, the first, he broke it leisurely, or gently: and the † last, he broke it hastily. (TA.) You say, يَهْضِبُ أَعْنَاقَ الفُحُولِ

(\aleph , A) The stallion breaks, or crushes, the necks of the [other] stallions; as also يَهْضِبُهَا. (TA.) And الإِبِلُ يَهْضِبُ الأَرْضَ The camels bruise the ground. (L.) — Also, هَضِبَتِ الإِبِلُ † The camels hastened, or went quickly. (\aleph .) And جَاءَتِ الإِبِلُ تَهْضِبُ السَّيْرَ, inf. n. as above, † The camels came hastening, or quickly. (TA.) And جَاءَ فُلَانٌ يَهْضِبُ المَشْيَ, (Ibn-El-Faraj, JK, \aleph ,*) and يَهْضِبُهُ, (Ibn-El-Faraj, JK,) † Such a one came walking impulsively: (JK:) or with a graceful gait, (Ibn-El-Faraj, \aleph ;) impulsively. (Ibn-El-Faraj.) — هَضِبٌ is also syn. with حَضِبٌ. (Ibn-Abbád, \aleph .)

2. هَضِبَ He bruised the ground vehemently with his feet. (TA.)

7. انهض It broke, or became broken: (\aleph , \aleph ;) it became bruised, brayed, pounded, or crushed: (\aleph ;) quasi-pass. of هَضَبٌ and اهتَضَبٌ. (TA.)

8: see 1, in two places. — اهتَضَبْتُ نَفْسِي لِفُلَانٍ † I held myself to have fallen short of my duty to such a one; syn. استزدتْهَا. (JK, \aleph , \aleph [in one copy of the \aleph , استزدتْهَا.]) — اهتَضَبْتُ مِنْ فُلَانٍ شَيْئًا † I took from such a one a thing. (JK.)

R. Q. 1. هَضِبَةٌ: see 1, in three places.

هَضَاٌ A company (\aleph , \aleph) of men; of the measure فَعْلَاةٌ, like صَحْرَاةٌ; mentioned by Th; (\aleph ;) and by A \aleph ; (TA;) or a company of horses, or horse-men: (A, TA:) and a [troop of horse such as is termed] كَتَيْبَةٌ: because they break things. (TA.)

هَضِضٌ A thing (\aleph) broken: bruised, brayed, pounded, or crushed: as also مَهْضُوضٌ, (\aleph , \aleph ;) and مَهْضٌ. (\aleph .)

هَضَاةٌ, like سَعَابَةٌ, (\aleph ;) or هَضَاةٌ, (so in the JK,) † What is taken (مَا يَهْتَضُّ [in the CK, erroneously, يَهْتَضُّ,]) from any one. (JK [where it immediately follows the phrase اهتَضَبْتُ مِنْ فُلَانٍ explained as above], \aleph gh, \aleph .)

فَعَلَ هَضَاٌ A stallion that breaks, or crushes, the necks of the [other] stallions; (\aleph , A, \aleph ;) as also هَضَاٌ: (JK, \aleph ;) or a stallion that throws down a man, and a camel, then leans, bears, or presses, upon him with his breast. (IDrd.)

هَضَاٌ: see what next precedes.

مَهْضُوضٌ: } see هَضِضٌ.
مَهْضٌ: }

مَهْضِبَةٌ † A woman (TA) who annoys, or molests, her fellow-wife or female neighbour, or her fellow-wives or female neighbours: (so accord. to different copies of the \aleph ;) transmitted by \aleph gh. (TA.)

هَضَبٌ

1. هَضَبَتِ السَّمَاءُ, aor. ُ, The sky rained: (\aleph ;) or rained for some days incessantly. (TA.) See هَضِبَةٌ. — هَضَبَتْهُمُ السَّمَاءُ The sky rained upon them: (\aleph ;) it wetted them much. (TA.) — يَهْضِبُ بِالشَّعْرِ وَبِالْحُطْبِ: He pours forth verses, and discourses in rhyming prose, or the like. (A.) — اهتَضَبَ فِي الحَدِيثِ and اهتَضَبَ (S, \aleph ;) and اهضَبَ (\aleph , but omitted in the TA,) † He launched into discourse, (S, \aleph ;) and talked much, or launched into discourse time after time, (TA,) and raised his voice. (S, TA.) — اهضِبُوا يَا قَوْمُ Talk, or speak, O people. (S.) — هَضِبَ and اهضَبَ He talked loud. (AA.) — هَضِبَ He (a man) walked in the manner of a stupid, dull, unexcitable person. (\aleph ;) — هَضِبَ القَوْمُ: see هَضِبَ, and هَضِبَ.

4: see 1.

8: see 1. — اهتَضَبَ It (the vibrating of a bow-string) produced a twanging. (TA.)

10. استهَضِبَ It became what is termed هَضِبٌ, (\aleph ;) or هَضِبَةٌ; (A;) i. e. a mountain of the kind so termed. (A.)

هَضِبٌ A kind, mode, or way. A. Heyth quotes the following verse of El-Kumeyt, describing a horse:

* مُخَيِّفٌ بَعْضُهُ وَرَدٌ وَسَائِرُهُ *
* جَوْنٌ أَفَانِينٌ إِجْرِيَاهُ لَا هَضِبُ *

The poet means, that his running, or usual running, was of different, or various, kinds; not of one هَضِبٌ, or kind. (L.) — See هَضِبَةٌ.

هَضِبَةٌ: see هَضِبَةٌ.

هَضِبَةٌ A rain: (\aleph , \aleph ;) or a rain consisting of many drops: (IAth:) or a lasting rain, consisting of great drops: or a single fall thereof: (TA:) or hard rain: (M \aleph b:) pl. هَضِبٌ, (\aleph , \aleph ;) like بَدْرٌ pl. of بَدْرَةٌ, (\aleph ;) extr. [with respect to rule], (TA,) and هَضَابٌ, (\aleph ;) or this is pl. of هَضِبٌ accord. to the \aleph ; (TA;) and pl. pl. أَهَاضِيبٌ; (\aleph ;) or this is pl. of هَضَابٌ, which is pl. of هَضِبٌ, signifying fine showers of rain after other rain; syn. حَلَبَاتٌ قَطْرٌ بَعْدَ قَطْرٍ; (AZ, \aleph ;) and this is what is correct: (TA:) or هَضِبٌ signifies a fine rain; or a fine shower of rain; syn. حَلَبَةٌ قَطْرٌ: it is also said, in the L, that هَضِبَةٌ is syn. with هَضِبٌ, [either in one of the last two senses, or as a coll. gen. n. of which هَضِبَةٌ is the n. un., which it is said to be below,] and that اهاضيبٌ is its pl.: † هَضِبَةٌ also is the same as اهضوبَةٌ: so in the phrase أَصَابَتْهُمُ الهَضُوبَةُ [The fine shower, or showers, of rain

(or the shower of rain, or of copious rain, or of lasting rain consisting of large drops, or hard rain,) fell upon them]; mentioned in the **ك**: it is also said in the **L**, that **هَضَبٌ** forms in the pl. **أَهْضَابٌ**, and then **أَهَاضِبٌ**; like as **قَوْلٌ** forms **أَقْوَالٌ**, and then **أَقَاوِيلٌ**. (TA.) **هَضَبٌ** is also said to be a pl. of **هَضْبَةٌ**; but it is rather a coll. gen. n., [of which **هَضْبَةٌ** is the n. un.]: and **هَضَبٌ** is also added to the list of the pls. of the same word; but this, accord. to the **س**, on the authority of **AA**, is pl. [or rather a quasi-pl. n.] of **هَاضِبٌ**, [act. part. n. of **ل**,] like as **تَبِعٌ** is of **تَابِعٌ**, and **بَعَدٌ** of **بَاعِدٌ**. (TA.) **هَضْبَةٌ** A hill; (IAth:) or a mountain spreading over the surface of the ground: (**س**, **م**ش, **ك**;) or a mountain composed of one mass of rock: (**ك**;) or any firm, hard, large mass of rock: (TA:) or a long inaccessible mountain, separate from others; but only of red mountains: (**ك**;) or a hill, such as is termed **أَكْمَةٌ**, with few plants, or little herbage: (**م**ش:) pl. **هَضَبٌ** and **هَضَابٌ**; (**س**, **ك**;) and pl. pl. **أَهَاضِبٌ**. (**ك**, TA.) **أَهَاضِبٌ** is used, by poetical licence, for **اهاضيب**, in a poem of one of the Hudhalees: (TA:) [or it is pl. of **أَهْضَابٌ**, which is pl. of pauc. of **هَضَبٌ**]. **هَضَبٌ** is also said, in the **س**, and **L**, to be a pl. of **هَضْبَةٌ**; but it is rather a coll. gen. n. (TA.) — An elevated, or overlooking, tract of sand. (TA, art. طود.) = † A run; a single run. (AHeyth.)

هَضِبٌ † A horse sweating much; or that sweats much. (**س**, **ك**.) — Hard, or firm, and strong, or robust. (**ك**.) — Large, or bulky; as an epithet applied to the kind of lizard called **ضَبٌ**, and to other things. (TA.)

عَظْمٌ هَضِيبٌ Sheep or goats having little milk: (**ك**;) app. from **الْبُضْبُ**, signifying **الْقَطْرِ**. (TA.)

هَضْبَةٌ: see **هَضْبَةٌ**.

هَاضِبٌ, used after the manner of a rel. n., signifying **دُو هَضِبٌ**: so in the following expression in a verse of Abou-Sakhr El-Hudhalee; **فِي يَوْمٍ مِنَ اللَّيْلِ هَاضِبٌ**; which means *In a day when the people had played much, and quickly*: explained by the words **كَانُوا قَدْ هَضَبُوا فِي اللَّيْلِ**. (TA.)

هَضْبَةٌ: see **هَضْبَةٌ**.

رَوْضَةٌ مَهْضُوبَةٌ [A meadow, or the like, rained upon: or much wetted by rain]. (TA.)

[&c. هض]

See Supplement.]

هفت

1. **هَفَّتْ**, aor. -, inf. n. **هَفَّتْ**; (TA;) and **تَهَاتَتْ**; (**س**, **ك**;) *It fell continuously, or succes-*

sively, (**س**, **ك**;) part by part, (**س**;) or part after part, like as snow, or fine rain, falls. (TA.) **تَهَاتَتْ** is mostly used with reference to something evil; (TA;) [as] **يَتَهَاتُونَ فِي النَّارِ** [They shall fall successively into the fire of hell]; (TA, from a trad.); [and] **تَهَاتَتْ فِي النَّارِ** [The moths fell successively into the fire]; (**س**;) [and] **تَهَاتَبَ الْقَوْمُ** [The people fell down successively dead]; (TA;) [and] **تَهَاتُوا عَلَيْهِ** [They fell upon him successively]. (TA.) — **هَفَّتْ** and **تَهَاتَتْ** *It (snow, and fine rain,) fell quickly.* (TA.) — **هَفَّتْ**, [aor. -,] inf. n. **هَفَّتْ**, *He, or it, fell; fell down.* (TA.) — **هَفَّتْ**, aor. -, (**س**, **ك**;) inf. n. **هَفَّتْ** and **هَفَاتٌ**; (TA;) and **انْهَفَتْ**; (**س**;) *It was, or became, depressed, or lowered;* syn. **انْخَفَضَ** and **انْتَضَعَ**. (**س**, **ك**.) — **هَفَّتْ** and **انْهَفَتْ** *It was, or became, lessened, or diminished.* (IKtt.) — **هَفَّتْ**, (aor. -, inf. n. **هَفَّتْ**, TA,) *It became minute, fine, or slender;* syn. **دَقَّ**. (**ك**.) — **هَفَّتْ**, (aor. -, **ك**;) inf. n. **هَفَّتْ** and **هَفَاتٌ**, *It flew about, or became dispersed, by reason of its lightness.* (**س**, **ك**.) — **هَفَّتْ**, aor. -, *He talked much, without consideration.* (**ك**, TA.)

6. **تَهَاتَتْ** *It (a garment) fell in pieces, piece after piece falling off, and became worn out.* (TA.) — **تَهَاتَتْ** *It was continuous, or successive;* syn. **تَتَابَعَتْ**. (**ك**.) — See also 1. — **تَهَاتَتْ** *The people pressed, or crowded, to the water, [one after another, or party after party].* (**م**شb.)

7: see 1.

هَفَّتْ Rain falling quickly. (**ك**.) — A depressed, or low, piece of ground: (**ك**;) like **هَجَلٌ**. (Az.) — **كَلَامٌ هَفَّتْ** Inconsiderate loquacity. (TA.) — **هَفَّتْ** Abundant stupidity: (**ك**;) surpassing stupidity. (IAar.)

هَفَاتٌ Stupid; foolish; of little sense. (**س**, **ك**.) [But see its syn. **لَفَاتٌ**, voce **الْفَتْ**.] Authorities differ respecting this word and **لَفَاتٌ**, whether they should be written with **ت** or with **س** or with both. (TA.)

حَبُّ هَفُوتٍ Grain that falls to the bottom of the cooking-pot, and swells out quickly. (Lth.)

وَرَدَتْ هَفِيئَةً مِنَ النَّاسِ There came a party of men whom a year of drought had compelled to emigrate. (**س**.)

مَهْبُوتٌ Confounded; perplexed; amazed: (**ك**;) like **مَهْبُوتٌ**. (TA.)

[&c. هفو]

See Supplement.]

هقب

هَقْبٌ Width; amplitude; largeness. (**ك**.)

هَقَبٌ A word by which a horse is checked, or urged. (**ك**.)

هَقْبٌ Having a large, or ample, throat, (**ك**;) swallowing everything. (TA.) — Large, big, or bulky, and tall, or long; an epithet applied to an ostrich, (Lth, **ك**;) and to other things: (**ك**;) or long, or tall, as an epithet applied to other things than the ostrich. (TA.)

هَقْبَةٌ Hard, or firm, and strong, or robust. (**ك**.)

[&c. هقع]

See Supplement.]

هلب

1. **هَلَبٌ**, aor. -, inf. n. **هَلَبٌ**, *He had much hair [of the kind termed هَلْبٌ]; was very hairy.* (**ك**.) — **هَلَبَ ذَنْبَ الْفَرَسِ**, and **هَلَبَ الْفَرَسَ**, aor. -, inf. n. **هَلَبٌ**, *He shorn the tail of the horse:* (**م**شb:) *shore it, or cut it off, utterly.* (TA.) **هَلَبَهُ**; (**س**, **ك**;) and **تَهَلَّبَهُ**, (**ك**;) inf. n. **تَهَلَّبٌ**; (TA;) *He plucked from him (i. e. a horse, **س**;) his هَلْبٌ [or coarse hair, of the tail &c.].* (**س**, **ك**.) — **هَلَبَ** *It (a tail) was entirely cut off.* (TA.) — **هَلَبَهُمْ** **بِلِسَانِهِ**, aor. -; and **تَهَلَّبَهُمْ**, (inf. n. **تَهَلَّبٌ**, TA;) *He satirized and reviled them:* (**ك**;) *he carped at them severely with his tongue.* (TA.) — **هَلَبَ**, aor. -; and **اهلب**, (inf. n. **اهلابٌ**, TA;) *He (a horse) prosecuted, or continued, his course, or run, uninterruptedly;* syn. **تَابَعَ الْجَرَى**. (**ك**;) and, the latter verb, *he (a horse,) was ardent, or impetuous, in his course, or running;* as also **ضَهَبَ**. (As, in TA, art. لهب.) [See also **هَلَبَ الْقَوْمَ** = **هَلَبَتِ السَّمَاءُ الْقَوْمَ** *The sky wetted the people with dew* (**نَدَى**): or, with continual rain. (**ك**.) **هَلَبَتْنَا السَّمَاءُ** *The sky wetted us with dew* (**نَدَى**) or the like; (TA;) as also **أَهَلَبَتْنَا** (**ت**;) *the sky rained upon us a copious, or an excellent, rain.* (TA.)

2: }
4: } see 1.

5. **تَهَلَّبَ** and **انْهَلَّبَ** [*He, a horse, had his tail shorn: see 1:*] *he had his هَلْبٌ [or coarse hair, of the tail &c.,] plucked out.* (**ك**.)

7: see 5.

8. **اهتلب** *He drew a sword from its scabbard.* (TA.)

هَلْبٌ, [a coll. gen. n.,] *Hair, absolutely: or coarse hair;* (**ك**;) as the hair of the tail of a she-camel: (Az:) or hair of the tail: or pigs' bristles, with which skins and the like are sewed: (**ك**;) **J** gives this last signification to **هَلْبَةٌ**: and also, coarse hair of the tail &c.: (so in the **س**;) but **هَلْبَةٌ** is the n. un. (TA.) — **هَلْبٌ**, *The eyelashes.* (TA.) — **هَلْبٌ**, call. gen. n., *Hair*

that one plucks from the tail: n. un. with 5. (TA.) — هَلْبٌ [pl. of هَلْبَةٌ] Tails and manes plucked out. (TA.) = هَلْبٌ Continuance, or constant succession, of rain. (TA.)

رَجُلٌ هَلْبٌ [A man having much hair; of the kind called هَلْبٌ; very hairy: see هَلْبٌ:] a man whose هَلْبٌ is growing forth. (TA.)

هَلْبَةٌ The hair that is above the pubes, extending near to the navel. (TA.) See هَلْبٌ = كَلْبَةٌ Severity, or pressure, of fortune: like هَلْبَةٌ and هَلْبَةٌ. (S.) — Also, and هَلْبَةٌ, Severity, or intensesness, of winter. (K.) أَتَيْتُهُ فِي هَلْبَةٍ I came to him during the severe, or intense, cold of winter. (El-Umawee.)

هَلْبَةٌ: see هَلْبَةٌ.

هَلْبَةٌ A woman who draws near to her husband, or ingratiates herself with him; syn. هَلْبَةٌ; مَتَقَرَّبَةٌ مِنْ زَوْجِهَا; and is loving, or affectionate, to him; and distant with respect to others. (TA.) — Also, contr., A woman who is distant, or shy, with respect to her husband, or who alienates herself from him, or avoids or shuns him, (K.) and draws near to, or ingratiates herself with, her special friend. (TA.) — From هَلْبَةٌ بِلسَانِهِ “he carped at him severely with his tongue;” because a wife carps either at her husband or at her friend: or, accord. to IAqr, in the former sense, from هَلْبَةٌ “a day of gentle, constant, innocuous rain;” and in the latter sense from the same phrase as signifying “a day of rain attended by thunder and lightning and terrors, and destructive to dwellings.” (TA.)

هَلْبٌ and هَلْبٌ: see هَلْبٌ.

هَلْبَةٌ The filth that is washed away from the membrane which encloses the foetus: (K:) i. q. هَلْبَةٌ: [a word which has two applications, which see:] also called هَلْبَةٌ السَّقَاءِ: (TA:) [but هَلْبَةٌ is written by mistake for هَلْبَةٌ]. [See also هَلْبَةٌ.]

هَلْبٌ (K) and هَلْبَةٌ (S, K) A cold wind, with rain. (S, ISd, K.) — هَلْبٌ يَوْمٌ A day in which is wind and rain: (S:) a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. (IAqr.) — Also, A day of gentle, constant, innocuous rain. (IAqr.) — Also, A day of dry cold; or dry by reason of cold. (Az, in the T, art. هَلْبٌ.) — هَلْبٌ عامٌ A year of much rain. (K.) — هَلْبٌ عامٌ A plentiful, or fruitful, year; a year of abundant herbage, or vegetation: like هَلْبٌ. (S.) — هَلْبٌ and هَلْبٌ and هَلْبٌ, (K.) or as in one copy of the K, that of Et-Ta-bláwee, the last is هَلْبٌ, (TA.) and this is the more correct reading, (MF.) [Three] very cold

days, in Kánoon el-'Owmal [or January O.S.]: or in the severe, or intense, cold of winter: (K:) or in the severe, or intense, cold of the month [above mentioned], in the latter part of it. (L.) = هَلْبٌ † One who satirizes [and reviles] much: (ISH:) [who carps much and severely at others with his tongue: see 1].

مُدْخِرُجُ الْبَعْرِ and هَلْبُ الشَّعْرِ [Two] days of winter. (K.) — See art. دَحْرَجٌ. — نَيْلَةٌ هَلْبَةٌ A rainy night. (K.)

أَهْلَبٌ Having much hair [of the kind called هَلْبٌ]; very hairy: (K:) fem. هَلْبَاءٌ. (CK.) A horse having much hair of the kind called هَلْبٌ: (S:) a coarse-haired man: (TA:) a man having coarse hair upon the part where are the two veins called الْإِخْدَعَانِ, and upon his body: (TA:) having much hair upon the head and body. (TA.)

— أَهْلَبٌ A tail cut off. (K.) — Also, [accord. to the CK, or,] Having no hair upon it: and, contr., Having much hair: (K:) [in each sense, as seems to be implied in the K, an epithet applied to a tail: but, app., accord. to the TA, applied to a horse]. — هَلْبَاءٌ, fem., A beast of carriage (TA) having much hair. (K, TA.) —

هَلْبَاءٌ The podex; syn. إِسْتٌ: (K:) used as a subst.; originally an epithet. (TA.) — إِيَّاكَ وَأَهْلَبُ الْعَضْرُطِ Beware of him who has a hairy podex. Originally said by a woman to her son, who was boasting that he found no one whom he did not overcome, and who was afterwards thrown down by a man answering to this description. A proverb used in cautioning the self-conceited. (Meyd, TA.) — أَرْضٌ هَلْبَاءٌ † Land abounding with plants, or herbage. (TA.) — Also, [contr.] † Land of which the herbage has been eaten. (TA.) — هَلْبَةٌ هَلْبَاءٌ (in the CK) A severe calamity. (K.) — See هَلْبٌ.

أَهْلَبُ He [a horse] has ardour, or impetuosity, in his running &c.: formed by transposition from, or a dial. form of, أَهْلَبُ. (M.) أَهْلَبٌ [His (a horse's) running is of ardent, or impetuous, modes, or manners]. (TA.) — أَهْلَبُ A kind, or way [of speech]: syn. قَنْ. (K) أَهْلَبٌ: (AO:) pl. أَهْلَبٌ. (AO, K.) — أَهْلَبٌ من الشَّاءِ A kind, or way, of praising, or eulogizing. (TA.)

مَهْلَبٌ (S, A, L, Mṣb) and مَهْلَبٌ (TA) A horse having his tail shorn: (Mṣb:) having the hair of his tail utterly removed: (L:) having his هَلْبٌ [or coarse hair, of the tail &c.,] shorn: (A:) having his هَلْبٌ plucked out. (S, TA.)

مَهْلَبٌ: see مَهْلَبٌ.

مَهْلَبٌ: see هَلْبٌ.

هلبت

هَلْبَاتٌ A kind of dates. Said to be the only

kind brought from El-Başrah to the Sulṭán. (AHn.)

هَلْبَوْتُ Stupid; foolish; of little sense: or dull of speech and understanding; doltish; heavy; syn. قَدْرٌ. (S, and some copies of the K.)

هلبج

هَلْبَجَةٌ Stupid; foolish; of little sense: (S:) or one unsurpassed in stupidity, foolishness, or paucity of sense: or heavy, dull, stupid, and of little use: (TA:) or a heavy, or dull, man: (T:) as also هَلْبَجٌ: (L:) Khalaf El-Aḥmar says, I asked an Arab of the desert respecting the meaning of هَلْبَجَةٌ, and he said, It means a stupid, or foolish, man, or one of little sense, bulky, or corpulent, impotent in speech or actions, and heavy, or dull, or doltish, a great eater, who — who — who — and he continued to add to his interpretation something each time; after which he said to me, desiring to depart, he is one who comprises every evil quality. (S, K.)*

هلت

1. هَلَّتْ, [aor. ُ and َ?] inf. n. هَلَّتْ, He peeled a thing; or deprived it of its outer covering, or crust; syn. قَشَّرَ. (K.) — هَلَّتْ الدَّمُ, as also هَلَّتْ دَمٌ, He peeled off, or scraped off, (قَشَّرَ) the [dried] blood with a knife. (Lh, L.) — هَلَّتْ دَمٌ, [as also سَلَّتْ,] He scratched the skin of the بَدَنَةِ [or beast brought to Mekkeh for sacrifice, or there sacrificed, or the right reading is التَّدْبَةِ, i. e. the scar. (see سَلَّتْ,)] with a knife, so that he made the blood to appear. (Lh, L, TA.)

7. انهلته i. q. انسلت, (in the CK) انهلته, He withdrew himself privately, or stole away, without being known to do so, running. (Ibn-El-Faraj, K.)

هَلْتِي A certain plant; (S, K;) when it dries, it becomes red; and when it is eaten, and grows, it is called جَمِيمٌ: or, accord. to Az, a certain tree, growing like the صَلْتَانِ, except that its colour inclines to red: or, accord. to Aboo-Ziyád, as AHn says, a plant of the kind called طَرِيفَةٌ, growing like the صَلْتَانِ and the نَصِي, red when fresh and moist, and more red when it has dried; it is watery; and the camels and sheep &c. scarcely ever eat it when they find any other herbage to serve them in its stead. (TA.)

هَلَاتَةٌ The black filth that is washed away from the membrane which encloses a young lamb or kid in its mother's womb. (K, TA.) [For عَسَانَةٌ السَّخْلَةِ السَّوْدَاءِ, as in the copies of the K in my hands, I read السَّوْدَاءِ. — See also هَلَابَةٌ.]

هَلَّتَاتُ [accord. to the TA and a MS. copy of the K: in the CK هَلَّتَاتُ:] A company of people staying, or abiding, in a place; and of people journeying. (K.) So accord. to AZ; but accord. to ISk, with ث. (L.)

هلت

هَلَّتِي An assembly, a company, or congregated body, of men. (IAqr.) [Or perhaps it is هَلَّتِي.] — Also, and هَلَّتَا [or perhaps هَلَّتَا] and هَلَّتَا and هَلَّتَا and هَلَّتَا An assembly, a company, or a congregated body, (composed of a great number of men, TA,) whose voices are raised high. (K.) [That هَلَّتَا is with tenween is expressly shown by Fr.: but whether هَلَّتَا is so is doubtful.] — Also هَلَّتَا, with the second syll. short, An assembly, or a company, more in number than what is called وَضْمَةٌ. (Th.) — هَلَّتَا جَاءَتْ هَلَّتَا مِنْ كُلِّ وَجْهٍ There came parties from every direction. (Th.)

هَلَّتَا: } see هَلَّتِي.
هَلَّتَا:

هَلَّتَا [app. هَلَّتَا], coll. gen. n., n. un. with ة, A kind of palm-trees, slender below, and thick at the head; the unripe dates of which are of a reddening yellow, disagreeable in taste; and its fresh ripe dates of the best, or sweetest, kind. (Aboo-Hátim, in Mgb.) — See هَلَّتِي.

هَلَّتَا: see هَلَّتِي and هَلَّتَا.

هَلَّتَا and هَلَّتَا and هَلَّتَا Flaccidness, or languor, (إِسْتِرْحَاءٌ,) that comes upon a man. (K.)

هَلَّتَا People of the lower, or lowest, class. (TA.) — هَلَّتَا مِنْ هَلَّتَا, mentioned, but not explained, by IAqr: thought by ISd to signify He is of the dregs of them: or, of their assembly, or company. (TA.)

هلج

هَلْجٌ (IAqr, S, K) and هَلْجٌ (Fr, Sh, K,) but this is disapproved by IAqr, who observes that there are no words in Arabic of the measure أَفْعِلٌ, but there are of the measure أَفْعِلٌ, as هَلْجٌ and هَلْجٌ, (S,) and هَلْجٌ and هَلْجٌ, (L,) but this is disallowed by ISk, (S,) [a coll. gen. n.,] n. un. with ة, (K,) an arabicized word, (S,) from أهليلج, (TA,) [or rather هَلْجَةٌ, a Persian word,] A well-known fruit, [the fruit of the myrobalan, as well as the myrobalan-tree,] one kind of which is yellow, (K,) and another kind black, the latter being in the highest state of ripeness, and another kind called كَابِلِيٌّ: it is useful as a remedy for quinsys, and preserves the intellect, and removes the head-ache, (when used made into a conserve, TA,) and is, in the stomach, like

an intelligent housewife, who is a good manager, in the house: (K, TA; but omitted in some copies of the K:) so is this medicine to the brain and stomach. (TA.) [See also هَلْجٌ, in art. بلج.]

هلجب

هَلْجَابٌ A large cooking-pot. (K.)

[هلد &c.

See Supplement.]

هلقب

هَلْقَبٌ Vehement hunger. (AA, T, L.) See also هَلْقَبٌ.

هلقت

هَلَقْتُ Vehement hunger. (K.) [See also هَلْقَبٌ.]

هما

1. هَمَا, aor. ٔ, (K,) inf. n. هَمَرٌ; (TA;) and هَمَا; (K;) He rent, (K,) i. e., pulled so that it tore, (TA,) a garment: (K:) he wore out, or rendered threadbare, [and ragged]. (K.)

4: see 1.

5: see 7.

7. هَمَا (K) and هَمَا (S, K) It (a garment) became rent: (TA:) became worn-out, or threadbare, (S, K,) and ragged. (S.)

هَمَرٌ A worn-out, threadbare, or ragged, garment: pl. أَهْمَا. (K.)

همت

1. هَمَتٌ, [aor. ٔ,] It (ثَرِيدٌ) became hidden in the grease; (K;) became overspread by the grease. (TA.)

4. هَمَتِ الضَّحْكَ, and هَمَتِ الكَلَامَ, He made speech, and laughter, low; he spoke, and laughed, low. (K.) It is said to be from هَمَسٌ; the س being changed into ت. (MF.)

همج

1. هَمَجٌ, [app. هَمَجٌ, aor. ٔ,] inf. n. هَمَجٌ, He hungered; was hungry. (L.) — هَمَجَتِ الإِبِلُ مِنَ المَاءِ, (S,) The camels drank of the water at one draught, (S, K,) until they satisfied their thirst. (S.)

4. هَمَجٌ, (inf. n. هَمَجٌ, TA,) He (a horse, S, K, or other animal that runs, Lh,) strove or exerted himself, in his running, (S, K,) and then ran impetuously, so as to raise the dust. (TA.)

هَمَجٌ Hunger: or (in the K, and) bad management of the means of subsistence. (S, K.) هَمَجٌ هَمَجٌ [Severe hunger: or very bad management of the means of subsistence:]

(S, K:) the latter word is added to give intensiveness to the signification; (TA;) or to corroborate; (S, K;) as in the case of يَلْزَلُ لَئِيْلٌ. (S.) — هَمَجٌ Small flies, like gnats, that fall upon the faces of sheep or goats, and asses, (S, K,) and into their eyes: (S:) or gnats; so called from هَمَجٌ signifying "hunger;" because when they are hungry they live, but when they become satiated they die: or صَغَارُ الدَّوَابِّ: (L:) [but this is evidently a mistake for صَغَارُ الدَّبَابِ the young ones, or little ones, of flies:] or any grubs that burst forth from flies or from gnats: (Lth, A:) pl. of هَمَجَةٌ, (S,) [or rather this is the n. un. of هَمَجٌ, which is a coll. gen. n.] — هَمَجٌ Lean sheep or goats: (K:) [a coll. gen. n.,] n. un. with ة. (S, K.) — هَمَجٌ † Stupid, or foolish, men; or men of little sense: (K:) or stupid, or foolish, young men of the meaner sort: (S:) or simply young men of the meaner sort: or a mixed and low set of men: or disorderly vagabonds: (TA:) you say also هَمَجٌ رَجُلٌ and هَمَجَةٌ a stupid, or foolish, man; and رَجَالٌ هَمَجٌ, and أَهْمَاجٌ: (TA:) or هَمَجَةٌ signifies a stupid, or foolish, man, who has not firm command of himself. (Aboo-Sa'eed.) — هَمَجٌ Old and weak ewes: (K:) [a coll. gen. n.,] n. un. with ة: which also signifies simply a ewe. (TA.) — هَمَجٌ قَوْمٌ A people in whom is no good. (TA.) — هَمَجٌ هَمَجٌ Young men of the meaner sort; like هَمَجٌ alone: and a mixed set of men who have no intelligence nor manliness. (TA.)

هَمِيجٌ A doe-antelope scared, or frightened, by [the small flies called] هَمَجٌ: (S:) a young doe-antelope, (K,) of beautiful body: (L:) one lank in the belly: or one that has two streaks of a colour different from that of the rest of the body in [the two parts called] the طُرْتَانِ: (K:) or one that has two such streaks on her back; which is only the case in such as are white; and also applied to the male: (TA:) or one that has been attacked by a pain in consequence of which her face has become flabby. (K.)

هَمِيجٌ: see هَمَجٌ. — † [A people] left to mix tumultuously, one part with another. (K.) [The explanation seems to be borrowed from the Kur, xviii. 99.]

همد

1. هَمَدَتِ النَّارُ, aor. ٔ, (S, A, L,) inf. n. هَمُوْدٌ, (S, A, L, K,) The fire became extinguished (Aq, S, A, L, K) entirely; went out entirely, (Aq, S, A, L,) none of it remaining: (L:) or lost its heat: (L, K:) when [only] its flame has ceased, you say of it هَمَدَتْ. (Aq, L.) — هَمَدَ, (M, A, L,) aor. ٔ, (M, L,) inf. n. هَمُوْدٌ, (M, L, K,) † He died;

[became extinct;] (M, A, L, K;) *perished*; (TA;) like as did Thamood; (Lth, A, L;) as also **خَمَدٌ**. (A.) — **كَادَ يَهْمِدُ مِنَ الْجُوعِ** † *He nearly perished of hunger*. (L.) — **هَمَدٌ**, aor. ٢, (S, A, L,) inf. n. **هُمُوذٌ** (S, L, K) and **هَمَدٌ**, (L, K,) † *It (a garment, or piece of cloth,) became dissundered (L, K) and worn-out, (S, A, L, Mṣb,) by being long folded, (A, L, Mṣb, K,) so that a person looking at it would imagine it sound, but, when he touched it, would find it fall to pieces.* (A,* L, Mṣb.*) — **هَمَدَتِ الرِّيحُ** † *The wind became still.* (Mṣb.) — **هَمَدَتِ الأَرْضُ**, inf. n. **هُمُوذٌ**, † *The land became lifeless, without herbage, without wood, and without rain.* (L, K.) — **هَمَدَ شَجَرُ الأَرْضِ** † *The trees of the land became worn-out, or wasted; and perished.* (L.) — **هَمَدَتِ أصْوَاتُهُمْ** † *Their voices became silent.* (L.)

4. **اهمِد**, inf. n. **إِهْمَادٌ**, † *He stilled, or quieted.* (K.) — *He (God, and a man,) killed, or destroyed, a man, or men.* (A.) — **اهمِد الأمر** † *He put an end to the affair.* (A.) — **اهمِد القَحطُ الأَرْضَ** † *Drought rendered the land sterile, so that it contained no herbage but such as was dried up and broken.* (L.) — **اهمِد**, (inf. n. **إِهْمَادٌ**, K.) † *He kept silence in an unpleasant case.* (L, K.) — **اهمِد**, (S, L,) inf. n. **إِهْمَادٌ**, (L, K,) *He remained, continued, stayed, abode, or dwelt,* (S, L, K,) in a place: (S, L:) *he was still*; (K;) i. e., *did not move.* (TA.) = **اهمِد**, (S, L) inf. n. **إِهْمَادٌ**, (L, K,) *He hastened, or was quick,* (S, L, K,) in going along: (S, L:) thus it bears two contr. significations: (S, L, K:) *he (a dog) ran*; syn. **أَحْضَرَ**. (L.) = **اهمِدوا فِي الطَّعَامِ**, (inf. n. **إِهْمَادٌ**, K,) *They fell to eating of the food.* (Ibn-Buzurj, L, K.)*

هَامِدٌ: see **هَمِدٌ**.

هَمْدَةٌ † *Apoplexy: caros*: syn. **سَكَنَةٌ**. (S, L.) — [A trance. (See **رَقْدَةٌ**.)]

هَمِيدٌ † *Sheep or goats that have died*: (L:) or the beasts or the like (مال) that are registered in the government-accounts as due from a man. (ISh, L, K.) You say, **أَخَذْنَا بِالهَمِيدِ**, *He (the collector) exacted from us taking for the sheep or goats that had died*: (L:) or, *taking what was registered as due from us in the government-accounts.* (ISh, L.) — See **هَامِدٌ**.

هَامِدٌ and **هَمِيدٌ** and **هَمِيدٌ** † *In a state of death, or extinction.* (M, L.) — **هَامِدٌ** † *A garment, or piece of cloth, [dissundered and] worn-out by being long folded, so as, when touched, to fall to pieces*: (A:) or anything old and worn-out: (L, Mṣb:) pl. **هَمَدٌ**. (A.) See 1. — **أَرْضٌ هَامِدَةٌ** † *Land in which is no herbage*: (S:) and in the same sense **هَامِدٌ** is applied to a place:

(K:) or sterile land, (A, L,) *the herbage of which is dried up and broken, (A,) or containing no herbage except what is dried up and broken*: (L:) *dry and dusty*: pl. **هَوَامِدٌ**. (L.) — **هَامِدٌ** † *Old and worn-out or wasted, blackened, and changed, [for the worse].* (K.) — † *A tree black and wasted*: (L:) or *dried up*; (A;) as also herbage. (S, L, K.) — † *Fruit black and stinking.* (A, L.) — † *A date just ripe, thick-skinned and yellow.* (TA.) **رَمَادٌ هَامِدٌ** *Ashes [in a state of extinction or] wasted, (L,) and compacted together, and changed in appearance.* (A, L.)

همد

هَمَادِيٌّ, (S, L,) or **هَمَادِيٌّ**, (L, in all its senses,) *Quickness (L, K) in running*: (L:) or *exertion, or haste, in pace, or in going.* (Sh, L.) — *Violence, of rain*: (A'Obeyd, S, L, K:) and [so in the L: in the TA, as some say,] *violent occasions of rain, and of mutual reviling, and of running*; which are sometimes violent, and at other times remit: (L:) and *violence of heat*; (IAḡr, L, K;) as also **حَمَادِيٌّ**. (IAḡr, L.) You say, **يَوْمٌ ذُو هَمَادِيٍّ**, and **حَمَادِيٍّ**, *A day of violent heat.* (IAḡr, L.) — *Quick, or swift*; (A'Obeyd, S, L, K;) applied to a she-camel, (A'Obeyd, S, L, K,) and to a he-camel. (A'Obeyd, S, L.)

همر

1. **هَمْرَةٌ**, (S, A, K,) aor. ٢ (S, K) and ٢, (K,) inf. n. **هَمْرٌ**, (S,) *He, or it, poured it; poured it out or forth*; (S, A, K;) namely, water, (S, TA,) and tears, and rain, and the like. (TA.) — **هَمَرَ مَا فِي الضَّرْعِ** *He drew forth all the milk that was in the udder.* (S, K.) — **هَمَرَهُ مِنْ مَالِهِ** (S, K.) — **هَمَرَ كَلَامَهُ**, (K,) or **هَمَرَ كَلَامِهِ**, (A,) aor. ٢, inf. n. **هَمْرٌ**; (TA;) and **أَنهَمَرَ بِالْكَلامِ**; (S;) † *He talked much.* (K.) = **هَمَرَ**, intrans.: see 7, in two places.

7. **انهمر** *It poured; poured out or forth*; (K;) said of rain, and of tears; (TA;) as also **هَمَرَ**, (K,) aor. ٢, inf. n. **هُمُورٌ**; (TA;) [and so, app., **اهتمر**, q. v.;] *it flowed*; said of water, (S, K,) of rain, and of tears; like **انهمل**: (TA:) and in like manner, **هَمَرَتْ عَيْنُهُ بِالدَّمْعِ** *His eye flowed with tears*; as also **هَمَلَتْ**. (A.) — **انهمر بالكلام**: see 1.

8. **اهتمر**: see 7. — † *He (a horse) ran* (S, K, TA) *like a torrent.* (TA.)

هَمِرٌ *Much sand*; as also **يَهْمُورٌ**. (K.)

هَمْرَةٌ *A fall of rain.* (K.) — † *Angry speech.* (Sgh, L, K.)

هَمَارٌ: see **هَمْرِيٌّ**.

هَمَارٌ *A cloud pouring forth much rain*; as also **هَامِرٌ**. (K.) — Applied to a man, (S,) † *Loquacious, garrulous; babbling; a great talker; a babbler; or nonsensical, irrational, foolish, or delirious, in his talk*; as also **مِهْمَرٌ** and **مِهْمَارٌ** (S, K) and **يَهْمُورٌ**. (Sgh, K.) And **مِهْمَرٌ** † *An orator copious in speech.* (A, TA.) And **هَمْرِيٌّ**, applied to a woman, † *Clamorous*; (K, TA;) *abounding in talk or speech, like a pouring torrent.* (TA.)

مُهْمِرٌ *Pouring rain, and tears*; as also **مُهْمَرٌ**. (TA.) See also **هَمَارٌ**.

مِهْمَرٌ: } see **هَمَارٌ**; the former, in two places.
مِهْمَارٌ: }

مُهْمِرٌ: see **هَامِرٌ**.

يَهْمُورٌ: see **هَمِرٌ**: = and see also **هَمَارٌ**.

همرج

Q. 1. **هَمْرَجَ عَلَيْهِ الخَبَرَ**, (inf. n. **هَمْرَجَةٌ**, L, K,) *He rendered the news, tidings, or information, confused to him.* (S, L, K.)*

هَمْرَجَةٌ *Confusion*; (K, L;) as also **هَمْرَجٌ**, and **هَمْرَجٌ**, and **هَمْرَجَةٌ**: ex. of the last **هَمْرَجَةٌ** *The people fell into a state of confusion*: (L:) and the third (L) and fourth (TA) signify also *civil war, or conflict and faction, or discord, or dissension*; syn. **فِتْنَةٌ**. (L, TA.) — *A confused manner, or state, in walking.* (S.) — *A confused noise, or mixture of voices, or unintelligible sounds, of men*; as also **هَمْرَجَانٌ**. (K.) — *Lightness, or agility, and quickness.* (K.) — *What is vain, or false*; syn. **بَاطِلٌ**. (K.) — **الغُولُ هَمْرَجَةٌ مِنَ الجِنِّ**. (K.) — *The Ghool are a mixture of the Jinn.* (L.)

هَمْرَجٌ: see **هَمْرَجَةٌ**. — **هَمْرَجٌ** (مَاضِي) *Penetrating* (مَاضِي) *affairs.* (K.)

هَمْرَجَانٌ: see **هَمْرَجَةٌ**.

همز

1. **هَمَزَةٌ**, (S, A, Mṣb, K,) aor. ٢ (S, Mṣb, K,) and ٢, (K,) inf. n. **هَمَزٌ**, (S, Mṣb, K,) *pressed it; squeezed it; pinched it*; (S, A, Mṣb, K,) as, for instance, a walnut, (A, TA,) other thing, (S, TA,) in the hand; (S, A, TA) and a man's head; (S, A, TA;) and a spear shaft, with the **مَهَامِزِ**, to straighten it. (TA.) — *He pushed, impelled, or repelled, him or it,* (K, TA,) meaning anything; as also **لَمَزَةٌ**

(TA.) You say, *هَمَزْتَهُ إِلَيْهِ الْحَاجَّةُ* Want impelled, or drove, him to him or it. (TA.) — *He struck, or beat, him*; (S, K, TA;) as also *لَمَزَهُ* &c. (TA.) — *He goaded, or spurred, him*; (K, TA;) *he urged him on* (namely a horse) *with the مَهْمَازِ, to make him run.* (Mṣb.) — *He bit him.* (IAḡr, K.) — *He broke it.* (K.) = † *He (the devil) suggested evil to his mind.* (JK, A, TA.) You say, *أَعُوذُ بِاللَّهِ مِنْ هَمَزِهِ*; and *مِنْ هَمَزَاتِ الشَّيَاطِينِ*; † *I seek refuge in God from his [the devil's] evil suggestion*; and *from the evil suggestions of the devils.* (A.) = † *He blamed, upbraided, or reproached, him*; *he found fault with him*; syn. of the inf. n. *عَيَّبَ*, (Fr, in TA, art. لَمَزَ; and IAḡr, in TA, in the present art.) as also *لَمَزَ*: (Fr, in TA, art. لَمَزَ; and S,) or *he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, behind his back, though it might be with truth*; syn. *إِغْتَابَهُ فِي عَيْبَتِهِ*: (Mṣb:) and [so] *هَمَزَهُ فِي قَفَاهُ* he backbit him. (JK, A.) = *هَمَزَ الْحَرْفَ*, (S, O,) or *الْكَلِمَةَ*, aor. -, inf. n. *هَمَزَ*, (Mṣb,) [*He pronounced the word with the sound termed هَمَزَ, or هَمَزَةٌ, of which the sign is ء,*] is from *هَمَزَةٌ* in the first of the senses explained above; (S, Mṣb,) because what is termed *هَمَزَ* in speech, (S,) or *هَمَزَةٌ*, (Kh, TA,) [i. e. the sound so called,] is [as it were] pressed, or squeezed, (Kh, S, TA,) from its place of utterance [by a sudden emission of the voice forced out after a compression of the passage whereby it has been stopped]. (Kh, TA.) It was said to an Arab of the desert, *أَتَهَمَزُ الْفَأْرَةَ*, [meaning *Dost thou pronounce الفأرة with hemz, or hemzeh?*] and he said, [understanding the words to mean *dost thou squeeze the rat, or mouse?*] *السِّنُورُ يَهْمَزُهُا* [*The cat squeezes it*]. (S.) See *هَمَزَ*, below. [And see also *نَبَّرَ*.]

7. *انهمز* [quasi-pass. of *هَمَزَهُ*; *It was pressed, squeezed, or pinched: he was pushed, &c.* The first of these significations is indicated, or implied, in the JK and the TA.] — *انهمز الحرف* [*The word was pronounced with the sound termed هَمَزَ, or هَمَزَةٌ*]. (S.)

هَمَزُ الشَّيْطَانِ was explained by Moḥammad as meaning † *Madness, or insanity*; syn. *مَوْتَةٌ*, i. e. *جُنُونٌ*; because it arises from the goading and pressing or pinching of the devil. (A'Obeyd, K.) See 1; and see also *هَمَزَاتِ*, voce *هَمَزَةٌ*. = *هَمَزَ*, (S,) and *هَمَزَةٌ*, (Kh, TA,) [the former a gen. n., and the latter the n. un.] *The sister of alif*; *one of the letters of the alphabet*; [written thus ء;] a genuine word, old, heard [from the Arabs of classical times], and well known; so called for a reason mentioned above: see 1, last signification: so says Kh; therefore no regard is due to what is

said in certain of the expositions of the Keshsháf, that the term *هَمَزَةٌ* thus used has not been heard [from any of the Arabs of classical times], and that its name is *أَلِفٌ*: (TA:) several persons say, that the term *هَمَزَةٌ* is mostly applied to the movent [alif], and *الف* to the quiescent letter. (MF, TA.) See the letter *ا*.

هَمَزَاتُ الشَّيَاطِينِ n. un. of *هَمَزَ*, q. v. — *هَمَزَاتُ الشَّيَاطِينِ* † *The vain suggestions of the devils, which they inspire into the mind of a man.* (S, TA.) See also 1; and see *هَمَزَ*.

هَمَزَةٌ i. q. *عَمَّازٌ*; (K;) i. e., (TA,) *One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually*; (S, TA;) as also *هَمَّازٌ* (S, TA) and *هَامِزٌ*; (S, K;) and so *لَمَزَةٌ*: (S, K, art. لَمَزَ:) [or rather] the first and second are intensive epithets (TA) [but the third is not intensive]: or *one who backbites his brother*; as also *هَمَّازٌ*: (Lth, A, TA:) or *one who defames men (يَخْلِفُهُمْ مِنْ وَرَائِهِمْ وَيَأْكُلُ لِحُومِهِمْ)*; and the action thus signified is like *غَيْبَةٌ*, and may be [by making signs] *with the side of the mouth, and with the eye, and with the head*; as also *هَمَّازٌ*: (TA:) or, conjointly with *لَمَزَةٌ*, *one who speaks evil of men, or backbites them, and defames them*: (Abou-Is-hák, TA:) or both together, *one who goes about much, or habitually, with calumny, or slander, separating companions and exciting enmity between friends*: (Abu-l-Abbás, TA:) *هَمَزَةٌ* is applied to a man and to a woman; (S, TA;) [like *لَمَزَةٌ*]; for its *ء* is to denote intensiveness, and not the fem. gender: (TA:) *هَمَّازٌ* [which is the pl. of *هَامِزٌ*] signifies persons *who blame, upbraid, reproach, or find fault with, others behind their backs, much, or habitually*: (IAḡr, TA:) [or, more correctly, it has not an intensive signification.] See also *لَمَزَةٌ*.

هَمَّازٌ } see *هَمَزَةٌ*, throughout.
هَامِزٌ }
مَهْمَازٌ: see *مَهْمَازٌ*.

مَهْمَازَةٌ *An instrument for beating, (مَقْرَعَةٌ, AHeyth, K, TA,) of copper or brass, [app. meaning a kind of spur, or a goad,] with which beasts of carriage are urged on*: pl. *مَهْمَازٌ*: (AHeyth, TA:) or *a staff or stick*: (K:) or *a staff, or stick, with an iron in its head, with which the ass is goaded, or urged on.* (Sh, K.) See also *مَهْمَازٌ*. — [The pl., *مَهْمَازٌ*, of this word or of *مَهْمَازٌ*, is also applied to *An instrument, or instruments, with which spear-shafts are pinched and straightened*: see 1, first signification.]

مَهْمَازٌ and *مَهْمَازٌ* (S, Mṣb, K) *A well-known thing*; (Mṣb;) [namely, *a spur*]; *an iron which*

is [attached or fixed] in the hinder part of the boot of him who breaks, or trains, beasts of carriage: (S, K:) pl. [of the former] *مَهْمَازِي* (K) and [of the latter] *مَهْمَازٍ*. (S, K.) See also *مَهْمَازَةٌ*.

همس

1. *هَمَسَ*, aor. -, (A, TA,) inf. n. *هَمْسٌ* (AHeyth, L, TA) and *هَمُوسٌ* and *هَمِيْسٌ*, (L, TA,) *He spoke inaudibly*: (AHeyth, TA:) or in a low, faint, gentle, or soft, manner, (AHeyth, TA,) so as to be hardly intelligible. (TA.) It is said in a trad. *فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ* And some of us began to speak to others in a low, faint, gentle, or soft, manner, so as to be hardly intelligible. (TA.) And in another trad., *كَانَ إِذَا إِصَلَى الْعَصْرَ هَمَسَ بِشَيْءٍ لَا نَفْهَهُ* He used, when he performed the afternoon-prayer, to utter something in a low, faint, gentle, or soft manner, we not understanding it. (TA.) You say also, *هَمَسَ الشَّيْطَانُ يَهْمِسُ بِيَسْوَسِيَتِهِ صَدْرَ* [He uttered his discourse to me inaudibly: or in a low, faint, gentle, or soft, manner.] (A.) And *الشَّيْطَانُ يَهْمِسُ بِيَسْوَسِيَتِهِ صَدْرَ الْإِنْسَانِ* [The devil speaks inaudibly in his suggesting vain or unprofitable things into the bosom of man]. (A.) And *هَمَسَ الشَّيْطَانُ فِي الصَّدْرِ* The devil suggested vain, or unprofitable things in the bosom; syn. *وَسْوَسَ*. (TA.) See also *هَمَسٌ* below. — Also, aor. and inf. n. as above, *هَمَسَا* and *إِهْمِسْ وَصَهْ* and *هَمَسَا وَصَهْ* Make thou the faintest, or slightest, sound in treading, and be thou silent: addressed by a thief to his companion. (TA.) And hence the saying of the Rájiz,

فَهِنَّ يَمْشِينَ بِهِ هَمِيْسًا *

And they walk with him making the faintest, or slightest, sound in treading. (S.) *هَمِيْسٌ* also signifies *The walking softly; with a soft-sounding tread*: (TA:) [and so *هَمَسٌ*; as in the saying,] *سَمِعْتُ هَمْسَ الْأَخْفَافِ وَالْأَقْدَامِ* [I heard the soft-sounding treading of the feet of camels and of the feet of men]. (A.) See also *هَمَسٌ* below. = *هَمَسَ الصَّوْتُ*, aor. -, inf. n. *هَمَسٌ*, *He made the sound, or voice to be low, faint, gentle, or soft.* (Mṣb.) And *هَمَسَ الْكَلَامَ*, [aor. and] inf. n. as above, [*He spoke in a low, faint, gentle, or soft manner*; like *هَمَسٌ* alone; lit.,] *he made speech, or the speech to be low, faint, gentle, or soft.* (A, TA.) = *هَمَسَ الطَّعَامَ*, (TK), [aor. and] inf. n. as above, (AZ, K,) *He chewed the food with the mouth closed*: (AZ, K, TA:) or *without opening the mouth*. (TA.) You say, *هُوَ يَأْكُلُ هَمَسًا* He eats without opening his mouth. (A.) Hence, a toothless old woman's eating is termed *هَمَسٌ*. (AHeyth.) *هَمَسَةٌ* also signifies [simply] *He chewed it.* (TA.)

3. هَامَسَهُ, inf. n. مَهَامَسَةٌ, *He spoke, or discoursed secretly to him, or with him.* (A.) You say also, هَامَسُوا, (TK,) inf. n. as above, (K,) *They spoke, or discoursed, secretly together; as also تَهَامَسُوا.* (K,* TK.)

6: see 3.

هَمْسٌ *A low, faint, gentle, or soft, sound.* (S, A, Mṣb, K.) So it has been explained as occurring in the words of the Kur, [xx. 107,] فَلَا تَسْمَعُ إِلَّا هَمْسًا [So that thou shalt not hear aught save] a low, faint, gentle, or soft, sound, arising from the shifting of the feet from place to place towards the scene of congregation [for the general judgment]: or, as Az thinks, the meaning here is, *the sound of the patting, or pattering, of the feet (خَفَقُ الْأَقْدَامِ) upon the ground.* (TA.) — The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest, nor loudness of utterance. (Lth, K.) See also مَهْمُوسٌ. — And Anything low, faint, gentle, or soft, (كُلُّ خَفِيٍّ, K, TA,) of speech and the like: (TA:) [see again, مَهْمُوسٌ:] or the faintest, or slightest, sound of the feet; (S, K;) i. e., of their tread upon the ground: (TA:) so [accord. to J] in the instance in the Kur, [xx. 107,] mentioned above: (S:) and [in like manner] هَمْسٌ signifies the sound of the shifting from place to place of the feet of camels. (K.) See also 1.

هَمْسٌ: see 1: and see هَمْسٌ.

كَلَامٌ مَهْمُوسٌ [Speech spoken inaudibly: or in a low, faint, gentle, or soft manner, so as to be hardly intelligible: see 1: or] speech not spoken out or openly. (A,* Mṣb.) — حَرْفٌ مَهْمُوسٌ (Mṣb,) or حَرْفٌ الْهَمْسِ (IJ,) [A letter which is pronounced with the breath only, without the voice; a non-vocal letter; a sound with which the breath passes forth, not from the voice of the chest, but passing forth gently; (IJ;) contr. of مَجْهُورٌ (Mṣb):] الحُرُوفُ الْمَهْمُوسَةُ (Mṣb):] which are comprised in the saying حَتَّى شَخْصٌ فَسَكَتَ (S, K:*) so called [accord. to some] because the stress is made weak in the place where any one of them occurs until the breath has passed forth with it. (Sb, S.)

[& هَمْسٌ]

See Supplement.]

هملج

Q. 1. هَمَلَجٌ (L, Mṣb,) inf. n. هَمَلَجَةٌ (S, L, K, &c.) *He (a hackney, or pacing horse, بَرْدُونٌ, S, L, &c., i. e. a رَهْوَانٌ, TA,) went an easy and quick pace; (Mṣb;) he (a hackney, or pacing horse, or a oest,) went a good and quick pace;*

he went at a good and quick and graceful pace; (L;) he (a beast of carriage) went a good pace. (Abridgment of the 'Eyn.) See نَصَبَ السَّيْرِ.

هَمَلَجَةٌ, as a simple subst., (*An easy and quick, or good and quick, or good and quick and graceful, or good, pace of a hackney, or pacing horse, or beast of carriage:*) pl. هَمَلَجٌ. (L.)

هَمَلَجٌ (S, K, &c.) used as the act. part. n. of هَمَلَجٌ (Abridgment of the 'Eyn,) whence it would seem that the regular form of the act. part. n., مَهْمَلَجٌ, has not been used, (Mṣb,) an epithet applied to a hackney, or pacing horse, بَرْدُونٌ, (S, K, &c,) or a beast of carriage, (L,) both to the male and female, (L, Mṣb,) *Going, or that goes, an easy and quick pace; (Mṣb;) a good and quick pace; a good and quick and graceful pace; (L;) a good pace:* (Abridgment of the 'Eyn:) syn. مَهْمَلَجٌ (K: in the CK مَهْمَلَجٌ:) a man's beast for riding: (L:) pl. هَمَلِجٌ: (S:) a Persian word, arabicized: (S, L, K:) [but I have not found its original in a Persian lexicon]. — شَاةٌ هَمَلَجٌ *A sheep in which is no marrow, by reason of its leanness.* (K.)

أَمْرٌ مَهْمَلَجٌ *An affair rendered manageable, or easy.* (L, K.) — *An affair proved by experience.* (L.)

[& هَمِي]

See Supplement.]

هنا

1. هُنُوٌ, aor. ٔ, inf. n. هِنَاءَةٌ; and هُنِيٌّ, aor. ٔ; *It came, or happened, without inconvenience, or trouble: (K:) [it was pleasant, or productive of enjoyment: see what immediately follows]. — هُنُوٌ الطَّعَامِ (S, K*) aor. ٔ, inf. n. هِنَاءَةٌ (S, K) and هِنَاءٌ and هُنٌّ; (K,) or هِنٌّ; (as in some copies of the K, and in the L); epithet: هُنِيٌّ; (S;) and هُنِيٌّ, (Akh, S, K,) aor. ٔ, inf. n. هُنٌّ; (TA;) and هِنًا, aor. ٔ, (Lth,) *The food was, or became, pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: [agreeable:] or not succeeded by harm, even after digestion.* (Z, cited voce مَرُوٌ) — هِنَانِي الطَّعَامِ (Akh, S, K,) and هِنَانِي لِي, aor. ٔ and ٔ (S, K) and ٔ, (K,) unexampled, says Akh, in the class termed mahmooz, (S,) [though بَرًا and قَرًا are similar with respect to their having damm to the aor.,] inf. n. هُنٌّ and هِنٌّ; (S, K,) [The food was pleasant, or productive of enjoyment, to me: or easy to swallow; &c.: see هُنُوٌ]. — هِنَاءَةٌ: see art. مَرَأٌ. — هِنَاءَةٌ, and ذَلِكَ, and ذَلِكَ *That (thing) was pleasant, or productive of enjoyment, to him; &c.* (TA.)*

[See هُنُوٌ. — هِنَانِي خَبْرٌ فَلَانٌ *The news of such a one was pleasant to me to hear.* (TA.) — هِنِي الطَّعَامِ, aor. ٔ; and بِالطَّعَامِ ٔ تَهِنًا (S, K,) and تَهِنًا الطَّعَامِ, and اسْتَهِنًا, (TA,) [*He enjoyed the food; found it pleasant, or productive of enjoyment; &c.: see هُنُوٌ:] he found the food to be productive of no evil result, and not attended by inconvenience.* (TA.) — هِنِيٌّ, (AZ, S, K,) aor. ٔ, inf. n. هِنًا and هِنٌّ; (K,) *He (a beast) lighted upon a good piece of herbage, but did not satiate himself therewith.* (AZ, S, K.) — أَكُنَّا هَذَا الطَّعَامَ حَتَّى هِنْنَا مِنْهُ *We ate this food until we were satiated with it.* (TA.) — هِنْتِ الإِبِلَ *The camels were satiated with herbage.* (TA.) — هِنِي بِهِ *He rejoiced in him, or it.* (K.) — هِنَانَا اللَّهُ الطَّعَامَ [God made the food pleasant, or productive of enjoyment, to us: &c.: made us to enjoy it: see هُنُوٌ]. (TA.) — هِنَانِيهِ [Health made it pleasant, or productive of enjoyment, to me: &c.]. (K.) — لِيَهْنِكَ الْفَارِسُ [May the horseman give thee joy: a form of congratulation on the exploits of a horseman; i. e., I congratulate thee on the exploits of the horseman]: also written and pronounced لِيَهْنِيكَ: though it occurs in a trad., pronounced لِيَهْنِكَ or لِيَهْنِكَ, (but which pronunciation is to be preferred is disputed,) is said to be a vulgarism, and not allowable. (TA.) — هِنَاءَهُ, aor. ٔ (K) [and app., ٔ (see هَانِي)], inf. n. هِنٌّ; (TA,) *He fed him; or gave him to eat.* (K.) — هِنَاءَهُ, aor. ٔ and ٔ, (S, K,) inf. n. هِنٌّ; (S;) and ٔ اهْنَاءَهُ (IAḡr, K;) *He gave him, or bestowed upon him: (S, K:) gave him plentifully.* (TA.) — هِنَا الطَّعَامَ, inf. n. هِنٌّ and هِنٌّ; (K) and هِنَاءَةٌ (as in some copies of the K) or هِنَاءَةٌ (as in others) or هِنَاءَةٌ (as in others) or هِنَاءَةٌ (as in the CK), *He made the food good; qualified it properly; seasoned it: syn. أَصْلَحَهُ.* (K.) — اهْتَنَا مَالَهُ (K,) اهْتَنَا مَالَهُ (TA,) and اهْتَنَا مَالَهُ (K,) *He put his property in a right, or good, state.* (K.) — هِنَا الْقَوْمَ, aor. ٔ, *He nourished, or maintained, the people; (S;) satisfied their wants; bestowed upon them.* (TA.) Ex. هِنَاهُمْ شَهْرَيْنِ [He maintained them two months]. Hence the proverb quoted in illustration of the word هَانِي, accord. to the second reading. (TA.) — هِنَاهُ *He aided, succoured, or defended, him.* (K.) — هِنَا الإِبِلَ, aor. ٔ (S, K,) and ٔ and ٔ (K: dev. from constant rule as shown above: TA), inf. n. هِنًا and هِنٌّ; (TA,) *He smeared the camels with هِنَاءٌ, which is tar, or liquid pitch, syn. قَطْرَانٌ, (AZ, S, K,) or a kind thereof, (TA,) [as a*

remedy for, or preservative against, the mange, or scab. — *لَيْسَ الْهَنْدُ بِالْهَنْدِ* The smearing of a camel [all over] with *هَنَا* is not [merely] smearing the cavities under the shoulders, and the like, which the mange, or scab, more quickly attacks. A proverb, applied to him who does not a thing thoroughly. (TA.) — See 2.

2. *هَنَا* وَمَنَا (in a trad. respecting the prostration for inattention) *He* (the devil) made him to think of pleasant things, or things productive of enjoyment, and of things wished for, or objects of desire, in his prayer. The former verb is pronounced thus to assimilate it to the latter. (TA.) — *هَنَا* بِالْأَمْرِ, inf. n. *تَهْنِئَةٌ* and *تَهْنِي*; (S, K;) and *هَنَا*, (K), inf. n. *هَنْ*; (TA;) *He* congratulated him on the thing, (S, K,) such as the possession of a government, &c.: (S:) *he* said to him *لِيَهْنِكَ* [May it give thee joy]. (K.) — [When the agent of the verb is God, the meaning necessarily is, *He* granted him enjoyment in the thing; made him to have enjoyment in it.] — *هَنْتَ* وَلَا *تَنْتَهُ*: see art. *نَكَأَ*.

4: see 1.

5. *تَهْنَأَ* *He* gave many gifts. (IAqr.) — *تَهْنَأَ* [unless it be a mistake for *تَهْنَأَ*, as IbrD suggests, which I think not improbable, though mentioned in this art. in the TA] *He* prided himself in such a thing: syn. *تَغَيَّبَ* and *تَمَرَّأَ* and *تَسَمَّنَ* and *تَحَيَّلَ* and *تَزَيَّنَ*. (TA.) — See 1.

8: see 1.

10. *اسْتَهْنَأَ* *He* asked him for aid, succour, or defence. (K.) — *He* asked him for a gift. (K, TA.) — *He* conceded to him, or gave him, a part of his dues, or rights. (TA.) — See 1.

هَنْ: *A* gift. (S, K.) = *A* part of the night. (K.) = *هَنَا* subst. from *الْإِبِلُ*; (K;) i. e., The smearing with *هَنَا*. (MF.)

إِبِلُ هَنَا Camels which have lighted upon a good piece of herbage, but are not satiated therewith. (K.)

هَنَا: *Tar*, or liquid pitch; syn. *قَطْرَانٌ*: (S, K:) or a kind thereof. (TA.) See also *نُورَةٌ*; and *قَالِبٌ*. = *هَنَا* dial. var. of *إِهَانٌ*, (K,) or formed from the latter by transposition, (TA.) *A* raceme of a palm-tree. (AHn, K.) [See *إِهَانٌ*.]

هَنْبِي: *What* comes or happens to one without inconvenience, or trouble: (S, K:) [what is pleasant, or productive of enjoyment; an unalloyed gratification, i. e., a thing that gives unalloyed enjoyment; see what follows:] as also *هَنْبِي*, (K,) a subst., sometimes written and pronounced *هَنْبَا*; pl. *مَهَانِي*, sometimes written

and pronounced *مَهَانٍ*. (TA.) [See *مَهْنَا* also below.] — *Pleasant*, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: or not succeeded by harm, even after its digestion. (Z, cited voce *مَرُو*) — *هَنْبِيًا مَرِيئًا* [May it be, or Eat it, or Drink it, with enjoyment, and with wholesome result: or with ease in the swallowing, and with quickness in digesting: &c.: see *مَرُو*.] (S.) — *هَنْبِيًا لَكَ ذَلِكَ* [May that be productive of enjoyment to him!]. (TA.) — *هَنْبِيًا* and *مَرِيئًا* are of the number of epithets which are employed after the manner of inf. ns. significant of a prayer or good wish, governed in the acc. case by a verb understood. (Sb.)

هَنْبِيَةٌ (K) and *هَنْبِيَّةٌ* and *هَنْبِيَّةٌ* (the second is the most usual; and the third is said to be formed by substituting *ه* for *ه*; but accord. to some, the word is incorrectly written with *ه*, [so says F,] and is a dim. formed from *هَنْوَةٌ*, which becomes first *هَنْوِيَّةٌ*, and then *هَنْبِيَّةٌ*: see art. *هَنْو*.) (TA:) *A* little; a little while. (K.)

هَانِي *A* servant. (K.) — *هَانِيًا* occurs in this sense in a trad.; but the reading commonly known is *مَاهِنًا*. If right, it is an act. part. n. from *هَنَا* “he gave.” (TA.) — *إِنَّمَا سَمِيَتْ هَانِيًا* “he gave.” (TA.) — *هَانِيًا*; or *لَتَهْنِي*, or *لَتَهْنِي*; the former is the reading of El-Umawee; the latter, of Ks; *Thou art only named Hāni* (Giver, or Nourisher,) that thou mayest give, accord. to both readings; or that thou mayest nourish, or maintain, and supply people's wants; *تَعُولُ وَتَكْفِي*: (TA:) [such is said to be the meaning of *لَتَهْنِي* here:] and accord. to El-Umawee, *لَتَهْنِي* signifies *لَتَمْرِي* (S,) [which is app. the same as *تَعُولُ*]. A proverb: said to him who is known for his beneficence, in order that he may continue to do as he has been wont. (TA.)

هَنْبِي: see *هَنْبِي*. *لَكَ الْمَهْنَا*, (S,) and *الْمَهْنَا*, (TA,) [Unalloyed gratification to thee!] — *لَكَ الْمَهْنَا وَعَلَيْهِ الْوِزْرُ* [To thee be unalloyed gratification, and on him be the burden, or sin]: said, accord. to a trad., to one who asked whether he should accept an invitation to eat the food of one who received unlawful interest or profit; and also said with respect to eating the food of a tyrannical intendant. (TA.)

هَنَا: *A* camel smeared with *هَنَا*. (S.)

هَنْب

هَنْبِي [probably an inf. n., of which the verb is *هَنْبِي*, aor. *هَنْبِي*,] *Weakness* of understanding; want of discrimination; stupidity; foolishness; littleness of sense. (S.)

هَنْبِيًا &c.: see *هَنْبِيًا*.

هَنْبِيًا (incorrectly written by J, in a verse which he quotes, *هَنْبِيًا*, K, TA; but in an old and excellent copy of the S, I find the word written *هَنْبِيًا*;) and *هَنْبِي* (K) and *هَنْبِيًا* and *هَنْبِي* (IDrd, K) *A* woman of weak understanding; without discrimination; stupid; foolish; of little sense: (S, K:) accord. to some, as mentioned in a note by Aboo-Zekereeya, in the S, in this art., *هَنْبِي* signifies an insane woman; or one possessed by a jinnee. (TA.) *هَنْبِيًا* is the only word of the measure *فَعْلَانَةٌ* known to Az. (TA.) Accord. to the K, IDrd writes *أَمْرًا هَنْبِيًا* and *هَنْبِي*: but this is [thought to be] a mistake: he gives the two forms *هَنْبِيًا* and *هَنْبِي*, as stated by IM and others; and, app., *هَنْبِي*. (TA.) — The first and second of these three words also signify *A* man who is stupid, foolish, or of little sense. (K.)

مَهْنَبٌ Exceedingly stupid, or foolish. (IAqr, Az, K.)

هَنْبِي

Q. 1. *هَنْبِيَةٌ*, inf. n. *هَنْبِيَةٌ*, *He* was languid and sluggish. (IKtt, K.) It may be said that the ن is augmentative, and that the word is derived from *هَبْتَةٌ*, signifying “weakness.” (TA.)

هَنْب

Q. 1. *هَنْبٌ فِي أَمْرِهِ* *He* was remiss in his affair. (K.) See also *هَنْبِي*.

هَنْد

2. *هَنْدَتْهُ*, inf. n. *تَهْنِيدٌ*, *She* (a woman) behaved towards him in a blandishing manner: (IDrd, L:) *she* enamoured him by blandishment, (L, K,) and by amatory conversation or conduct: (L:) *she* enslaved him by amatory conversation, or conduct. (S, L.) [Thought by Golius to be derived from *هَنْد*, a proper name of a woman.] — *هَنْدَتْ بِقَلْبِهِ* *She* deprived him of his heart. (Ibn-El-Mustaneer, L.) = *هَنْدٌ*, inf. n. *تَهْنِيدٌ*, *He* made a sword of Indian iron. This is the original signification. (T, L.) — *He* sharpened a sword. (L, K.)

هَنْدٌ a name for *A* hundred camels; (M, L, K;) as also *هَنْبِدَةٌ*; (T, S, M, A, L, K;) which latter is a determinate noun, imperfectly decl., not admitting the art. ال, [though it is written with it in the S, and in a verse cited in the S and L,] nor having a pl., nor a proper sing.: (T, L:) [see an ex. in a verse cited voce *سَرَفٌ*:] or the former is a name for more than a hundred camels and less: (K:) or a little more and a little less: (M, L:) or two hundred camels: (M,

A, L, K:) so accord. to Ez-Ziyádee, as mentioned by ISd, who adds that he had not heard it from any other than IJ: (L:) and the latter, a hundred of other things: (S, L:) or any hundred: (AO, S, L:) also the former, two hundred years: and the latter, [written with the art. ال,] a hundred years. (Th, ISd, L.) = **الهند** The name of a well-known nation; (M, L, K;) or of a country: (S, L:) [the Indians: and India:] rel. n. † **هندي**: pl. **هنود**: (S, L, K:) and **الهند** signifies the men of **الهند** [or India]; as also **الهندك**, (L, K,) pl. of **هندكي** [q. v. in art. هندك]. (L.) — See also **أحمس**.

هندي: see **هند**. — Also, *Indian aloes-wood*. (L.) — **سيف هندي**, (L,) and **هندواني**, [in the CK **هندواني**,] and **هندواني**, (S, A, L, K,) A sword made in the country of **الهند**, [or India,] and well fabricated: (L:) or, made of the iron of that country: (A:) as also **مهند**, in the latter sense, (S, A, L,) and in the former: (L:) so termed in relation to the people called **الهند**: (K:) and **سيف مهند** a sharpened, or sharp, sword. (L.)

هندي: see **هندواني**.

هند: see **هندي**.

مهند: see **هندي**.

هندب

هدب & **هندبا** & c.: see art. **هدب**.

هندز

هنداز, (S, K,) with **kesr**, (K,) found in the work of Az, in several places, written with **fet-h**, [**هنداز**,] (TA,) A limit; syn. **حد**: (K:) [or rather a measure:] an arabicized word, from **انداز**, (S, K,) with **fet-h**, (K,) which is Persian: (S:) the arabicized word is with **kesr** to the first letter because of the rareness of the measure **فعلال** in the cases of words not reduplicative. (K.) You say, **أعطاه بلا حساب ولا هنداز** [He gave to him without calculation and without measure]. (S.)

هندازة The cubit with which [certain] cloths and the like are measured; [about twenty-five inches in length:] also a Persian word arabicized. (TA.)

مهندس One who determines the measures and proportions of subterranean channels for water, and of buildings: [an architect: and also a geometer:] from **هنداز**: but they change the **z** into **s**, (S, K,) and say **مهندس**, (S,) because there

is not in the [genuine] language of the Arabs a **z** with a **د** before it. (S, K.)

هندس

هندسة [The art of determining the measures and proportions of subterranean channels for water: and hence, the art of architecture: and the practice, and science, of geometry:] a subst. from **مهندس**, q. v. (S, K.)

مهندس One who determines the measures and proportions of subterranean channels for water: [and hence, an architect: and a geometer:] derived from **هنداز**, (S, K,) which is Persian [in origin], (S,) arabicized from **آب** **انداز**; (**ك**;) **انداز** signifying “the act of measuring,” and **آب** signifying “water;” (TA;) the **z** being changed into **s** because there is not in the [genuine] language of the Arabs a **z** after **د**. (S, K.)

هنر

4. **هنارة**, aor. **هنارة**, inf. n. **هنارة**, or **هنارة**; for **هنارة**: see art. **نير**.

[& **هنع**.

See Supplement.]

هنقب

هنقب, (K) by some written **هنقب**, (TA,) Short: (K:) but it is not a word of established authority. (IDrd.)

[& **هنر**.

See Supplement.]

هوا

1. **هوا**, (S,) aor. **هوا**, (S,) **هوا**, (S,) inf. n. **هوا**, (TA,) He raised his mind to high things, or objects; purposed, or aspired to, high things. (S, K, TA.) The vulgar say, **يَهْوِي** **بِنَفْسِهِ**. (S.) — **هوا** I did not know it, nor desire, or mean, [to do it; i. e., I did it not knowingly, nor intentionally]. (TA.) — **هوت** **هوته بخير** and **شرا**, (K,) and **شرا**, (Az, S, K,) and **به خيرا**, and **بشرا**, (Lh,) inf. n. **هوا**, (TA,) I thought him to be possessed of good, (Az, S, K,) and, of evil. (K, TA.) — **هوت** **هوته بجمال كثير** I thought him to be possessed of much wealth. (TA.) — **إني لأهوا** **Verily I exalt thee above this thing; I hold thee above it**. (Lh.) — **هوت** **به** **هو** I rejoiced in him, or it. (AA, K.) — **هو** **هو**, aor. **هو**, He purposed, or intended, it. (K.) — **هو** and **هوا** and **هوا**, in imperative senses, and the forms into which they are inflected, see below.

3. **هوا** *He contended with him for superior glory: like هوا*. (IAqr.) [See also art. **هوى**.]

هوا, with **kesr**, is syn. with **هات**, Give; [or changed from this verb;] and is thus inflected: sing. masc. **هوا**, fem. **هائي**; dual. masc. and fem. **هائيا**; pl. masc. **هاوا**, fem. **هاتوا**; **هاتيا**; **هاتيا**; like **هات**, **هاتيا**; **هاتين**: (S, K:) holding the place of **ت**: (S.) — But **هوا**, with **fet-h**, is syn. with **هواك**, Take; [or changed from this word;] and is thus inflected: sing. masc. **هوا**, fem. **هوا**, without **ي**; dual masc. and fem. **هاوما**; pl. masc. **هاومر**, [so in the K, and so I find it in one copy of the S: in another copy of the latter, **هاومر**, as it is pronounced before a conjunctive **ا**; for instance, in the Kur, lxix, 19:] fem. **هاون**, (S, K:) or **هاومن**: (L:) [which last does not exactly correspond with the model **هاكن**: but I think it most probable that **هاكن** is changed by **idghám** from **هاكنم**; and in like manner, that **هاون** is changed from **هاكن**, **هاكنم**; **هاكنم**; **هاكنم**; like **هواك**, **هواك**: (S:) also, sing. masc. **هوا** (originally **هوا**, S), fem. **هائي**; dual masc. (S) and fem. (S, K) **هوا**; (S, K;) pl. masc. **هاوا**, (S,) fem. **هوان**, (S, K;) also, sing. masc. and fem. **هاوا**; dual. masc. **هوا**, fem. **هاتيا**; pl. masc. **هاوا**, fem. **هوان**. (TA.) — [See a saying of 'Omar cited voce **رما**, in art. **رمى**.] — When it is said to thee **هوا** Take, thou sayest **ما أهوا** What shall I take? syn. **ما آخذ**; and **ما أهوا**, in the pass. form, *What shall I receive, or be given?* syn. **ما أعطى**. (S.) [Also, in the TA, it seems to be said that **هوا** signifies **أعطى** He gave, or made to take: but this is uncertain; as the former verb is there written **اهوا**, and the latter is without the syll. points]. — **هوا** is also syn. with **لبيك** At thy service! &c.. (K, TA.) — **لا هاء الله ذا**, or, more chastely, **لا هاء الله ذا**; or the former is a barbarism; originally **هنا** and **لا** are separated, and the name of God is introduced between them; (K;) and the meaning is *No, by God, (I did not) this!* (S, art. **ها**, q. v.) or *No, by God, this (is what I swear by)!* (K.)

هوا Mind; purpose; aspiration; desire; ambition. (S, K, TA.) Ex. **بعيد الهوا** A person of far-reaching aspiration, or ambition. (S, TA.) — **هوا** Penetrating judgment. (K.) — **هوا** **هوا** **هوا**, and **هوا** **هوا**, It occurred to my mind, or imagination. (K.)

هوا: See preceding sentence.

مِهْوَانٌ (S, K) and مِهْوَانٌ (K) *A wide desert, or wide tract of the kind called صَحْرَاءَ.* (S, K.) — *Custom*: syn. عَادَةٌ. (K.) — *A part of the night.* (K.) — The mention of مِهْوَانٌ in this art., by J, says IB, and F after him, is wrong; for its measure is مَفْعُولٌ; the و being an augmentative letter. [But if so, F has himself done wrong, in mentioning it, not only here, but also in art. هَوْنٌ, (where, if the و be augmentative, it is equally inappropriate,) as though it were a quasi-quadriliteral-radical word, of the measure مَفْعَالٌ.] ISd gives it as formed by transposition from the root هِنَا, and explains it as signifying a wide place. (TA.)

مِهْوَانٌ: see مِهْوَانٌ.

هوب

1. هُوبٌ: see art. هيب.

تَرْكُنْتُهُ هُوبٌ *Distance; remoteness.* (S, K.) — تَرْكُنْتُهُ هُوبٌ *Distance; remoteness.* (S, K.) or, accord. to some, as stated in a marginal note in a copy of the S, in the handwriting of Aboo-Zekereeya, فِي هُوبٍ دَابِرٍ, with هوب as a prefixed n., (TA,) *I left him in such a place that it was not known where he was:* (S, K:) هوب دابِرٍ being the name of a land over which the Jinn, or genii, have obtained ascendancy: (TA:) or the correct reading is [هوت] with ت. (K.) = هُوبٌ *A stupid, or foolish, and loquacious, man:* (A'Obeyd, S, K:) pl. أَهْوَابٌ. (TA.) = هُوبٌ *The heat, or burning, of fire;* (S, K;) and *its flaming, or blazing;* of the dial. of El-Yemen: also, the heat, or burning of the sun: also of the dial. of El-Yemen. (TA.)

هُوبٌ: see هُوبٌ.

مِهْوَابٌ: see art. هيب.

هوت

2. هَوْتٌ بِهِ, inf. n. تَهْوَيْتُ, *He called out to him;* (K;) saying حَوْتٌ حَوْتٌ: (TA, art. حيت:) *he cried out to him, and called him.* (S.) A dial. form of هَيْتٌ. (TA.) [See هَيْتٌ.]

هُوتَةٌ: see what follows.

هُوتَةٌ (K) and هُوتَةٌ (S, K) *A low, or depressed, tract, or piece, of land:* (S, K:) or *a deep place:* (IAth:) or *the space between two mountains:* (IAar:) pl. هَوْتٌ (as in the CK) or هَوْتٌ (as in the TA.) It may be said that هَوْتٌ and هَوْتٌ are coll. gen. ns. [of each of which the n. un. is with ة]. (TA.) — Also هُوتَةٌ *A road, or way, descending to water.* (IAar.) — صَبَّ اللَّهُ عَلَيْهِ هُوتَةٌ an imprecation, respecting which ISd says, I know not what is هُوتَةٌ here. [It probably signifies *A cry, such as destroyed the tribe of Thamood:* see هَوْتٌ.] (TA.)

مَضَى هَيْتًا مِنْ اللَّيْلِ *A certain time, or portion, of the night passed.* Accord. to Aboo-'Alee, هيتا is of the measure فِعْلَانٌ, and quasi-coordinate to سِرْدَانٌ, and belonging to this art. (TA.)

هَيْتًا هَيْتًا *A cry by which the Arabs urge on a dog against the game which they are pursuing.* (TA.) [In the L written هَيْتًا, and mentioned in art. هيت.]

هوت

تَرَكَهُمْ هَوْتًا هَوْتًا *He made a great slaughter among them.* (TA.) [See art. بوث.]

هُوتَةٌ *A thirst.* (K.)

هوج

1. هَوَجٌ, aor. -, inf. n. هَوَجٌ; (L;) and تَهَوَّجٌ; (A, TA;) *He (a man) was characterized by what is termed هَوَجٌ, (L, A,) which is similar to هَوَكٌ; (L;) i.e., stupidity, foolishness, or paucity of sense:* (JK, L:) *tallness, combined with hastiness, and stupidity or foolishness or paucity of sense:* (S:) or *tallness, with stupidity or foolishness or paucity of sense and levity or fickleness or unsteadiness, and hastiness:* (K:) or *tallness, with levity or fickleness or unsteadiness, and hastiness:* (TA:) or *tallness, (A,) or excessive tallness, (L,) with stupidity or foolishness or paucity of sense.* (L.)

4. اهْوَجُهُ *He found him to be such a man as is termed اهْوَجٌ.* (L.)

5: see 1.

هَوَجٌ: see 1. — فِي فَلَانٍ عَوَجٌ, and هَوَجٌ, are syn., [meaning *In such a one is a deviation from rectitude.*] (AA, L.)

هَاجَةٌ a dial. form of حَاجَةٌ; but of weak authority. (L, from a trad.)

أَهْوَجٌ *A man characterized by what is termed هَوَجٌ; (S, L, &c.;) stupid, foolish, or having little sense:* (JK, L:) or *tall, with hastiness, and stupidity or foolishness or paucity of sense, &c.:* (S, &c.:) fem. هَوَجَاءٌ: (A:) [pl. هَوَجٌ.] — أَهْوَجُ الطُّوْلُ † *A man exceedingly, or excessively, tall.* (A.) — Also أَهْوَجُ † *A courageous man, who throws himself into a scene of war.* (A.) — أَهْوَجُ † *A he-camel that goes quickly, as though characterized by what is termed هَوَجٌ:* fem. هَوَجَاءٌ: [pl. هَوَجٌ:] or the fem. epithet only is used, applied to a camel; and you say نَاقَةٌ هَوَجَاءٌ; (TA;) i.e., *a she-camel that goes quickly, &c., as explained above;* (S, K;) and *that does not*

always care where she puts her feet on the ground. (A.) — رِيحٌ هَوَجَاءٌ † *Any wind that blows violently:* (IAar:) or *a wind of which the blasts are closely consecutive, as though characterized by what is termed هَوَجٌ:* or *a wind that carries away the dust, and makes a trace upon the ground like that made by dragging the skirt:* (TA:) or *a wind that tears up the tents:* (S, K:) pl. هَوَجٌ. (S.)

هود

1. هَادٌ, aor. يَهْوُدُ, (S, L, &c.) inf. n. هَوْدٌ, (S, L, K, &c.) *He returned (IAar, A, L, Mṣb) from evil to good or from good to evil:* (IAar, L:) *he repented, (S, A, L, K,) and returned to the truth;* (S, L, K;) as also † تَهْوَدُ: (L:) and the latter, *he repented and did righteously.* (AO, S, A, L.) — هَدْنَا إِلَيْكَ *We have turned unto Thee with repentance.* [Kur, vii, 155.] So accord. to Mujáhid and Sa'eed Ibn-Jubeyr and Ibráheem. (L.) It is made trans. by means of الِى because implying the meaning of رَجَعْنَا. (ISd, L.) — هَادٌ, (S, A, L,) aor. يَهْوُدُ, inf. n. هَوْدٌ; (L;) and † تَهْوَدُ; (S, A, L, Mṣb, K;) *He became a Jew;* (S, A, L, K;) *he became of the Jewish religion.* (L, Mṣb.)

2. هَوْدَةٌ, (L, Mṣb, K,) inf. n. تَهْوِيدٌ, (S,) *He made him (his son [for instance] Mṣb) a Jew;* (S, L, Mṣb;) *he turned him to the religion of the Jews;* (L, K;) *taught him that religion, and initiated him in it.* (L.) = تَهْوِيدٌ *The talking together of jinn, or genii:* (L, K:) so termed because of the gentleness and weakness of their voices. (L.) — هَوْدٌ, inf. n. تَهْوِيدٌ, *He reiterated his voice, or quavered, or trilled, gently.* (Ibu-Jebeleh, L, K.) — هَوْدٌ, (L,) inf. n. تَهْوِيدٌ, (K,) *He sang;* syn. غَنَى: (Aboo-Málik, L:) *he sang, or gladdened, and diverted;* syn. طَرَّبَ وَالْهَبَى. (K.) See also مَهْوَدٌ = هَوْدٌ, inf. n. تَهْوِيدٌ, *He went, or proceeded, gently, or in a leisurely manner,* (S, L, K,) like the manner termed دَبِيبٌ: from الهَوَادَةُ. (S, L, K.) It is said in a trad., أَسْرِعُوا الْمَشَى فِي الْجَنَازَةِ وَلَا تَهْوِدُوا كَمَا, [Make ye your pace to be quick at a funeral, and go ye not in a gentle or leisurely manner like as go the Jews and the Christians]. (S.) See also 5. — هَوْدٌ, (L,) inf. n. تَهْوِيدٌ, (S, L, K,) *It beverage, or wine, intoxicated (S, L, K) a person: and rendered him languid, and caused him to sleep.* (L.) — تَهْوَدٌ, inf. n. تَهْوِيدٌ and تَهْوَادٌ; (L, K;) and † تَهْوَدٌ; (TA;) *He uttered a weak, gentle, (L, K,) and languid, (L,) voice.* (L, K.) — هَوْدٌ, inf. n. تَهْوِيدٌ (S, L, K) and تَهْوَادٌ; and † تَهْوَدٌ; (K;) *He was low, not loud, in speech, or utterance.* (S, L, K.) — هَوْدٌ, inf. n. تَهْوِيدٌ (L, K) and تَهْوَادٌ; and

تَهَوَّدَ; (L;) *He was slow, or tardy, in his pace,* (L, K,) and gentle. (L.) — هَوْدَ *He (a man) rested; or was still, quiet, or at rest.* (Abo-Málik, L.) — هَوْدَ, inf. n. تَهَوِّدُ, *He slept.* (S, L.) — هَوْدَ, inf. n. تَهَوِّدُ and تَهَوِّدُ; and تَهَوِّدُ; *He was gentle; he acted, or behaved, in a gentle manner.* (L.) — Also, *The murmuring and gentle sounding of the wind over sand.* (L.) — هَوْدَ, inf. n. تَهَوِّدُ, *He ate of a camel's hump;* (K;) or *what is termed هَوْدَةَ.* (TA.)

3. هَوْدَةَ, (A,) inf. n. مَهَادَةٌ, (S, A, L, K,) *He made peace with him; reconciled himself with him;* (A;) syn. of the inf. n. مَوَادَعَةٌ; (A, L;) in the K, مَوَاعِدَةٌ, which is a mistake; (TA;) and مَصَالِحَةٌ, (S, L,) and مَهَادَنَةٌ; (TA;) and also مَرَاجَعَةٌ [app. signifying the restoring a person, or taking him back, into one's favour]. (TA.) — *He inclined towards him reciprocally;* syn. مَائِلُهُ; and هَاوَدَا *They two inclined each towards the other;* syn. مَائِلًا; (TK;) syn. of the inf. n. مَائِلَةٌ. (S, L.) — *He returned to him, or it, time after time;* syn. عَاوَدَهُ; (TK;) syn. of the inf. n. مَعَاوَدَةٌ. (K.)

5: see 1 and 2. — تَهَوَّدَ فِي مَشِيهِ *He walked gently, imitating the motions of the Jews in their reciting or reading.* (El-Baṣā'ir.) See also 2. — تَهَوَّدَ *He became allied, or allied himself, or sought to ally himself,* (تَوَصَّلَ, K, and تَقَرَّبَ, El-Baṣā'ir,) *by a bond of relationship; or by some other sacred or inviolable bond or tie, or a quality &c. to be regarded as sacred or inviolable or rendering him entitled to respect or reverence.* (K, El-Baṣā'ir.) See also مَتَهَوَّدَ.

يَهَوِّدُ: see يَهَوِّدُ.

هَوْدَةَ: see هَوْدَةَ.

هَوْدَةَ *A camel's hump:* (S, K;) or *the base of the hump:* (Sh, L;) as also هَوْدَةٌ; (L;) pl. هَوْدٌ; (S, L, K;) [or rather, this is a coll. gen. n., and هَوْدَةَ is the n. un.].

هَوَادَةٌ *Gentleness; lenity;* (A, L, K;) and *that kind of conduct whereby one hopes to effect the adjustment of an affair between a people:* (L, K;) *quietness:* (L;) *peace, or reconciliation: inclination, or affection:* (S, L;) *favour, or partiality:* (L;) *facilitation, whereby a person is indulged in an affair.* (L, K.) Ex. لَا تَأْخُذْهُ *Quietness with respect to a restrictive ordinance of God, with favour or partiality towards any one, will not affect him, or influence him.* And هَوَادَةٌ فِيكَ هَوَادَةٌ *Favour or partiality with respect to thee will not affect him, or influence him.* (L, each from a trad.) — هَوَادَةٌ also signifies *A sacred or inviolable bond*

or tie; or a quality &c. to be regarded as sacred or inviolable, or rendering one entitled to respect or reverence: and a bond of relationship. (L.)

هَائِدٌ *Returning* (Mṣb) [from evil to good or from good to evil: see 1:] *repenting and returning to the truth:* (S, L;) pl. هَوْدٌ, (S, A, L, Mṣb,) like as بَزَلٌ is pl. of بَزَلٌ. (S, L, Mṣb.)

يَهَوِّدُ and يَهَوِّدُ and يَهَوِّدُ [the second of which is the most common,] signify the same, (S, A, L, Mṣb, K,) *A certain tribe; [namely, the Jews:]* (L:) يَهَوِّدُ is said by some to be originally يَهَوِّدُ, and arabicized by the change of د into د; but ISd disapproves of this assertion: others say, that it is from هَادٌ "he repented:" (L:) it is imperfectly decl., because it is a proper name and of the measure of a verb; and [of the fem. gen., as it is said to be in the S and L,] because it means a قَبِيلَةٌ: but it is allowable to prefix to it the art. ال, and to say الِيهَوِّدُ: (Mṣb:) this, however, is allowable only on the ground of its being, with the art. prefixed, for الِيهَوِّدِيُّونَ; for it is of itself determinate: (S, L:) [thus يَهَوِّدُ is [as it were] pl. of يَهَوِّدِيٌّ; (L;) which is the rel. n. of يَهَوِّدُ, or, accord. to Sgh, of يَهَوِّدَا [or Judah], thus written by him with the unpointed د in this instance, the son of يَعْقُوبَ [or Jacob]: (Mṣb:) يَهَوِّدُ (sometimes, TA) has يَهَوِّدَانٌ as a pl.: (K:) this pl. occurs in a poem of Ḥassán: (TA:) Fr, says, of هَوْدَا, in the Kur, ii, 105, that it is for يَهَوِّدَا [app. a mistake for يَهَوِّدُ]; or that it may be pl. of هَائِدٌ. (L.)

يَهَوِّدِيٌّ: see يَهَوِّدِيٌّ.

الِيهَوِّدِيَّةُ *The Jewish religion.* (L.)

مَهَوِّدٌ [in some copies of the S, مَهَوِّدٌ,] *A low, not loud, singing.* (S, L.) — مَهَوِّدٌ also signifies *Gladdening, and diverting;* syn. مَطْرِبٌ and مَلْهُ. (IAṣr, L.)

مَتَهَوِّدٌ *Allied, or allying himself, or seeking to ally himself,* (مَتَوَصَّلٌ, IAṣr, Sh,) *by what is termed هَوَادَةٌ.* (IAṣr, Sh, L.) See 5.

هود

الِهَوْدَةُ, (L, K,) or هَوْدَةٌ, [without the art. ال, as a proper name,] (S, L,) written by Ed-De-meere with ḍamm, but fault has been found with him for this, (MF,) [The bird called] القَطَاةُ: (S, L, K;) or, as some say, *the female* القَطَاةُ: (L:) or هَوْدَةٌ, (as a determinate noun) is *the name of a certain bird,* (L, K,) *different from the above:* (L:) pl. هَوْدٌ, (as in the CK and a MS copy of the K) or هَوْدٌ, formed by eliding the augmenta-

tive letter: (TA:) [and this seems to be the correct reading; for it occurs in a verse, cited in the TA, in which the measure required it to be of one syllable: it therefore appears that هَوْدٌ is a coll. gen. n., of which the n. un. is with ة.]

هور

1. هَارَهُ, (K,) [aor. هَوَّرَهُ,] inf. n. هَوْرٌ, (TA,) *He threw it down; pulled it down; pulled it to pieces; or demolished it; namely, a building;* (K;) and in like manner, *a جُرْفٌ [i. e. an abrupt, water-worn, bank, rising by the bed of a torrent or stream];* (TA [in which هَوْرٌ is given as an inf. n. of this verb; but it is more probably an inf. n. of the intrans. verb only, agreeably with analogy;]) as also هَوْرَةٌ, (S, A,) *the pronoun relating to a building, (A,) and to a جُرْفٌ; (S;) and هَيْرَةٌ [in illustration of which see what is said of تَهَيَّرَ, below]; (S, art. هَيَّرَ;) and تَهَوَّرَهُ, in which the pronoun relates to the upper part of a جُرْفٌ, or to the brink of a well.* (TA.) — هَارَ الْقَوْمَ, (K,) aor. هَوَّرَهُ, inf. n. هَوْرٌ, (TA,) † *He slew the people, and threw them down prostrate, one upon another,* (K,) *like as when a جُرْفٌ falls down.* (TA.) And [in like manner you say,] ضَرَبَ فَلَانًا فَهَارَهُ + *He smote such a one and prostrated him;* as also هَوْرَهُ. (K, * TA.) — هَارَ, (S, A, Mṣb, K,) aor. هَوَّرَ, inf. n. هَوْرٌ (S, Mṣb) and هَوْرٌ, (S,) *It became thrown down, pulled down, pulled to pieces, or demolished; or it fell in ruins, or to pieces;* (S, A, K;) said of a building, (K,) and of a جُرْفٌ [explained above]; (S, A;) as also انهارَ and تَهَوَّرَ (S, A, K) and تَهَيَّرَ, (K,) which last has ي as being interchangeable with و, or it may be of the measure تَفْعِلٌ [originally تَهَيَّوْرٌ]: (TA:) or *it fell; it fell, or tumbled, down; it collapsed; broke down; said of a building;* (TA;) as also انهارَ and تَهَوَّرَ; (Mṣb, TA;) said of a building, (TA,) and of a جُرْفٌ, (Mṣb,) or of the upper part of the latter, and of the brink of a well; (TA;) [and اهْتَوَّرَ, q. v., probably signifies the same:] or *it cracked, without falling; said of a جُرْفٌ:* (Mṣb:) or *it cracked in its hinder part, remaining yet in its place; said of a building.* (TA.)

2. هَوْرَةٌ: see هَارَهُ, in two places.

5. تَهَوَّرَ: see هَارَ, in two places; in the former of which, تَهَيَّرَ is also mentioned as syn. with تَهَوَّرَ. — † *He plunged, or fell, into an affair with little care [for the consequence thereof]:* (S, K:) or تَهَوَّرَ فِي الْأُمُورِ *he plunged, or fell, into affairs without thought, or reflection, or consideration:* (A:) or تَهَوَّرَ is a state, or condition, adventitious to the irascible faculty, by reason of which one ventures upon affairs not fit, or meet, to be ventured upon; as the fighting with unbelievers

when they are more than double the number of the Muslims. (KT.) = تهوره : see هارة.

7 : see هار, in two places.

8. اهتور : see هار, last signification. — It (a thing, S) perished. (S, K.)

هائر and هار (S, A, Mṣb, K,) the latter formed by transposition from the former, [first into هاري, and then into هار,] (S, TA,) like as شاكى السلاج is changed into شاكى السلاج (S,) applied to a building, (K,) and to a جرف, [explained above, (see هارة,)] (S, A, Mṣb,) Becoming thrown down, pulled down, pulled to pieces, or demolished : (S, A, K:) or falling; falling, or tumbling, down : (IAqr:) or cracking, without falling : (Mṣb:) or cracking in its hinder part, remaining yet in its place. (TA.) See an ex. of the latter voce جفر : and another in the Qur, ix. 110.]

مهور A man plunging, or falling, or who plunges, or falls, into an affair with little care [for the consequences thereof]. (S.) See 5.

هوس

هوس Somewhat of madness, or insanity, or diabolical possession, (S, A, K,) in the head : (A:) or a vertigo, or giddiness, and confused noise, in the head. (A, TA.) — Hence used by the vulgar to signify Hope. (TA.)

مهوس Affected with somewhat of madness, or insanity, or diabolical possession. (Ibn-'Abbād, K.) — A man who talks to himself. (A.) — Sometimes, One who is affected with melancholy, and with vain, or unprofitable, suggestions. (TA.) — And One who occupies himself with the science of alchemy. (TA.)

هوش

1. هاش, aor. هوش, inf. n. هوش, (S, A, Mṣb,) It (a company of men) was, or became, in a state of conflict and faction, sedition, discord, or dissension : (Mṣb:) he, or it, (a number of people,) fell into a bad state, or state of disorder or disturbance ; as also هوش, like سجع ; [indicating that its aor. is َ, and its inf. n. as above ;] and تهوش : (TA:) it (a company of men, S, A) was, or became, roused, or excited ; (A, TA:) in a state of commotion, agitation, convulsion, tumult, or disturbance ; (S, A, TA:) and in like manner, هوش, said of the belly, it was, or became, in a state of commotion, agitation, &c., by reason of leanness : (S:) or هوش, like سجع, [see above,] (K,) aor. َ, inf. n. هوش, (TK,) he (a man, TK) was, or became in a state of commotion, agitation, &c. ; or his belly became small, syn. صغر, (K, TA, [or empty, صغر being perhaps a mistranscription for صفر, for it is said in

another part of this art. in the TA that الهوش signifies “the belly's being empty,”) by reason of leanness ; from IF: (TA:) or it (the belly) became so. (IF, TA.) — هاشت الابل, (JK, TA,) or الخيل, (A,) في الغارة, (JK, A,) aor. تهوش, (JK,) inf. n. هوش, (JK, TA,) The camels, (JK, TA,) or the horses, (A,) took fright, and ran away at random, (JK, A, TA,) and became dispersed, (TA,) or separated themselves, (JK,) and went to and fro, (JK, A,) in the hostile sudden attack made by a party of armed horsemen. (JK, A, TA.) — هشت الى فلان I became agile or brisk, and advanced towards such a one. (TA.) And اهل الحرب بعضهم لبعض تهوشوا. (A.) = Also, [aor. and] inf. n. as above, He collected : and mixed, or confused, or confounded. (TA.) You say, هشت مالا حراما I collected unlawful wealth. (Sgh, TA.) And هاشهم and هوشهم He mixed, or confused, or confounded, them ; and collected them hence and thence. (A.) See also 2.

2. هوش : see 1, first sentence : — and see 5. = Also, هوشهم I occasioned variance between them, or among them. (Mṣb.) And هوش بهم He created, or excited, disorder, disturbance, discord, or dissension, between them, or among them. (TA.) — And hence, (Mṣb,) هوش, (S, Mṣb, K,) inf. n. تهوش, (K,) He mixed, confused, or confounded, (S, Mṣb, K, TA,) a company of men, (S, TA,) one with another ; (TA;) and general rules ; (Mṣb;) and anything. (S.) See also 1, last sentence : and see شوش. [Hence also,] هوشت الريح بالتراب The wind brought the dust of various sorts [mixed together]. (S,* IF, K.)

3. هوشهم He mixed, mingled, or consorted, with them : (K:) or did so to create, or excite, disorder, disturbance, discord, or dissension ; or to make mischief : (TA:) and هوشة signifies conflicting ; like مناوشة. (TA, art. نوش.)

5. تهوش : see 1, first sentence. — Also تهوشوا They mixed, or mingled, together ; or became mixed, confused, or confounded, together ; as also تهوشوا ; (K;) and هوشوا. (JK, TA.) — And تهوشوا عليه They collected themselves together against him. (IF, Mṣb, K.)

6. تهوشوا : see 1, near the end : — and see 5. هوش A large number : (S, K:) or, as the women of Temeem say, a multitude of men ; and of beasts of carriage ; as also هوش : (Aboo-'Admān:) and men collected together in war. (TA.) You say, جاء بالهوش البائس He came

with multitude, or the multitude ; (K;) like as you say, جاء بالهوش البائس. (TA.)

هوشة Conflict and faction, sedition, discord, or dissension : (A'Obeyd, S, A, Mṣb, K:) excitement : commotion, agitation, convulsion, tumult, or disturbance : (S, A, K:) and confusion : (A, Mṣb, K:) and هوشة is like هوشة ; (TA;) or signifies war. (JK.) You say, وقعت هوشة في السوق [Conflict and faction, &c., happened in the market]. (A.) And it is said in a trad., اياكم وهوشات الليل وهوشات الأسواق (S, TA) Beware ye of the misfortunes, calamities, or evil accidents, of night ; and of the wrong courses, and trickery and robbery, of the markets. (TA.) هوشات السوق, thus related by Th, but not explained by him, is thought by ISd to mean The confusion of the market, and the defrauding there practised in buying and selling. (TA.) See also هوشة in two places.

هوشة A mixed, or confused, assembly, company, or assemblage, of men ; ('Arrām;) as also هوشة : (K,* TA:) and هوشات, [the pl. of the former,] collections of men, and of camels, (S, K,) mixed, or confounded, together : (S:) and what is collected of unlawful wealth or property ; (K,* TA;) and of lawful. (TA.) See also مهوش.

هوشة : see هوشة.

هوشة and هوشة Camels unlawfully collected : (JK:) or the latter, camels taken from this and that place : (TA:) and the latter also, camels taking fright and running away at random. (JK.) See also هاش.

هوشة : see هوشة. = هوشة, [pl. of هاشة,] Camels taking fright and running away at random, in a state of confusion, attacked by a party of armed horsemen : (Lth:) or taking fright and running away at random, (JK, A,) separating themselves, (JK,) and going to and fro. (JK, A.) See also هوشة. = هاشة A great viper. (TA.)

تهوش :

تهوش :

تهوش and تهوش :

مهوش :

see مهوش.

مهوش What is gotten by force or theft : (K:) or any wealth, or property, (S,) that is gotten by unlawful means, (JK, S,) such as force and theft and the like : (S:) pl. of مهوش : (A:) or as though pl. of this latter word, as signifying collected ; and mixed, confused, or confounded. (TA.) It is said in a trad., من اصاب مالا من مهوش (TA.)

مَهَاوِشٌ أُذْهَبَةُ اللَّهِ فِي نَهَابِرٍ [Whoso getteth wealth, or property, of such as is unlawfully acquired, God will make it to pass away in places of destruction]: (§:) but this is variously related; some saying مَهَاوِشٌ; and some, تَهَاوِشٌ; and some, نَهَاوِشٌ, with ن, which is explained in the K as signifying مَخَالِبٍ: the relation given in the § is that which is commonly known by the lexicologists; but all are correct, excepting that تَهَاوِشٌ, with ت, and with a kesreh to the و, is disapproved by some of the lexicologists: (TA:) this last word is a contraction of تَهَاوِشٌ, pl. of تَهَاوِشٌ, of the measure تَفَعَّالٌ from التَهْوِشُ, (K, TA,) meaning "the collecting"; and "mixing," "confusing," or "confounding": (TA:) or from هَشَّتْ مَالًا حَرَامًا. (§gh, TA.) A poet says,

* تَأْكُلُ مَا جَمَعْتَ مِنْ تَهَاوِشٍ *

[Thou eatest what thou hast collected of things unlawfully acquired]. (§gh, TA.)

&c. هوع

See Supplement.]

هيا

1. هَاءٌ, aor. يَهَاءٌ and يَهِيءُ (K; the latter not of respectable authority, Lh;) inf. n. هَيْئَةٌ, *He was, or became, of good, or goodly, form or appearance, or other properties denoted by the term هَيْئَةٌ*, q.v. (K.) — [هَيَّوُ, accord. to the K, signifies the same: but see below.] — هَيَّوُ, accord. to IHsh and others, the only verb of this form whose medial radical letter is ي: (MF:) accord. to the K, syn. with هَاءٌ, in a sense indicated above: but IJ states that it has a superlative sense; that it is to be classed with قَضَوُ "excellent [or how excellent (see بَطَانٌ voce بَطُو)] is he in his judging!" and رَمَوُ "excellent [or how excellent] is he in his throwing, or shooting!" [wherefore it signifies *Excellent, or how excellent, is he in his form or appearance!* &c.]; and that it is, like قَضَوُ [and رَمَوُ], invariable [as to person, tense, and mood]. He observes that, as a verb of the measure فَعَّلَ is formed from one whose final radical letter is ي, [as قَضَوُ and رَمَوُ from قَضَى and رَمَى], so is this formed on the same measure from a verb whose medial radical letter is ي: and that it is invariable [as to person, tense, and mood,] because of its resemblance, in its superlative sense, to the class of verbs of wonder, and to نَعِمَ and بَشَسَ. He further remarks, that they [the Arabs] have abstained from forming a verb on the measure فَعَّلَ [variable as to person, tense, and mood,] from one whose medial radical letter is ي, fearing to make what is difficult to pronounce still more so; for in that case they would be obliged to say بَعَّتْ, أَبَوَعُ, and بُوَعَا; and, as

would also happen if a variable verb of the same measure were formed from one whose final radical letter is ي, the change of ي into و, which is more difficult to pronounce, would thus become frequent. (TA.) — هَاءٌ, aor. يَهَاءٌ, inf. n. هَيْئَةٌ, *He desired, longed for, longed to see, him or it.* (K.)

2. تَهَيَّأُ, inf. n. تَهَيُّؤٌ and تَهَيُّؤٌ, [primarily signifies *He invested him with, or made him to have, هَيْئَةٌ*, as meaning *garb, guise, &c.* See Bd xviii. 9. — And hence,] *He prepared, provided, disposed, arranged, or put into a right, or good state, &c.* (§, K.) [And hence, *He rendered an affair feasible, or practicable; he facilitated it.*]

5. تَهَيَّأُ [He, or it, was, or became, prepared, provided, disposed, arranged, or put into a right or good state, &c. And hence, *It (an affair) was, or became, feasible, or practicable: and it (a thing) was, or became, attainable, or within power or reach.*] — تَهَيَّأُ لِلْأَمْرِ; and هَاءٌ لَهُ (§, K,) aor. يَهَاءُ (K) and يَهِيءُ (§, K,) inf. n. هَيْئَةٌ; (§;) *He prepared himself for the thing.* (K.) Ex. وَقَالَتْ هَيْئْتُ لَكَ And she said, I have prepared myself for thee: accord. to one reading [for هَيْئْتُ, in the Kur, xii. 23]. (Akh, §.) — [See also تَهَيَّأُ, (Msb, K, art. اتى, &c.,) or التَهَيُّؤُ, (§, art. اتى, &c.,) *The thing, or affair, was, or became, feasible, or practicable, to him; and the thing was attainable.*] — تَهَيَّأُ لِلْبَيْتِ [He was ready, or about, to weep: a phrase of frequent occurrence; like أَرَادَ الْبَيْتَ, and هَمَّرَ بِالْبَيْتِ, (§, art. جهش, &c.)]

6. تَهَيَّأُوا عَلَى ذَلِكَ They agreed together upon that, or to do that. (K, * TA.)

هَيَّءُ and هَيَّءُ The calling, or a call, to food and beverage. (K.) — The calling, or a call, to camels to drink: (K:) or, [rather,] a call to camels to food, or provender. (TA.) — [See arts. جَاءُ and هَاءُ.]

[Oh! what has happened to me?] an expression of regret; هَيَّءُ being a word signifying *regret* for a thing that passes away from one, or escapes him: (§, TA:) or, (as some say, TA,) an expression of wonder: (K:) see also يَهَيَّءُ and يَهَيَّءُ, which are syn. with يَهَيَّءُ: (TA:) or هَيَّءُ, (accord. to certain of the lexicologists, as related by IB, TA,) is an imperative verbal noun, signifying *Attend!* (تَنَبَّهْ); like صَمٌّ, which signifies "Be silent!" (K:) the interjection يَ being put before it in like manner as it is in the saying of Esh-Shemmákh,

* أَلَا يَا أَسْقِيَانِي قَبْلَ غَارَةِ سِنْجَالٍ *

[Come now! O, give me to drink, before the

expedition of Sinjáb!]; (TA:) and هَيَّءُ being indeclinable, with a vowel for its termination to obviate the occurrence of two quiescent letters, and with fet-hah as the final vowel because it is more easy of pronunciation than the others in this case. (K, TA.) — [See also art. شَاءُ.]

هَيْئَةٌ and هَيْئَةٌ Form, fashion, shape, aspect, or appearance; figure, person, mien, feature, or lineaments; (§, TA;) guise; or external state or condition; (Msb;) state with regard to apparel and the like; or garb; (Lth;) state, condition, or case; quality, mode or manner of being: (K:) pl. هَيَّاتٌ and هَيَّاتٌ. (TA.) — حَسَنُ الْهَيْئَةِ [of goodly form, aspect, or appearance, guise, state of apparel, garb, &c.]. (§.) — [Also, goodness of form &c.: see 1. See also سَمَتْ, for an addition.] — هَيْئَةٌ عَارِضَةٌ, in Logic, *An accidental mode.* — أَقْبَلُوا ذَوِي الْهَيَّاتِ عَثْرَاتِهِمْ, in a trad., signifies, *Forgive ye the people of good qualities &c., who keep to one state and way, their slips.* It alludes to those who make a slip unwittingly. (TA.)

هَيْئَةٌ: see هَيْئَةٌ.

هَيْئَةٌ: see what next follows.

هَيْئَةٌ and هَيْئَةٌ A person of good, or goodly, form or appearance, or other properties denoted by the term هَيْئَةٌ. (K.)

مَهَيَّأَةٌ [Prepared, &c.] — Also i.q. وَرَدٌ, q.v. (MF, art. ورد.)

مَهَيَّأَةٌ A thing respecting which persons have agreed together. (K, TA.)

مَتَهَيَّأَةٌ A camel that seldom fails of becoming pregnant when she has been covered. (K.)

هيب

1. هَابَهُ (§, K, &c.,) first pers. هَيْبْتُ, originally هَيْبْتُ, (§,) aor. يَهَابُ (§, K,) [originally يَهَيَّبُ] and يَهَيَّبُ, (IKt, cited by MF,) imp. هَيْبُ, originally هَابُ (§,) inf. n. هَيْبَةٌ (§, K, Msb) and مَهَابَةٌ (§, K) and هَيْبٌ (§, K;) and اهتابه and تهيبه (§, K;) [He revered, venerated, respected, honoured, dreaded, or feared, him or it;] he regarded him or it, i.e., anything, TA,) with reverence, veneration, respect, honour, dread, or awe; (§, K, * Msb, TA;) and fear; (§, K;) cautious fear, or caution. (K, Msb.) — هَيْبُ النَّاسِ يَهَابُكَ Reverence men, [and] they will reverence thee. (TA.) — هَوَّبُ, in which the original ي is changed into و, [He (a man) was regarded with reverence, veneration, or awe; with fear; or with cautious fear, or caution.] (§, K.)

2. هَيْبَتُهُ إِلَيْهِ I made it to be regarded by him with reverence, veneration, or awe; with fear; or with cautious fear, or caution. (S, K.)

4. اِهَاب بِصَاحِبِهِ † He called his companion. And in like manner, اِهَيْتُ بِهِ إِلَى الْخَيْرِ † I called him, or invited him, to what was good. (MF.) — اِهَاب بِالْإِبِلِ He called to the camels, in driving them or urging them, by the cry هَاب هَاب. (K.) — اِهَاب بِغَنَمِهِ He (a pastor) cried out to his sheep, or goats, in order that they might stop, or return: and اِهَاب بِالْبَعِيرِ [He cried out to the camel, for the same purpose]. (S.) — اِهَابَةُ is The crying out to camels, and calling them. (As and others.) — اِهَاب بِالْخَيْلِ He called the horses, or called out to them by the cry هَاب هَاب, (so in the S and in a MS. copy of the K: in the CK, هَاب, هَاب) or by the cry of هَب and هَيْب, meaning Come! Approach! or Advance boldly! (K.) Az remarks his having heard هَاب used [as a cry] only to horses; not to camels. (TA.) See هَيْب, in art. هب.

5: see 1. — تَهَيَّبَنِي It filled me with awe, or fear: (El Jarmee:) it made me to fear: (S, ISd, Mṣb:) I regarded it with awe, or fear; i.q. تَهَيَّبْتُهُ: (Th:) I feared it; i.q. حَقَّقْتُهُ. (S, ISd, K.) Ibn-Mukbil says,

- وَمَا تَهَيَّبَنِي الْمَوْمَاءُ أَرْكَبَهَا
- إِذَا تَجَاوَبَتِ الْأَصْدَاءُ بِالسَّحْرِ

[And the waterless desert fills me not with awe, or fear; (or makes me not to fear, &c.):] I ride over it when the male owls (?) answer one another at early dawn: تَهَيَّبَنِي being for تَهَيَّبَنِي. (S, &c.)

8: see 1.

هَب (K) and هَاب and هَيْب (S, K,) [but respecting the second of these words see 4,] Cries to horses, meaning, Come! Approach! (S, K,) or Advance boldly! (K.)

هَب هَب: see هَيْب and هَاب.

هَاب † A serpent. (K.) — هَاب A calling to camels, in driving, or urging, them, by the cry هَاب هَاب. (K.) — See 4.

هَيَّابٌ: } see هَابٌ, and مَهَيْبٌ.
هَيَّابٌ: }

هَيْبَةٌ and مَهَابَةٌ: see 1. — [As subst., Reverence, veneration, respect, honour, dread, or awe; fear; cautious fear, or caution.] — Also, great, reverend, or venerable, dignity; a quality inspiring reverence or veneration or respect or honour; venerableness; awfulness; a quality inspiring dread or awe. (MF.)

هَابٌ: see هَيْبٌ.

هَيَّابٌ: see هَابٌ. — هَيَّابٌ (K) or [rather] هَيَّابٌ, (TA, [see هَابٌ]) A he-goat: (K:) explained by the word تَيْسٌ; but this is a signification not found [by SM] elsewhere, and appears to be a mistake for مُتَفَشٌ; for in the L and other lexicons we find the word explained by مُتَفَشٌ خَفِيفٌ, Scattered, and light; with a citation of the following verse of Dhu-r-Rummeh:

* تَمُجُّ اللَّغَامُ الْمَهَيَّبَانِ كَأَنَّهُ *
* جَنَى عَشْرٍ تَنْفِيهِ أَشْدَّاقُهَا الْهَدْلُ *

[She ejects from her mouth the scattered and light froth, as though it were plucked fruit of the oshar which the flabby sides of her mouth cast forth:] and we also find, in the R, قَطُنٌ هَيَّابٌ explained as signifying cotton that is plucked, or teased with the fingers, so as to become scattered; syn. مُتَفَشٌ: or هَيَّابٌ signifies, in the above-cited verse, accord. to some, Light, [which signification is also given in the K, but in the CK displaced; following, instead of preceding, the word الرَّاعِي, and without و before it;] and separated into small particles: (TA:) [or] the froth of the mouth of camels; (Az, K;) i.q. لُغَامٌ: (Mj, Sifr es-Sa'ádeh:) Az cites the above verse; and says, that the fruit of the عَشْر [or asclepias gigantea] comes forth like a small pomegranate, and, when burst open, discloses what resembles [white] raw silk; to which the poet likens the froth of the camel's mouth. (TA.) — هَيَّابٌ (or هَيَّابٌ, TA,) A pastor. (K, from Es-Seeráfee.) [Accord. to the CK, a light, or an active pastor: but see above.] — هَيَّابٌ (or هَيَّابٌ, TA,) Dust, or earth: syn. تُرَابٌ. (K.) — See هَابٌ.

هَيَّابٌ: see هَيَّابٌ.

هَيَّابٌ: } see هَابٌ.
هَيَّابَةٌ: }

هَابٌ [act. part. n. of هَابٌ, Regarding with reverence, veneration, dread, or awe; with fear; with cautious fear, or caution;] fearing men. (K.) This is the original [simple] epithet. (TA.) — The following, which are explained in the K in the same manner as the above, are intensive epithets: (TA:) namely هَيَّابٌ (S, K) and هَيَّابَةٌ (S, L,) [in which the é is added to strengthen the intensiveness,] and هَيَّابٌ and هَيَّابَةٌ (S, K,) in which é is added for the purpose above mentioned, (TA,) and هَيْبٌ (K,) which may be contracted into هَيْبٌ (TA,) and هَيَّابٌ (K) and هَيَّابٌ (S, K) and هَيَّابٌ (K;) of which last two forms, the latter only is admitted by some of the learned; but MF admits only the former

of them; asserting فَيَعْلَانُ to be unknown as the measure of an unsound word, like as فَيَعْلَانُ is unknown as that of a sound word except in extr. instances; (TA;) [Having much reverence, veneration, dread, or awe; much fear; much cautious fear, or caution:] fearing men [much]: (K:) a coward, who regards men with awe, or fear, &c.: (S:) [The last of these epithets is also explained in the CK as signifying having much fear, or very fearful; (كثِيرُ الْخَوْفِ); and a coward: but in the TA and in a MS copy of the K, الْخَوْفِ is omitted; and in the TA is added by the author, after كَثِيرٌ, the words مَنْ كَلَّ شَيْءٍ; as though the meaning of the word were "much, or many, of any things:" the correct reading seems to be the former, and the meaning intended by SM, having much fear, or very fearful, of everything: in like manner] هَيَّابٌ signifies a man who fears everything. (TA.) — الإِيمَانُ هَيَّابٌ [Faith is fearful, or very fearful; i. e.,] he who possesses faith fears acts of disobedience: occurring in a trad.: (S:) in this case, هَيَّابٌ is used in the sense of an act. part. n.: or it signifies [faith is feared; or regarded with reverence, &c.; i. e.,] he who possesses faith is feared, or regarded with reverence, &c.: in which case هَيَّابٌ is used in the sense of a pass. part. n. (TA.)

هَذَا الشَّيْءُ مَهَيْبَةٌ لَكَ [This thing is a cause of awe, or fear, to thee]. (S.)

مَهَيْبٌ: see مَهَابٌ.

مَهَابَةٌ: see مَهَابَةٌ.

مَهَابٌ: see مَهَابٌ.

مَهَابٌ and مَهَابٌ (S, K,) the former agreeable with rule, (TA,) and مَهَابٌ (K) [respecting which see also هَابٌ,] and مَهَابٌ (Th, IM, K,) [Regarded with reverence, veneration, respect, honour, dread, or awe; with fear; with cautious fear, or caution;] a man whom others regard with reverence, &c.; (S;) a man whom others fear. (K.) — مَكَانٌ مَهَابٌ, formed from the verb مَهَابٌ, the original مَ being changed into و, (S, K,) A place regarded with awe, or fear; (S;) a place in which one is impressed with awe, or fear: as also مَكَانٌ مَهَابٌ (S, K:) مَهَابٌ signifies a place of awe, or fear. (IB.) — المَهَيْبُ and المَهَابُ and المَهَيْبُ † The lion: (K:) because regarded with awe, or fear, by men. (TA.)

المَهَيْبُ: see المَهَيْبُ.

هيت

2. هَيْتُ بِهِ (S, K,) inf. n. تَهَيَّبْتُ (TA,) as also هَوْتُ (S,) He cried out to him, and called

him, (S, K,) saying, هَيْتَ هَيْتَ; or saying يَا هَاهُ, which is a cry by which a pastor calls his companion from afar; or, accord. to AZ, saying يَا هَاهُ [or rather يَا هَيْاهُ: see art. يه]. (TA.)

3. هَاتِ Give me: (K:) هَاتِ يَا رَجُلُ Give me, O man: (T, S, M:) i. q. أُعْطِنِي: (T, S, M, K:) to two men, هَاتِيَا: to a plurality of men, هَاتِيَا: to a woman, هَاتِيَا: to two women, هَاتِيَا: to a plurality of women, هَاتِيَن: you say هَاتِ لَا هَاتِيَتِ [Give me: mayest thou not give (hereafter)! an imprecation, of the like of which there are many examples]; and هَاتِ إِنَّ كَانَتْ بِكَ هَاتَاةٌ [Give me, if there be in thee (a disposition for) giving]; and مَا أُهَاتِيكَ [I do not give thee], like as you say, مَا أُعْطِيكَ; but you do not say هَاتِيَتِ; nor do you use this verb in a prohibitive manner: [it is used neither affirmatively nor prohibitively:] accord. to Kh, هَاتِ is from آتَى, aor. يُوْتِي; the ا being changed into ه. (S.) [But هَاتِ is of the measure فَعَلَّ; and هَاتِ is the imp. from the measure فَعَلَّ. See also art. هَتَى, where it is mentioned again in the S and K.]

هَيْتَ an exclamation denoting wonder: the Arabs say, هَيْتَ لِلْحَلِيمِ [What forbearing mildness, or clemency!]. (L.) — هَيْتَ لَكَ, (Akh, S, K, &c.) and هَيْتَ لَكَ, (Akh, K,) and هَيْتَ لَكَ, (Akh, IB, K,) and the first letter is sometimes with kesreh; (K;) as is related on the authority of 'Alee, (TA,) [so that you say هَيْتَ and هَيْتَ and هَيْتَ, the first of which three forms is mentioned by Fr, Akh, IB, and the third by Fr, IB; but for the second I find no other authority than that implied above;] of all which, the most common is هَيْتَ لَكَ, with fet-hah to the ه and ت: (Zj:) هَيْتَ is of the dial. of Howrán, whence it became introduced into Mekkeh; and هَيْتَ, of the dial. of El-Medeeneh: (Fr:) [imper. verbal ns.] i. q. هَلُمَّ, Come! (Akh, S, L, K,) or تَعَالِ the same, (Fr, Ks,) or أَقْبِلْ, the same, or Come forward! (L.) It occurs in the Kur, xii. 23; where it is commonly read هَيْتَ لَكَ; (Zj;) but 'Alee and Ibn-'Abbás are said to have read هَيْتَ لَكَ, with hemzeh. [See art. هَيْأ.] (TA.) هَيْتَ is itself invariable whether used to denote the sing. or pl. or fem. or masc.; but the difference of number is observed in what follows it; for you say هَيْتَ نَكْمَا [Come ye two!] and هَيْتَ نَكْنُ [Come ye women! &c.]: (S:) you also say simply هَيْتَ [Come!] and this is also said to signify Hasten! and Set forth journeying through the land, or earth. (TA.) Authorities differ respecting this word; whether it be Arabic or arabicized; and whether it be a noun

or a verb; &c. Accord. to AZ, as related by Az, هَيْتَ is arabicized in the Kur, from the Hebrew هَيْتָא [app. a mistake for لَخ, which I suppose to be meant for הַיָּהּ הַיָּהּ "Now, come!" occurring in Gen. xxxi. 44]. (TA.)

هَيْتَ هَيْتَ: see 2.

هَيْتَ A low, or depressed, piece of ground: (K:) a piece of ground having a low, or depressed, bottom: (TA:) i. q. هَوَّةٌ and هَوْتَةٌ. (IAgr.)

هَوْتٌ, and هَيْتَاهُ: see art. هَوْتٌ.

هَيْتَاتٌ [Clamorous; calling out often, or much]. (S.)

هيت

1. هَيْتَانُ, aor. يَهَيْتُ, inf. n. هَيْتٌ and هَيْتَانُ, He gave him a little, or something little in quantity. (AZ, S, K.) [See also هَيْتَانُ, in art. حَشَوٌ. — هَيْتٌ فِي كَيْلِهِ, inf. n. هَيْتٌ, He gave little in his measure, or in his measuring; i. q. حَشَوٌ, inf. n. حَشَوٌ: it is like what is termed جَزَافٌ. (TA.) = هَاتٌ, aor. يَهَيْتُ, inf. n. هَيْتٌ, It was in a state of motion, or commotion; (S, K;) like يَهَيْتُ, inf. n. هَيْتٌ. (S.) — هَاتٌ الْقَوْمُ, aor. يَهَيْتُ, inf. n. هَيْتٌ; and تَهَايَتْ; The party became intermixed in altercation. (TA.) — هَاتٌ بِرِجْلِهِ, aor. يَهَيْتُ, He dug up the dust, or earth, with his foot. (TA.) — هَاتٌ, aor. يَهَيْتُ, inf. n. هَيْتٌ; (TA;) and استَهَاتَ; (K;) He corrupted, or marred; acted corruptly; did mischief; syn. أَفْسَدَ. (K, TA.) — هَاتٌ فِي مَالِهِ, aor. يَهَيْتُ, inf. n. هَيْتٌ, He acted corruptly (أَفْسَدَ) with his property; (K;) as also عَاتٌ; (TA;) [he scattered and marred his property; squandered it; expended it quickly: see art. عَيْتٌ. — Also, [contr.] He acted rightly with his property. (TA.) — هَاتٌ فِي شَيْءٍ; He acted corruptly with a thing; and took it without gentleness; (TA;) [as also عَاتٌ. — هَاتٌ الذَّنْبُ فِي الْغَنَمِ, The wolf did mischief among [or worried] the sheep, or goats; (TA;) [as also عَاتٌ. = هَاتٌ مِنَ الْمَالِ, aor. يَهَيْتُ, inf. n. هَيْتٌ, He obtained what he wanted of the property. (K.)

3. هَيْتَانَةٌ, inf. n. مَهَايْتَةٌ, He contended, or disputed, with him for superiority in abundance, or multitude; as, for instance, of wealth, or of dependants or followers. (TK.) مَهَايْتَةٌ is syn. with مَكَاتِرَةٌ. (K.) — See 10.

5. تَهَيْتَ لَهُ شَيْئًا He gave. (K.) تَهَيْتَ لَهُ شَيْئًا He gave him a thing. (TK.)

6: see 1.

10. استَهَاتَ (and هَايَتْ, TA,) He deemed [a

thing] much; syn. اِسْتَكْتَرَ. (K.) مَا اسْتَهَاتَ اَعْطَاهُ [He deemed what he gave him much]. (TK.) — See 1.

هَيْتَةٌ An assembly, a company, a congregated body, (Aq, S, K,) of men, or people; like هَيْسَةٌ. (Aq, S.)

هَائِثَةٌ The clamour, or confused noise, (جَلْبَةٌ,) of a people. (L.)

مُهَابِتٌ Taking much; one who takes much. (K.)

هيج

1. هَيْجَانٌ, aor. يَهَيْجُ, inf. n. هَيْجٌ and هَيْجَانٌ [the most common form]; and هَيْجَانٌ; and اهْتَاجٌ, and تَهَيْجٌ; It (a thing, S) became raised, roused, excited, stirred up, or provoked; syn. تَارَ: (S, L, K:) it became so by reason of distress, or difficulty; or of harm, or injury: you say هَيْجَانٌ فِي الدَّمِ, inf. n. هَيْجٌ and هَيْجَانٌ, The blood became roused, or stirred up, in him: (A, L:) and in like manner, هَيْجَانٌ الْبِلْوَةِ the gall, or bile: and هَيْجَانٌ الْغُبَارِ the dust. (A.) See also هَائِجٌ, inf. n. هَيْجٌ and هَيْجَانٌ; and اهْتَاجٌ; and تَهَيْجٌ; He (a stallion-camel) became excited by lust; inquit appetivit; brayed, and became excited by lust. When this is the case, he becomes lean, and his price is lessened. (L.) — هَايَجَتْ عَيْنُهُ, (S, art. مَرَحٌ; and L, art. رَمَدٌ; &c.) inf. n. هَيْجَانٌ, (K, art. رَمَدٌ; &c.) His eye became inflamed; painful and swollen; affected with ophthalmia; (L, art. رَمَدٌ;) i. q. رَمَدٌ. (S, art. رَمَدٌ; and L, K, in the same art.) — هَايَجَهُ بِرَأْسِهِ [He became excited against him, or attacked him, and satirized him]. (A.) — هَايَجَتْ بَيْنَهُمَا [Satire was excited between them two. (A.) — هَايَجَتْ الْحَرْبُ (inf. n. هَيْجٌ, Msb) War became excited, or raised. (A, Msb.) — هَايَجَتْ الشَّرُّ بَيْنَهُمْ Evil become excited among them. (A.) — هَايَجَ, inf. n. هَيْجٌ, He, or it, was in a state of commotion. (L.) — هَايَجَتْ السَّمَاءُ فَمَطَرْنَا The sky became cloudy and windy, and we were rained upon. (TA.) — هَايَجَ; (S, K;) [followed by an accus., and also by ب;] and هَيْجٌ, inf. n. تَهَيْجٌ, the most common form;] and هَايَجَ; (S;) He, or it, raised, roused, excited, stirred up, or provoked, (S, K,) a thing; (S;) syn. اُتَارَ. (K.) Thus the first of these verbs is trans. as well as intrans. (S.) All have the same meaning: (S:) or the second has an intensive signification. (Msb.) — هَايَجَ الْغُبَارَ, and هَيْجَهُ, [which is more common,] He raised the dust. (TA.) — هَيْجَ الشَّرُّ He excited evil

among a people. (A) — هَجَّتْ فَانْبَعَثَتْ الناقةُ فَانْبَعَثَتْ I roused the she-camel, and she became roused. (A.) — هَجَّتْ قَبَاحٌ I roused him, and he became roused. (TA.) — هَجَّتْ لَهُ الدَّارُ الشَّوْقُ The dwelling excited his longing desire. (A.) — هَجَّجَ هَجَّجَ He, or it, disquieted, and scared, a person. (L.) — هَجَّجَ الإِبِلَ, inf. n. هَجَّجَ, He put the camels in motion, by night, towards the watering-place and pasture. (L.) — هَجَّجَتِ الإِبِلَ The camels thirsted. (K.) — هَجَّجَ, (inf. n. هَجَّجَ, §, and هَجَّجَ, TA.) † It (a plant, or herbage,) dried up: (§, K:) [it withered:] it (a leguminous plant) became yellow: (Msb:) or dried up and became yellow: and became tall. (L.) — هَجَّجَتِ الأَرْضُ, inf. n. هَجَّجَ and هَجَّجَ and هَجَّجَانُ, † The plants, or herbage, or leguminous plants, of the land dried up. (L.)

2: see 1 and 4.

3. هَجَّجَهُ, (TK,) inf. n. هَجَّجَ, (§, K,) He fought with him; engaged in a conflict, or combat, with him. (TK.) — يَوْمَ الهِجَا The day of fight, conflict or combat. (§, K.) — See 1.

4. أَهَجَّجَتِ الرِّيحُ التَّيْبَ † The wind dried up, or caused to dry up, the plants, or herbage: (§, K*) and [so] هَجَّجَتْهُ. (O, K in art. صوع.) — أَهَجَّجْنَا الأَرْضَ † We found the land to have its plants or herbage, dried up. (§, K.)

5: see 1.

6. تَهَيَّجُوا † They leaped, or sprung up, together, to fight, one against another. (§, K.)

8: see 1.

هَجَّجَ: see هَجَّجَ.

هَجَّجَ Civil war; or conflict and faction; or discord, or dissension; syn. فِتْنَةٌ. (L.) See هَجَّجَاءَ. — Excitement of the blood: or, of coitus: or, of longing desire. (L.) — هَجَّجَ يَوْمَ هَجَّجَ A day of wind: or, of clouds, or mist, and rain. (K, TA: [but accord. to some copies of the K, instead of "and rain," "or, of rain."]) — هَجَّجَ هَجَّجَ, said with respect to a cloud, or body of clouds, when first rising; (As;) [meaning, It hath had a good rising, or hath risen well, so as to present, at its first rising, a good, or promising, appearance: an expression like هَجَّجَ نَشَأُ: q. v., art. نَشَأُ. — هَجَّجَ, † Yellowness: [app. in a plant]: (L:) or a state of drying up. (IAgr, L.) See هَجَّجَ.

هَجَّجَ, indecl., with kesreh for its termination, and هَجَّجَ, Cries by which a she-camel is chidden. (K.) [See also هَجَّجَ, in art. هَجَّجَ.]

هَجَّجَتْ A ewe that does not desire the ram: as though deprived of excitement. (M.) — هَجَّجَتْ A female frog. (L, K.) See an ex. in a verse cited voce صَبَّارَةٌ. — An ostrich. (L.) Pl. of both, هَجَّجَاتُ. (L, K.) Dim. هَجَّجَةٌ and هَجَّجِيَّةٌ. (L.)

هَجَّجِيَّةٌ: see هَجَّجِيَّةٌ.

هَجَّجِيَّةٌ and هَجَّجِيَّةٌ (§, L, K) and هَجَّجِيَّةٌ and هَجَّجِيَّةٌ (L) the third [as also the fourth] originally an inf. n., (Msb,) War. (§, L, K.)

هَجَّجِيَّةٌ: see هَجَّجِيَّةٌ.

هَجَّجِيَّةٌ: see 1 and 3; and هَجَّجِيَّةٌ.

هَجَّجِيَّةٌ, and هَجَّجِيَّةٌ, † A thing, or person, that raises, rouses, excites, stirs up, or provokes, much: each of these epithets having a trans. signification. The former is also used as a fem. epithet. (L.)

هَجَّجِيَّةٌ † Anger; an ebullition of anger, rage, or passion; syn. فُورَةٌ. (§, K.) Ex. هَجَّجِيَّةٌ هَجَّجِيَّةٌ † His anger became roused, or excited; (§;) became violent; (TA;) he became inflamed with anger. (A.) And هَجَّجِيَّةٌ هَجَّجِيَّةٌ † The ebullition of his anger, rage, or passion, became appeased. (§.) — هَجَّجِيَّةٌ (§, K) and هَجَّجِيَّةٌ (TA) † A stallion excited by lust; initum appetens. (§, K.) — هَجَّجِيَّةٌ هَجَّجِيَّةٌ † Land of which the leguminous plants have dried up, or become yellow: (§, K:) or, as in some lexicons, [and as in one copy of the § in my hands,] and become yellow: (TA:) or, of which the leguminous plants have dried up. (TA.) هَجَّجِيَّةٌ هَجَّجِيَّةٌ, and هَجَّجِيَّةٌ † Leguminous plants dried up, or drying up, [and yellow]. (L.)

هَجَّجِيَّةٌ A she-camel that is excited by desire for its accustomed place, and hastens thither. (§, K.) — See هَجَّجِيَّةٌ. — هَجَّجِيَّةٌ A camel that thirsts before [other] camels. (K.)

هيد

1. هَادَ, aor. يَهْدِي, inf. n. هِيدٌ; (§, L, K;) and هِيدٌ, (L, K,) inf. n. تَهْدِي; (TA;) He moved, or put in motion, (§, L, K,) a thing, (§,) or anything: this is the original signification. (L.) — هَادَ, aor. يَهْدِي, inf. n. هِيدٌ; (L, K;) and هِيدٌ; (K;) It frightened, or terrified, and afflicted, distressed, or oppressed, a person. (L, K.) — هَادَ, aor. يَهْدِي, inf. n. هِيدٌ; (L, K;) and هِيدٌ; (K;) He repaired; put into a right or proper state. (L, K.) It is said in a trad., with reference to the Mosque (of Moḥammad, L), هَادَ, (§, L,) meaning Repair it: (L:) or

pull it down, and then repair it: (§, L:) or pull it down, and recommence the building of it, and repair it, and put it into a right or proper state. (L.) — هَادَ, (Yaḥkoob, §, L, K,) aor. يَهْدِي, inf. n. هِيدٌ, and هَادَ; (L;) and هِيدٌ; (Yaḥkoob, §, L:) He chid a man; and turned him away, or back, from a thing: (§,* L, K:) or يَهْدِي is only used with a negative in this sense. (Yaḥkoob, K.) — هَادَ He removed a person or thing from his or its place. (L, K.) — هَادَ He or it disquieted, disturbed, or unsettled, a person. (K.) — هَادَ مَا يَهْدِي كَذَا Such a thing does not move me; (L;) it does not disquiet, disturb, or unsettle, me; I am not moved by it; do not care for it, or regard it. (§, L.) Accord. to Yaḥkoob, يَهْدِي is only thus used with a negative. (§, L.) One says, لَا يَهْدِيكَ هَذَا عَنْ رَأْيِكَ Let not this move thee at all from thine opinion. (TA.)

2: see 1.

هَادَ: see هِيدٌ.

هِيدٌ and هَادٌ and هِيدٌ (§, L, K) and هِيدٌ and هَادٌ (IB, L) and هِيدٌ (L) Cries by which camels are chidden (§, L, K) and urged. (L.) — Also هِيدٌ A mode of singing to camels, to urge or excite them: (L:) or the commencement of such singing: (TA:) when a man is about to sing to camels for this purpose, he says هِيدٌ, and then sings, or prolongs and modulates his voice. (L, TA.) — هِيدٌ مَا لَكَ, (T, L, K,) and هِيدٌ مَا لَكَ, (Sh, L,) and هِيدٌ مَا لَكَ, (L,) [What is thy state, or condition, or thy affair, or business?] forms of speech used in inquiring of a man respecting his state, or condition, or his affair, or business; (T, L, K;) like as you say يَا هَذَا مَا لَكَ. (T, L.) One says, لَقِيَته فَقَالَ لَهُ هِيدٌ مَا لَكَ [He met him, and said to him, What is thy state, &c.?] and لَقِيَته فَقَالَ لِي هِيدٌ مَا لَكَ [I met him, and he said not to me, What is thy state, &c.?] (Lh, L,) and يَا هِيدٌ مَا لأَصْحَابِكَ, and يَا هِيدٌ مَا لأَصْحَابِكَ, [What is the state, &c., of thy companions?] (Ks, L,) and one says, لَو شَتَمْتَنِي مَا قُلْتُ هِيدٌ, meaning, [Hadst thou reviled me, or shouldst thou revile me, I had not said, or would not say,] What is thine affair? (As, on the authority of 'Eesà Ibn-'Omar.) When a stray-camel passes by a man, and he does not turn him aside, nor does he regard it, you say, مَرَّ بَعِيرٌ هِيدٌ, and, as related by an Arab of the desert, هِيدٌ مَا لَكَ, [A camel passed by, and he said not to him, What is thy state, &c.?] (AZ, L.) — هَادَ هَادَ He has no motion: (L, K:) or neither هِيدٌ nor هَادٌ is to be said to him; meaning, he is not to be moved, nor withheld

from a thing, nor chidden away from it. (S, L.) = هَيْدٌ i. q. هَيْدَبٌ *A stabby pubes.* (Fr, in TA, voce كَعْتَبٌ.)

هَيْدٌ: see هَيْدٌ.

هَيْدَانٌ [whether with or without tenween is not shown] *Cowardly; or a coward:* (S, L.;) a heavy, cowardly man; like هِدَانٌ. (L.)

هير

2. هِيرُهُ: see هِيرُهُ.

5. تَهِيرٌ: see تَهِيرٌ.

هيش

1. هَيْشُ الْقَوْمِ, aor. يَهِيْشُ, (S,) inf. n. هَيْشٌ, (S, K,) *The people, or company of men, were, or became, in a state of commotion and excitement,* (S, K,*) *عَلَيْنَا* against us. (S.) — هَاشٌ الْقَوْمِ بَعْضُهُمْ إِلَى بَعْضٍ *The people, or company of men, leaped, or sprang, one, or one portion, towards another, for fight, or conflict:* (TA:) and تَهِيْشُ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ *The men, or people, leaped, or sprang, one, or one portion, towards another,* (JK,) *in the slightest kind of conflict.* (TA.) — هَاشٌ فِي النَّاسِ, (JK, TA,) inf. n. هَيْشٌ, (JK, K,) *He created, or excited, disorder, disturbance, discord, or dissension, between, or among, the people; made mischief among them.* (JK, K,* TA.) — هَاشٌ الرَّجُلُ, (JK,) inf. n. هَيْشٌ, (JK, K,) *The man used, or uttered much foul speech or language.* (JK, Sgh, K,*) = هَاشٌ, aor. as above, (TA,) and so the inf. n., (Fr, K,) *He collected.* (Fr, K, TA.) [In this sense, as well as the first, it is like هَاشٌ having هَوَشٌ for its inf. n.]

5: see 1.

هَيْشَةٌ i. q. هَوَشَةٌ; (S, K;) *Conflict and faction, sedition, discord, or dissension.* (JK, K.) It is said in a trad., (TA,) *لَيْسَ فِي الْهَيْشَاتِ قَوْدٌ*, (K, TA,) or, accord. to one relation, *فِي الْهَوَشَاتِ*, (TA,) *There is no retaliation for one slain in cases of conflict and faction, &c., when the slayer is unknown.* (K, TA.) And هَيْشَاتٌ in the phrases هَيْشَاتُ اللَّيْلِ and هَيْشَاتُ الْأَسْوَاقِ is like هَوَشَاتٌ. (TA.) = *A company of men:* (JK, S:) or a mixed, or confused, company. (K.)

هيض

1. هَيْضَةٌ, aor. يَهِيْضُ, (S, K,) inf. n. هَيْضٌ, (S,) *He broke it, namely, a bone, after it had become*

set; as also هَاتِضَةٌ: (S, K;) and in like manner, a wing. (TA.) — † *It (a thing) made him to fall back into his disease;* (S, A, TA;) and so هَاضَهُ إِلَى مَا بِهِ. (TA.) You say also, هَاضَ الْحُزْنَ الْقَلْبَ + *Grief affected the heart time after time.* (TA.) And الغَرَامُ تَهِيْضُهُ [Vehemence of desire] returned to him a second time. (A,* TA.) — † *It softened him, or it.* (TA.) And so IAḡr explains the verb as occurring in the saying of 'Aisheh, *لَوْنَزَلُ بِالْجِبَالِ* + [Had that befallen the firm mountains which befell my father,] it had softened them. (TA.) [See also an ex. of a similar meaning voce ظَلَعٌ.] — † *It (drowsiness) made him languid.* (A, TA.) — † *He broke him, or defeated him:* as in the imprecation uttered by 'Omar the son of 'Abd-el-'Azeez against Yezeed the son of El-Mohelleb, when he broke his prison, and escaped, *اللَّهُمَّ إِنَّهُ قَدْ أَذْخَلَ عَلَيَّ*, or defeated me, and encroached on me (أَذْخَلَ عَلَيَّ), then do Thou break him, or defeat him, and requite him for that which he hath done. (TA.)

2. هَيْضَةٌ + *He roused, excited, or provoked, him; and it, namely the heart.* (IB.)

5: see 7: = and see also 1.

7. *It [a bone] broke, or became broken,* (JK, K,) after having been set; (JK;) and † هَيْضٌ signifies the same. (K.)

8: see 1.

هَيْضٌ + *Any pain following upon pain.* (S, TA.) See also هَيْضَةٌ. — † *Softness.* (TA.)

هَيْضَةٌ, (Lth, K,) or هَيْضٌ, (JK,) + *A disease after a disease: a return of anxiety, or disquietude of mind; and of grief.* (Lth, JK, K.) — † *He has a purging and vomiting together; [i. e. the cholera: used in this sense in the present day:]* (S, K;) or a discharge of the belly alone. (TA.) You say also, *أَصَابَتْ فَلَانًا هَيْضَةٌ*, meaning + *A change of his temperament, such as often occasions laxness of the bowels, causing a frequent going to and from the privy, affected such a one, from the disagreement with him of something which he had eaten.* (TA.) — † *In him is the languor produced by drowsiness.* (A, TA.)

هَيْضٌ A bone broken after having become set; (S, A, K;) as also هَيْضٌ (S) and هَيْضٌ (S, A.)

هَيْضٌ: } see مَهِيْضٌ.
هَيْضٌ: }

مُسْتَهَاضٌ [A beast] that has had a leg broken, and has recovered, and has been hastily laden and driven, and whose bone has consequently broken a second time, after it had become set and nearly well: or, accord. to ISh, one that has been diseased, and recovers, and is hastily put to work, so that he is distressed thereby; or that eats food, or drinks beverage, and in consequence relapses into disease. (TA.)

هيـط

1. مَا زَالَ فِي هَيْطٍ, inf. n. هَيْطٌ; and مَا زَالَ يَهِيْطُ 1. هَيْطٌ وَمَهِيْطٌ; *He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour; and in evil, or mischief; and raising a clamour, or confused noise.* (K.) IKḡt says, that يَهِيْطُ has no pret. (TA.) [See also 3.]

3. هَيْطٌ [in the senses assigned to it in what here follows] is an inf. n. of which the verb مَا زَالَ فِي هَيْطٍ is obsolete. (L.) You say, مَا زَالَ فِي هَيْطٍ وَمَهِيْطٍ *He ceased not to be in a state of approaching, or drawing near, and retiring to a distance:* (K:) or هَيْطٌ signifies the act of advancing: (Lh:) or هَيْطٌ and مَهِيْطٌ respectively signify the most vehement driving in coming to water, and the most vehement driving in returning from water; and the meaning is, going and coming: (Abou-Tālib:) or both signify the being in a state of commotion, tumult, or disturbance; as some say, arising from their saying "No, by God," and "Yes, by God:" (TA:) [it is also said that] مَهِيْطَةٌ [which is likewise an inf. n. of مَهِيْطٌ] signifies the act of crying out, or vociferating; and raising a clamour, or confused noise; [(see also 1;) and so, app., هَيْطٌ; for it is immediately added,] one says, وَقَعَ الْقَوْمُ فِي هَيْطٍ وَمَهِيْطٍ [as though meaning the people, or company of men, fell into vociferating, &c.]. (S.) بَيْنَهُمَا مَهِيْطَةٌ is also said to signify *Between them two is low, faint, or gentle, speaking.* (TA.) [See مَهِيْطٌ.] — Accord. to IAḡr, هَاطَهُ signifies *He esteemed him weak.* (TA.)

6. تَهَاطَوْا *They came together, or coalesced, and arranged, or adjusted, their affairs;* (Fr, S, K;) contr. of تَهَاطَوْا. (Fr, S.)

هَاطٌ and مَاطٌ are explained by IAḡr as signifying *Going and coming.* (TA.)

[&c. هَيْع]

See Supplement.]

5. *تَوَادَّتْ عَلَيْهِ الْأَرْضُ* *The earth, or the land, hid, or concealed him, and [as it were] removed him*: (T,) formed by transposition from *تَوَدَّتْ*, [q. v. in art. واد]. (T.) See 8.

8. *تَوَادَّ* (originally *أَوْتَادَ*, S,) and *تَوَادَّ* *He acted, or behaved, with moderation, gentleness, or deliberation, moderately, gently, deliberately, or contr. of hastily: with gravity, staidness, sedateness, or calmness*: (T, S, M, A, L, Mṣb, K:) from *تَوَدَّة* [q. v.]: (S:) or from *وَادَّ*: or, as some say, formed by transposition, and from *تَأَوَّدَتْ* *فِي قِيَامِهَا*, meaning “she (a woman) bent in her rising, by reason of her heaviness.” (T, L.) Ex. *تَوَادَّ فِيهِ*, and *تَوَادَّ فِي أَمْرِهِ*, *He acted with moderation, gentleness, &c., in his affair*: (S, * A, L, * Mṣb:) and *تَوَادَّ فِي مَشْيِهِ* *in his walk, or pace, or gait*. (S, L.)

وَادٌّ and *وَيْدٌ* *A sound, or noise*: (K;) absolutely: (TA:) or *a loud sound or noise*: (S, L, K;) as that of a wall falling, and the like. (L.) — *The sound occasioned by vehement or heavy treading of the ground: the heavy sound of the feet of camels*. (L.) — Also the former, (L,) or both, (K,) *The braying (هدير) of a camel*. (L, K.)

وَيْدٌ and *وَيْدَةٌ* (L, K) and *مَوُودَةٌ* (S, L, K) and, by abbreviation, *مَوْدَةٌ*, (Abu-l-'Abbās, T,) *A daughter buried alive*. (S, L, K.) — *المَوُودَةُ*: see *الوَادُّ الحَفِيُّ*, voce *وَادٌّ*. (L.) — See *تَوَدَّة*. — See also *تَوَدَّة*.

وَادٌّ *A man burying, or who buries, his daughter, or daughters alive*. (L.)

تَوَدَّة: see *تَوَدَّة*.

تَوَدَّة (T, S, M, L, Mṣb, K) and *تَوَدَّة* (M, L, K) and *تَوَدَّة*, without *ء*, [i.e., *تَوَدَّة* or *تَوَدَّة*] (TA,) and *تَوَدَّ* (M, L, K) and *تَوَدَّ* (K;) the first originally *وَوَدَّة*; like as *تَكَدَّة* is originally *وَكَاة*; (T, L;) *Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; contr. of hastiness; and gravity; staidness; sedateness; calmness*: syn. *رَزَانَةٌ*, (T, M, L, K,) and *تَمَهَّلٌ*, (T, L,) and *نَأْبٌ*, (M, L, K,) and *سَكِينَةٌ*. (Mṣb.) Ex. *فَعَلَهُ فِي تَوَدَّة* [*He did it in a moderate manner; with gentleness; &c.*] (A.) And *مَشَى عَلَى تَوَدَّة* (S, Mṣb) [*He walked moderately; gently; &c.; calmly; or quietly*. (Mṣb.)] *مَشَى مَشْيًا وَتَوَدَّةً* (S, Mṣb) [*He walked moderately; gently; &c.*] (S;) *calmly, or quietly*. (Mṣb.)

وَادٌّ and *وَيْدٌ*: see *مَوُودَةٌ* and *مَوْدَةٌ*.

مَوَائِدٌ *Calamities*: (IAṣr, T, K:) formed by transposition from *مَوَادٌ*. (IAṣr, T.) See art. *اود*.

ورأ: see *وَأر*.

&c., See Supplement.]

وب

1. *وَبَّ* (originally *أَبَّ*, the *أ* being changed into *و*, Az,) inf. n. *وَبٌّ*; and *وَبَّوْبٌ*, inf. n. *وَبَّوْبَةٌ*; *He prepared to charge, or make an assault, in battle*. (K.) See art. *أب*.

R. Q. 1. *وَبَّوْبٌ*: see 1.

وبا

1. *وَبَّأَ* (K, TA,) aor. *وَبَّأَ*, (S, K,) and *وَبَّأَ*, (CK,) and *وَبَّأَ*, (accord. to the K: in the (S) and L and other lexicons, only this last aor. is mentioned; but it is asserted on the authority of AZ, who says that this form of the pret. is of the dial. of the Kusheyrees, that the aor. is *وَبَّأَ*, with kesr to the *ب*, [contr. to analogy,] TA,) inf. n. *وَبَّأٌ*; (K;) or *وَبَّأَةٌ*; (S;) and *وَبَّأَتْ*, aor. *وَبَّأَتْ* and *وَبَّأَتْ*; (Moo'ab and Jámi') and *وَبَّأَتْ*, inf. n. *وَبَّأٌ* and *وَبَّأَةٌ* and *وَبَّأَةٌ* (K, the *و* being changed into *أ* in the latter two); and with *و* and without *ء*, [i.e., *وَبَّأَتْ*]; (Moo'ab and Jámi') and *وَبَّأَتْ*, (S, K,) like *عَنَى*, [i.e., pass. in form, but neut. in signification,] (K,) aor. *وَبَّأَتْ*, (L and other lexicons,) in which, the *و* being changed into *أ*, the vowel of the first letter necessarily becomes kesr, (TA,) or *وَبَّأَتْ*, (S,) inf. n. *وَبَّأٌ*; (K, TA: in the CK,) or *وَبَّأَةٌ*; (S, L, &c.) and *وَبَّأَتْ*, (S, K,) inf. n. *وَبَّأَةٌ*; (TA;) *The land was, or became, afflicted with وَبَّأٌ*: (K:) or, *much afflicted with disease*. (S.) = *وَبَّأٌ*, aor. *وَبَّأَتْ*; (K;) contr. to rule, which requires that the aor. should be *وَبَّأَتْ*; MF;) and *وَبَّأَتْ*; *He put the utensils, or goods, one upon another; or packed them up: or he prepared, set in order, or arranged, them; syn. عَبَّأٌ*. (K.) = *وَبَّأٌ*; (S, K: Ibn-El-Mukarram says, I think that Th has mentioned *وَبَّأَتْ*, without tesh-deed; but I am not confident of it; TA;) and *وَبَّأٌ*, inf. n. *وَبَّأَةٌ*; (S, K;) dial. vars. of *وَبَّأٌ* and *وَبَّأَةٌ*; (S;) *He made a sign to him*: (S, K:) or *وَبَّأٌ* signifies *he made a sign to him with his fingers, forwards, that he should approach; and وَبَّأٌ* “he made a sign to him with his fingers, backwards, that he should retire, or remain behind.” So accord. to the K; but this is at variance with what the leading lexicographers have transmitted. In the L it is said, *وَبَّأٌ* and *وَبَّأَةٌ* are dial. syns. of *وَبَّأٌ* and *وَبَّأَةٌ* signifies “he made a sign with his hand to him, (i.e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him;” [in doing which, the palm of the hand is held towards the person

beckoned;] and *وَبَّأٌ* *he made a sign to him*: (i.e., to a person behind him,) *opening his fingers [from the palm] towards the back of the hand, in order that he should retire, or remain behind; [in doing which, the palm of his hand is towards himself]*. El-Ferezdaq says,

* *تَرَى النَّاسَ إِنْ سِرْنَا يَسِيرُونَ خَلْفَنَا*
* *وَإِنْ نَحْنُ وَبَّأْنَا إِلَى النَّاسِ وَقَفُوا*

[*If we journey on, thou seest the people journey on behind us; and if we make a sign to the people to remain behind, they stop, one after another*]. *وَبَّأْنَا* is also read in this verse for *وَبَّأْنَا*. Ibn-Buzruj says, that *اومأ* signifies “he made a sign with the eyebrows, and the eyes;” and *وَبَّأٌ*, *he made a sign with the hands, and a garment, and the head*. (TA.) — *وَبَّأَتْ إِلَيْهِ*, aor. *وَبَّأَتْ*, *She (a camel) yearned towards it [i.e., towards her young one]; or uttered to it the cry produced by yearning: syn. حَمَّتْ*. (K.)

2: see 1.

4. *وَبَّأٌ* *It became unwholesome*: syn. *صَارَ وَبَّأً*. (TA.) = See 1. = *اوبئى* *He (a young weaned camel) suffered in the stomach from indigestion, in consequence of repletion*. (K, TA.) = *مَا لَمْ يُوْبِي*, like *لا يُوْبِي*, *Water that does not fail, or stop*. The like is said of pasture. (TA.)

5: see 10.

10. *استوبأ* (S, K,) and *توبأ* (TA) *He found, or deemed, a country, (S, K,) or water, (TA,) unhealthy, or unwholesome*: (K, TA:) [see *وَبَّأٌ*:] or, *much afflicted with disease*. (S.)

وَبَّأٌ and *وَبَّأَةٌ*, (S, K,) and also without *ء*, [وَبَّأٌ] (TA,) *Plague, or pestilence; syn. طَاعُونٌ*: (K:) or *a common, or general, [or an epidemic,] disease*: (S:) or *any such disease*: (K:) or *a quickness, and commonness, of death among men*. (TA.) Accord. to Ibn-En-Nefees, it is *a corruption happening to the substance of the air, by reason of causes in the heavens or the earth; as stinking water, and carcasses, such as are the result of bloody battles*. Accord. to the hakeem Dá-ood, it is *a change effected in the air by events in the higher regions, as the conjunction of beaming stars; and by events in the lower regions, as bloody battles, and the opening of graves, and the ascending of putrid exhalations; with which causes conspire the changes of the seasons and elements, and the revolutions of the universe*. They mention also its signs; among which are fever, small-pox, defluxions, itch or scab, tumours, &c. What is said in the Nuzheh necessarily implies that the *طَاعُون* is one of the different kinds of *وبا*; as the physicians hold to be the case: but the opinion which the

critics among the professors of practical law and the relaters of traditions hold is, that these two diseases are distinct, the one from the other; the وبا being an unwholesomeness in the air, in consequence of which diseases become common among men; and the طاعون being that kind [of disease] with which men are smitten by the jinn, or genii: an opinion which they corroborate by the words in a trad. أَنَّهُ وَحَزْرُ أَعْدَائِكُمْ مِنَ الْجِنِّ [Verily it is the unpenetrating thrusting of your enemies among the jinn]. (TA.) The pl. of وَبًا is أَوْبَاءٌ; and of وَبَاءٌ, أَوْبِيَّةٌ (S, K, TA) or أَوْبِيَّةٌ. (CK.)

وَبَاءٌ The state of a land being afflicted with وَبًا. (K.)

مُوبِيَّةٌ, and وَبِيَّةٌ (S, K,) and مُوبِيَّةٌ, (S, L,) and مُوبِيَّةٌ, (S, K,) a land much, or often, afflicted with وَبًا: (K:) or, much afflicted with disease. (S.)

وَبَاءٌ: see وَبَاءٌ.

أَرْضٌ وَبِيَّةٌ Sick; unwell; (IAar:) See وَبِيَّةٌ. — وَبِيَّةٌ Unwholesome water. (TA.)

جُرْعَةٌ شَرُوبٌ وَبِيَّةٌ Engendering موبِيَّةٌ. (TA.) — وَبِيَّةٌ A draught of brackish water is more profitable than sweet water that engenders موبِيَّةٌ. (A trad.) Here the و is omitted in the last word to assimilate it to شَرُوبٌ. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) — See وَبِيَّةٌ. — موبِيَّةٌ Water that is little in quantity; and failing, or stopping. (K.)

أَرْضٌ وَبِيَّةٌ: see موبِيَّةٌ.

وبت

1. وَبَتٌ, (inf. n. وَبَيْتٌ, aor. وَبَتَتْ بِالْمَكَانِ) He remained, stayed, abode, or dwelt, in the place. (K.)

وبخ

2. وَبَخَهُ, inf. n. تَوْبِيخٌ, He reproved him, or lamed him, (L, Mṣb, K,) for his evil action or conduct: (L:) reproved or blamed him, or did so severely, or with the utmost severity; and threatened him: (S, L, K:) reproached or upbraided him. (El-Farábee, Mṣb.) وَبَخَهُ is a dial. form of the same: (IAar:) or its hemzeh is a substitute for the و. (ISd.)

وَبِيخَةٌ A burning reproof: (L:) as also وَبِيخَةٌ; (IAar;) in which the ب is changed into م because of the nearness of their places of utterance. (AM.)

وبد

1. وَبَدٌ, (K,) aor. يُوْبَدُ, (TA,) inf. n. وَبَدٌ,

(S, M, L, K,) It (life, or manner of living,) was, or became, hard, strait, or difficult: (S, M, L, K:) it (a man's state, or condition,) was, or became, evil, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) you say وَبَدَتْ حَالُهُ. (M, L.) See also وَبَدٌ below. — وَبَدٌ عَلَيْهِ, (S, M, L,) aor. وَبَدَ, (K,) inf. n. وَبَدٌ, (M, L, K,) He was angry with him: (S, M, L, K:) like وَبَدٌ. (S, L.) — وَبَدٌ, aor. وَبَدَ, inf. n. وَبَدٌ, It [a day, &c.] was, or became, hot, (M, L, K,) and without wind: (M, L:) like وَبَدٌ. (M, L.) — وَبَدٌ, aor. وَبَدَ, inf. n. وَبَدٌ, It (a garment) became old and worn-out. (M, L, K.)

وَبَدٌ: see وَبَدٌ.

وَبَدٌ Hardness, straitness, or difficulty, of life, or manner of living: evilness of one's state, or condition, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) indigence; (M:) poverty, adversity; (T, L;) largeness of family, and littleness of property: (K:) pl. أَوْبَادٌ. See 1. — وَبَدٌ, an inf. n. used as an epithet, and [therefore] sing. and pl., A man, and men, in an evil state, or condition: and sometimes أَوْبَادٌ is used as its pl.; (S, L, K:) as though it were imagined to be a proper epithet: (S, L:) or this is for ذُؤُوبٌ أَوْبَادٌ: (M, L:) also مُسْتَوْبِدٌ signifies the same [applied to a single person]: (S, L, K:) and وَبَدٌ, (TA,) or وَبَدٌ, (L,) a poor man: pl. أَوْبَادٌ. (L, TA.) — وَبَدٌ A vice, fault, or defect. (M, L, K.)

وَبَدٌ: see مُسْتَوْبِدٌ.

وبر

1. وَبَرٌ, (S, Mṣb,) aor. وَبَرَ, inf. n. وَبَرٌ, (Mṣb,) He (a camel) had much وَبَرٌ [i. e. fur, or soft hair]. (S, Mṣb.)

وَبَرٌ, a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is with ة; (S, Mgh;) or a masc. n., of which the fem. is with ة, (Lth, T, M, Mṣb, K,) and also a pl. [or coll. gen. n.], (M,) [The hyrax Syriacus; believed to be the animal called in Hebr. *שׁוֹרְטָא*;] a certain small beast, (Lth, T, S, Mgh, Mṣb, K,) like the cat, (Mṣb, K,) or of the size of the cat, (Lth, T, M, Mgh,) or smaller than the cat, (S,) of the beasts of the desert, (M,) of a dust-colour, (Lth, T, Mgh, Mṣb,) or of a hue between dust-colour and white, (طَحْلَانِيّ, this epithet being applied to وَبَرَةٌ, S,) or white, (TA,) having beautiful eyes, (Lth, T, Mgh,) or having eyes bordered with black, or very black eyes, (كَحْلَانِيّ, Mṣb,) having no tail, (S, Mṣb,) or having a small tail, (Mgh,) [Golius says, on the authority of Dmr., "longiore caudâ," which is a mistake, for it has no tail,] said to be of the measles-kind, (Mṣb,) very shy, (Lth, T, Mgh,) living in low grounds, (Lth, T,) and dwelling in houses [of its own or of men], (S,) or it is confined

in houses, and is taught; and it is eaten, because it feeds upon leguminous plants: (Mgh:) it is [said to be] a ruminant; [but this is not the case;] and therefore it is said in a trad., that when a man in a state of إِحْرَامٍ kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. "Shaphan" of Dr. Kitto's "Cyclopædia of Biblical Literature:"] pl. وَبَارٌ (S, M, Mṣb, K) and وَبَارَةٌ (M, K) and وَبَارَةٌ (M, TA,) with hemzeh in the place of the و. (TA.) One says, فَلَانٌ أَسْمَحٌ مِنْ مَتَرِ الْوَبْرِ [Such a one is more liberal than the marrow of the webr]: because the marrow of the webr comes forth easily. (IAar, T.) And فَلَانٌ أَذْمٌ مِنَ الْوَبَارَةِ [Such a one is more dispraised than the webrs]. (Fr, T.) — أَيَّامُ الْعَجُوزِ الْوَبْرِ One of the days called الْعَجُوزِ الْوَبْرِ, (S, M, K,) which are seven, falling at the end of winter: or it is called وَبَرٌ, without the article: for the Arabs say, صَبْرٌ وَصَبْرٌ وَأَخِيهَا وَبَرٌ [Sinn and Sinnabr and their little brother Webr]: but this may be for the sake of the rhyme. (M.)

وَبَرٌ The صُوفُ, [here meaning the fur, or soft hair,] of the camel, (Lth, T, S, M, A, K,) and of the hare or rabbit, and the like; (Lth, T, M, A, K;) and in like manner, that of the سَمُورِ [or sable], and of the فَئِكَ [or marten]: (T:) or it is to the camel like wool (صُوفٌ) to the sheep; and so to the hare or rabbit, and the like: (Mṣb:) originally an inf. n.: (Mṣb:) n. un. with ة: (S:) pl. أَوْبَارٌ. (M, Mṣb, K.) — أَهْلُ الْوَبْرِ † The people of the deserts; [or rather the people of the tents;] because they make their tents of the وَبَرِ of camels [as well as of goat's hair, which is not included in the term وَبَرٌ, but is called شَعْرٌ]: opposed to أَهْلُ الْمَدَرِ the people of the cities and of the towns and villages. (TA.) See also مَدَرٌ. — أَخَذَهُ بِوَبْرِهِ † He took the thing altogether; he took the whole of the thing: as also أَخَذَهُ بِوَبْرِهِ. (A.)

وَبَرٌ A camel having much وَبَرٌ [i. e. fur, or soft hair]; (S, M, A, Mṣb, K;) and in like manner, a hare or rabbit, and the like; (K;) as also أَوْبَرٌ: (S, M, A, K:) fem. of the former, وَبَرَةٌ; (M, A, Mṣb, K;) and of the latter, وَبَرَاءٌ. (M, A, K.)

وَبْرٌ: see وَبَرٌ. — بِنَاتُ أَوْبَرٍ, (Aḡ, A'Obeyd, AḤn, T, S, M, K,) and بِنَاتُ الْاَوْبَرِ, (AZ, T, S, M,) the art. being added by poetic license, (M,) A species of كِمَاءٌ [or truffles], domny, (AZ, Aḡ, A'Obeyd, T, S, M,) [the epithet thus rendered is written in copies of the كِمَاءِ مُزْغَبَةٍ, and in the T, S, M, مُزْغَبَةٍ, but in art. زَغَبٌ in the TA it seems to be indicated that it is probably مُزْغَبَةٌ,] small, and of the colour of earth: (AZ, S, K:) or,

accord. to AHn, *truffles* (كَمَاة) like pebbles, small, found in places where they have broken through the crust of the soil, in number from one to ten; they are bad in flavour; and are the first of كَمَاة: or, as he says in another place, they are like كَمَاة, but are not كَمَاة; and they are small: (M: see also جَبُّ:)] n. un. *أَبْنُ أَوْبَرٍ*. (Ag, A'Obeyd, T.) You say, *إِنَّ بَنِي فُلَانٍ مِثْلُ مَنْثَلٍ* [Verily the sons of such a one are like *benát-owbar*]: one imagines that there is good in them [when there is none]. (M.) And *لَقِيتُ مِنْهُ بَنَاتَ أَوْبَرٍ* I experienced from him [a disappointment, or] a calamity, or misfortune. (Sgh, K.) — *دَاهِيَةٌ وَبَرَاءٌ*, (S, A, art. شعر), † An evil, a foul, or an abominable, calamity, or misfortune. (TA, voce *أَشْعَرٌ*, q. v.)

وبش

2. *وَبَشٌ* (TA,) or *وَبَشٌ أَوْبَاشًا* (S, L,) inf. n. *وَبَشٌ*, (TA, *He collected companies, bodies, or forces, of various tribes, for war.* (S, * L, TA.)

وَبَشٌ (ISd, TA,) and *وَبَشٌ* (ISd, K,) sings. of *أَوْبَاشٌ* (ISd, K, TA) which signifies *A medley, or mixed multitude*; (S, A, K;) and the *lowest or basest or meanest sort, or refuse, or riffraff*; (A, K;) of men, or people; (S, TA;) or of troops, or soldiers; (A;) like *أَوْشَابٌ*; [and similar to *أَشْوَابٌ*, but more particular;] and said to be a pl., formed by transposition, of *بُوشٌ* [q. v.]: (S) or *sundry, or separate, sorts, of men, or people*: (Ag, ISd, TA:) and of trees and plants: (ISd, TA:) or *a small number, and those separate, of trees and plants.* (A, TA.) — [Hence, app.,] *وَبَشُ الْكَلَامِ* † *What is bad of speech, or language.* (TA.)

وَبَشٌ: see *وَبَشٌ*.

وبص

1. *وَبَصٌ* (S, M, A, Mṣb, K,) aor. *وَبَصٌ* (S, K,) inf. n. *وَبِصٌ* (S, M, A, Mṣb, K) and *وَبِصٌ* (M, K) and *وَبِصَةٌ* (M, TA,) said of lightning, (S, A, K,) and of other things, (S, M,) *It shone, gleamed, or glistened.* (S, M, A, Mṣb, K.) You say, [also,] *وَبِصَتِ النَّارُ*, inf. n. *وَبِصٌ*, *The light shone, or shone brightly*; accord. to AHn; and *أَوْبِصْتُ نَارِي*, signifies *my light shone, or shone brightly*: (M:) or the latter signifies *my light showed its flame*: (K:) or *my light began to show its flame*: (ISk, S:) or *أَوْبِصْتُ النَّارَ* signifies *the fire appeared on being struck.* (TA.) And *وَبِصُ الطِّيبِ* signifies *The shining of perfume.* (Mgh, TA.)

4: see 1. — [Hence,] *أَوْبِصَتِ الْأَرْضُ* † *The land began to show its plants, or herbage.* (ISk, S.) = *أَوْبِصْتُ نَارِي* I made my fire to burn, or blaze, intensely. (A.)

وَبِصَةٌ: see *وَبِصٌ*.

وَبِصَانٌ (Fr, M, K) and *وَبِصَانٌ*, (IDrd, K,) [or *وَبِصَانٌ* and *وَبِصَانٌ*, (see art. *بِصَن*)] in some copies of the Jm., *بِصَانٌ*, [which see in art. *بِص*,] (TA,) *The month of الرَّبِيعِ الْآخِرِ*: (M, K:) i. e. the name of that month in the Time of Ignorance: pl. *وَبِصَانَاتٌ*. (TA.)

وَبِصَةٌ: see *وَبِصٌ*.

وَبِصَانٌ: see what follows, in four places.

وَبِصٌ *Shining, gleaming, or glistening*: (Mṣb:) and *وَبِصٌ*, (as in some copies of the K,) or both, (M,) *shining, gleaming, or glistening, much*: (M, and some copies of the K:) or the latter, *shining, gleaming, or glistening much in colour*; (so in other copies of the K;) in which last sense, both are added to the epithet *أَبْيَضٌ*: (TA:) and *وَبِصٌ*, applied to a cloud, signifies also *intensely shining, or gleaming, with lightning.* (M.) You say *قَمَرٌ وَبِصٌ* [A moon shining brightly]. (A.) And *الْوَبِصُ* signifies *The moon.* (IAqr, K.) — *وَبِصَةٌ* signifies i. q. *بُرْقَةٌ* [app. *A flash of lightning*]: (M:) and *fire*; as also *وَبِصَةٌ*: (IAqr, K:) and *a live coal*; as also *وَبِصَةٌ*. (M.) — *رَجُلٌ وَبِصٌ السَّمْعِ*, (M,) or *وَبِصَةٌ السَّمْعِ*, (S, A, K,) means *A man who relies upon what is said to him*: such a man is called *أُدُنٌ*: and the epithet is made fem. because *أُدُنٌ* is meant: or the *ة* may be added to render it intensive: (M:) or the meaning is, *who trusts in all that he hears*: (S, K:) or *who hears speech and trusts in it*: (A:) or *who hears what is said and relies upon it, and thinks it true, but is not yet sure.* (TA.) You say also, *وَبِصَةٌ* *سَمِعَ بِفُلَانٍ* [One who relies upon what he hears of, or from, such a one]: and *وَبِصَةٌ سَمِعَ بِهَذَا* *وَبِصَةٌ* *سَمِعَ بِهَذَا* [One who relies upon what he hears of this affair]. (TA.)

&c. *وَبِطٌ*.

See Supplement.]

وت

وَتٌ (L, K) and *وَتٌ* and *وَتَةٌ* (K) or *وَتَةٌ* (L) *The cry of the bird called وَرشَانٌ*. (AA, L, K.) *وَرشَانٌ* signifies He cried as cries the *ورشان*. (IAqr, L.)

وَتَاوَتْ i. q. *وَسَاوَسَ* *Evil suggestions, &c.* (K.) The *س* is thus changed, in poetry, into *ت*, as in *نَاتٌ* and *أَكْثِيَاتٌ*. (MF.)

وتا

1. *وَتًا*, aor. *وَتًا*, (K,) inf. n. *وَتًا*, (TA,) *He was heavy and slow in his gait, by reason of age, or by nature.* (K.) Not mentioned by J. because esteemed by him not chaste. (TA.)

وَتًا: see art. *وَتًا*.

وتب

1. *وَتَبٌ*, aor. *وَتَبٌ*, inf. n. *وَتَبٌ*, *He remained fixed in the place, and did not move.* (K.) Omitted by most of the lexicographers; and said by some to be a word mispronounced [app. for *وَتَبٌ*]. (TA.)

وتح

1. *وَتَحٌ*, aor. *وَتَحٌ*, inf. n. *وَتَاَحَةٌ* (S, K) and *وَتَوْحَةٌ* (K) and *وَتَحَةٌ* (L,) *It (a thing, S, or a gift, K) was little, or small, and paltry, mean, or contemptible.* (S, L, K.) — *وَتَحٌ عَطَاءُهُ*, aor. *وَتَحٌ*; (S, K;) and *وَتَحٌ*; (S, K;) and *وَتَحٌ*, inf. n. *وَتَوْحٌ*; (S;) *He made his gift little, or small, (S, K,) and paltry, mean, or contemptible.* (K.) — *وَتَحٌ لَهُ الشَّيْءُ* *He made the thing little to him.* (L.) — *وَتَحٌ* *He became a person of little property.* (K)

2: see 1 and 4.

4: see 1. — *وَتَحٌ فُلَانًا* *He harassed and distressed him*; syn. *جَهَدَهُ وَبَلَّغَ مِنْهُ*; (L, K;) and in like manner, *وَتَحٌ مِنْهُ*, and *وَتَحٌ مِنْهُ*, and *وَتَحٌ*. (L.) — *وَتَحٌ*, in this sense, occurs in a verse as related by Th: as related by IAqr it is *وَتَحٌ*. (TA.)

5. *وَتَحٌ مِنَ الشَّرَابِ* *He drank a little of the beverage*: (S, L:) or, as also *وَتَحٌ الشَّرَابِ*, *he drank the beverage by little and little.* (TA.)

وَتَحٌ, and *وَتَحٌ*, (S, K,) and *وَتَحٌ*, and *وَتَحٌ*, (K,) *A little, or small, and paltry, mean, or contemptible, thing.* (S, K.) One says also *وَتَحٌ وَغَرٌ* *A small, or little, or scanty, thing*: the latter of the two epithets being an imitative sequent; (S;) or, correctly, a corroborative. (Marg. note in a copy of the S.)

مَا أَعْنَى وَعَنْبِي وَتَحَةٌ † *ما اعنى* *ما اعنى*, (L,) or *He, or it, was of no profit, or advantage, to me.* (L, K.) — *طَعَامٌ وَتَحٌ* *Food in which is no good*; like *وَحْتٌ*. (L.) — *وَتَحٌ رَجُلٌ* *A vile, mean, or contemptible, man.* (S.)

وَتَحٌ
وَتَحٌ
وَتَحَةٌ
وَتَحٌ } see *وَتَحٌ*.

وتد

1. *وَتَدٌ*, aor. *وَتَدٌ*, imp. *وَتَدٌ*, inf. n. *وَتَدٌ* (S, L, K, &c.) and *وَتَدَةٌ*; (M, L, K, &c.) and *وَتَدٌ*; (A, Mṣb, K;) and *وَتَدٌ*, (M, Mgh,) inf. n. *وَتَدٌ*; (A, Mṣb, K;) and *وَتَدٌ*, (M, Mgh,) inf. n. *وَتَدٌ*; (A, Mṣb, K;) and *وَتَدٌ*, (M, Mgh,) inf. n. *وَتَدٌ*; (A, Mṣb, K;) and *وَتَدٌ*, (M, Mgh,) inf. n. *وَتَدٌ*; (A, Mṣb, K;)

as you say *دَخَلْتُ فِي دَخَلْتُ الْبَيْتِ*, meaning *دَخَلْتُ فِي الْبَيْتِ*. (S.) — [Also, *وَتَرَهُ*, (M, K,) aor. *يَتَرُهُ*, (K,) inf. n. *وَتَرٌ* (M, K) and *وَتَرٌ* (TA) and *تَرَةٌ*, (M, K,) *He executed blood-revenge upon him: or did so wrongfully*: (M, * K, * TK:) expl. by *أَصَابَهُ بِذَنْحِلٍ*. (TK.) — *He overtook him* (*أَدْرَكَهُ*) with some displeasing, or abominable, or evil, action. (M, K.) — *He frightened him; terrified him*. (Fr, K.) = *وَتَرُ الْقَوْسِ*: see 2, in two places.

2. *وَتَرُ الصَّلَاةِ*: see 1, near the beginning. = *وَتَرُ الْقَوْسِ* *He fastened, bound, firmly, or braced, the string of the bow*; expl. by *شَدَّ وَتَرَهَا*; (Lh, M, K;) as also *أَوْتَرَهَا*; (Lh, M, Mṣb;) both these signify the same; (S, in which the meaning is not explained;) and *وَتَرَهَا*, (M, TA,) inf. n. *وَتَرٌ*: (TA:) or *وَتَرَهَا* signifies *he put to it a string*: (M, K:) and *وَتَرَهَا*, (M, K,) aor. *يَتَرَهَا*, (K,) inf. n. *تَرَةٌ*, (TA,) *he attached to it its string*: (M, K:) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb, *إِنْبَاضٌ بِغَيْرِ تَوْتِيرٍ* [*Twanging the bow without bracing the string*]: (S:) or *لَا تَعْجَلْ لِمَا تَوْتِيرُ* [*Hasten not the twanging of the bow before the bracing of the string*]: alluding to the hastening a thing before its proper time. (M.) [See also art. *نبض*. And see 2 in arts. *جنب* and *جنب*.]

3. *واتر بَيْنَ أَخْبَارِهِ*, (A, and so in some copies of the K,) or *أَوْتَرٌ*, (M, and so in some copies of the K,) and *بَيْنَ كُتُبِهِ*, (M,) and *واتر أَخْبَارَهُ*, (M, K;) in the latter of which *وَاتَرَهُ* is put by mistake for *وَاتَرَهَا*, as is observed in the TA,) and *كُتُبِهِ*, (M, A, K,) inf. n. *مُواتِرَةٌ* (S, M, K,) and *وَتَارٌ*, (M, K,) *He made his tidings, or narrations, and his writings, or letters, to follow one another*: (M, A, K:) or *with some intervals between them*; for *مواترة* between things is only when there is some interval between them; otherwise it is *مُدَارَكَةٌ* and *مُؤَاصَلَةٌ*: (S, K:) or *واتر الكُتُبِ* signifies *he made the writings, or letters, to follow one another nearly, one by one, without ceasing*: (S:) or *he made them to follow one another with a small interval between every two*: (T:) and *واتر الخبر* *he made the tidings, or narration, to follow one part after another*: or, accord. to Aḡ, *with a small space between every two portions thereof*: from *وَتَرٌ* in the sense of *فَرْدٌ*. (T.) You say also *واتر بَيْنَ مِيرِهِمُ* *He made their supplies of wheat to come to them without stopping; time after time*. (TA, from a trad.) And it is said in a trad., *لَا بَأْسَ أَنْ يُوَاتَرَ قِضَاءَ رَمَضَانَ* *There will be no harm in his performing the fast of Ra-maḍān at intervals, fasting one day and breaking fast one day*: (TA:) *مُواتِرَةُ الصَّوْمِ* is the *fasting one day and breaking fast one day, or two; per-*

forming it separately: it does not mean *المُؤَاصَلَةُ*, because it is from *الْوَتْرُ*, (S, K, TA,) i. e., *الفَرْدُ*. (TA.)

4: see 1, in seven places, first part. — *واتر بَيْنَ أَخْبَارِهِ*: see 3. = *واترهُ* *He made him to attain, or obtain, his blood-revenge*. (Az, TA; and L in art. *تَار*.) See an ex., voce *تَارٌ*. = *واتر القَوْسِ*: see 2, in two places.

5. *تَوْتَرٌ* † *It* (a sinew, or nerve, T, M, A, K, and a vein, M, TA, not the neck, for *العُنُقُ* in the K is a mistake for *العِرْقُ*, TA) *became tense*, (M, K, TA,) *like a bow-string*. (M, TA.)

6. *تَوَاتَرٌ* *It was consecutive: or was so with intervals*: (M, A, K:) or *was so with separation, or interruption*. (Mṣb.) You say, *تَوَاتَرَتِ الإِبِلُ*, and *القَطَا*, and so of any other things, *The camels, and the birds of the kind called القَطَا, &c., came one near after another, not in a rank*. (Lh, M.) And *تَوَاتَرَتِ الخَيْلُ* *The horses came following one another*. (Mṣb.) And *تَوَاتَرَتِ الكُتُبُ* *The writings, or letters, came one near after another, separately*. (S.)

وَتَرٌ: see *وَتَرٌ*, throughout.

وَتَرٌ and *وَتَرٌ*, (T, S, M, A, Mṣb, K, &c.,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (T, S, M, Mṣb,) and of the people of El-'Āliyah, (ISk, as on the authority of Yoo, and S) or the latter in the dial. of the people of El-'Āliyah, (T, as on the authority of Yoo,) or of the people of El-Hijáz, (Lh, S, M,) *Single; sole; only; one, and no more*: syn. *فَرْدٌ*: (T, S, M, A, Mṣb, K:) or *مَا لَمْ يُشْفَعْ مِنَ العَدَدِ*: (M, A, K;) except that in the K, instead of *يُشْفَعُ*, we find *يَتَشَفَعُ*: or *contr. of شَفَعٌ*: (Mgh:) [and an odd number:] all [even and odd] numbers are termed [respectively] *شَفَعٌ* and *وَتَرٌ*, whether many or few. (T.) — *وَتَرًا وَتَرًا* [*Singly; separately; one by one*]. (S, K.) [See *شَفَعٌ*.] *الْوَتْرُ*, one of the names of God, *The Single; the Sole; the One; He who has no equal, or like; the Unequaled*; syn. *الفَرْدُ* and *الفَرْدُ*. (TA.) — *صَلَاةُ الوَتْرِ*, and *الْوَتْرُ* alone: see 1, first part: it was sometimes said by Moḥammad to be a *سَلْبَةٌ*. (T.) — In the words of the Kṣur, [lxxxix, 2,] *وَالشَّفَعُ* and *الْوَتْرُ* by the former is meant all creatures which are created in pairs; and by the latter, *God*: (T:) or [by the former, Adam and his wife; and] by the latter, *Adam*, who was made a pair with his wife: (I'Ab, T:) or by the former, the day of the sacrifice; (T;) and by the latter, the day of 'Arafah. (T, K.) (See more voce *شَفَعٌ*.) = Also *وَتَرٌ* and *وَتَرٌ*, (T, S, M, A, Mṣb, K,) the former, [which is the more common,] in the dial.

of Nejd, (Lh, M,) and of the tribe of Temeem, (Lh, T, S, M, Mṣb,) and of the people of El-'Āliyah, (T, as on the authority of Yoo,) and El-Hijáz, (S,) or the latter in the dial. of the people of El-'Āliyah, (ISk, as on the authority of Yoo, and S,) and El-Hijáz, (Lh, M,) *Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or retaliate, blood: or a desire, or seeking, for retaliation of a crime or of enmity*: syn. *ذَحْلٌ*: (T, S, M, Mṣb, K:) or *wrongful conduct therein*: as also *وَتِيرَةٌ* and *وَتِيرَةٌ*, in either sense: (M, K:) or *a crime which a man commits against another by slaughter or by plundering or by capture*: (TA:) pl. [of *وَتَرٌ*] *وَتَرَاتٌ* and [of *تَرَةٌ*] *تَرَاتٌ*. (A.)

وَتَرٌ The string, and the suspensory, syn. *شُرْعَةٌ* and *مُعَلَّقٌ* [the latter signifying properly the appendage, (see *خَطَمُ القَوْسِ بالوَتْرِ*, and see *نِيَابُطٌ*)] (M, K,) of a bow: (S, M, Mṣb, K:) [and in like manner, a chord of a lute and the like:] pl. *وَتَارٌ* (S, M, Mṣb, K) and *وَتَارٌ*. (Fr, Sgh, TA.) — Also pl. [or rather coll. gen. n.] of *وَتَرَةٌ* [q. v.] in all the senses of the latter. (K.)

وَتَرَةٌ, of the nose, *The partition between the two nostrils [consisting of the septum and subseptum narium, or the subseptum alone]*; (S, A, Mṣb;) as also *وَتِيرَةٌ*: (S, A, Mṣb, K:) or the former signifies *what is between the two nostrils*: (M:) or the *junction that is between the two nostrils*: (T:) or the *edge of the nostril*: (M, K:) accord. to Lh, (M,) *what is between the tip of the nose and the سَبَلَةٌ* [or middle of the mustache; app. meaning, the subseptum narium]: (M, K:) and the latter, the *partition between the two nostrils, of the fore part of the nose, exclusive of the cartilage*; [i. e., app. the subseptum narium: (AZ, T:) and the former, in a horse, *what is between the tip of the nose and the upper part of the lip*: (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, *وَتَرٌ*. (K.) In a trad. in which it is said that the fine for destroying the *وَتَرَةٌ* is a third of the fine for homicide, by this word is meant the *وَتَرَةٌ* of the nose. (TA.) — *The sinew, or nerve, (عَقَبَةٌ), of the back* (متن). (M.)

وَتِيرٌ: see *وَتِيرَةٌ*, near the end.

وَتِيرَةٌ: see *وَتَرٌ*. = *A way, course, mode, or manner of acting, or conduct, or the like*: (S, M, A, Mgh, Mṣb, K:) and *nature, or disposition*: (A, Mgh:) from *تَوَاتَرَ*: (Th, M, A, Mgh:) or *a road keeping close to a mountain*, (K, TA,) and *pursuing a regular, uniform course*: (TA:) or *constancy, or perseverance, in a thing*, (AO, T, Mṣb, TA,) or *in a work*. (TA.) You say, *مَا زَالَ عَلَيَّ وَتِيرَةٌ وَاحِدَةٌ* *He ceased not to follow, or continue in, one way, (&c.,) of acting or the like*: (T, S, M, A:) or *one disposition*. (A.) And *هُرَّ عَلَيَّ وَتِيرَةٌ وَاحِدَةٌ* *They follow, or con-*

your Arabic is not current with us:] and this, says ISd, is the right reading in my opinion: for the king did not mean to exclude himself from the Arabs. (MF.)

2. **وَتَبَهُ**, inf. n. **تَوْتَبُ**, *He seated him upon a cushion*: (S, K:) asserted to be of the dial. of Ḥimyēr. (MF.) — **وَتَبَهُ وَسَادَةٌ**, (S, K,) in some copies of the K **وَتَبَهُ**, (TA,) *He threw to him a cushion* (S, L, K) *that he might sit upon it*: (S:) [app. in the dial. of Ḥimyēr]. — **وَتَبْتَهُ وَثَابًا** *I spread for him a bed, or the like*. (TA.)

3. **وَاتَبَهُ** *He leaped, or sprang, upon him, or at him; he assaulted or assailed him*; syn. **سَاوَرَهُ** (S, K) and **تَاوَرَهُ**. (K, art. **ثور**) and **صَاوَلَهُ**. (K, art. **صول**). — [Also, perhaps, *He contended with him in leaping, jumping, springing, or bounding*.] — [**وَاتَبَهُ** is also mentioned in the TA as having a signification not explained in the K: app., *He contended with him in hastening to a thing*.]

4. **اَوْتَبَهُ** *He made him to leap, jump, spring, or bound*. (S, Mṣb.) — **اَوْتَبَهُ الْمَوْضِعَ** [*He made him to leap, or jump, upon, or over, the place*]. (TA.)

5. **تَوْتَبَ فُلَانٌ فِي ضَمِيْعَةٍ لِي** † *Such a one took possession unjustly of an estate belonging to me; he seized upon it unjustly*. (S, K.) — **تَوْتَبَ فِي** **اَرْضِهِ عَلَيَّ اَخِيهِ** † *He took possession of his land with injustice towards his brother*. (A.) — **تَوْتَبَ عَلَيَّ مِنْزَلَتِهِ** † *He took possession unjustly of the place occupied by him*. (A.)

6. **هُمُ يَتَوَاتَبُونَ عَلَيَّ كَذَا** *They leap, or rush, together upon such a thing [in an evil, or injurious, or a contentious manner]*. (S, art. **كَلَب**.) **التَّوَاتَبُ** is syn. with **التَّكَلُّبُ**. (S, K, art. **كَلَب**.)

وَتْبَةٌ *A single leap, jump, spring, a bound*: (TA:) or *a leap down, or downwards*. (Mgh, Mṣb, art. **طَفَر**.)

تَبَةٌ *An assembly; a company; a troop; a congregated body*. (K.) [But it seems rather to belong to the root **ثَبِي**, as remarked by Freytag; or, accord. to some, to art. **ثوب**. See arts. **ثوب** and **ثبي**.]

وَتَاتٌ: see **وَتْبِي**.

وَتَابٌ *A throne, or couch*; syn. **سَرِيْرٌ**; (K:) accord. to some, *that is always occupied by the king; or that the king does not cease to occupy*: (TA:) [app. of the dial. of Ḥimyēr]. — *A bed; or what is spread to lie or recline upon*: (K:) ex. **وَتَبْتَهُ وَثَابًا** *I spread for him a bed, or the like*: (TA:) or *places where persons sit*; syn. **مَقَاعِدُ**. (S, K:) in which case it is a pl., as some have expressly affirmed it to be: (TA:) accord. to IF and others, of the dial. of Ḥimyēr. (MF.) Applied to heaven (السَّمَاءُ) as being the sitting-places of the angels. (S.)

وَتَابٌ *An antelope that leaps, jumps, springs, or bounds, quickly*. **وَتَابَةٌ** *A mare that leaps, &c., quickly*. (TA.) — **وَتَبِي** i. q. **وَتَابَةٌ**; (K:) i. e., *That leaps, &c., quickly*. (TA.)

مَوْتَبَانٌ *A king who sits still, and does not undertake military expeditions*: (S, K:) asserted to be of the dial. of Ḥimyēr. (MF.)

مَيْبٌ *A plain, or level, land, or tract of land*. (K.) — *A leaper, or jumper*. (IAḡr, K.) — Also, [contr.,] *A sitter*: (IAḡr, K:) [app. in the dial. of Ḥimyēr]. — *What is elevated, of land*. (K.) — *A rivulet, stream, or streamlet*: syn. **جَدْوَلٌ**. (K.)

وَج

1. **وَجٌ**, aor. **يُوْجُ**, inf. n. **وَجَاةٌ**; (S, K:) and **اَوْجٌ**, and **اَسْتَوْجٌ**; (TA;) *It (anything, S,) became dense; thick; compact*. (S, K.) — **وَجٌ**, aor. **يُوْجُ**, inf. n. **وَجَاةٌ**, *He became abundant in flesh; or very fleshy*: **وَجْرٌ**, inf. n. **وَجَارَةٌ** signifying he became abundant in fat; or very fat: and both signify *he became bulky, or big; or large in body, corpulent and fleshy*. (AZ, S.) — **وَجٌ النَّبْتُ** *The herbage, or plants, became dense, thick, or compact, and tall*.

4. **اَوْجٌ لَنَا مِنْ هَذَا الطَّعَامِ** *Give us much of this food*. (TA.) See 1.

10. **اَسْتَوْجٌ** *It became in a complete, or perfect, state*: (TA:) or *it became so in a certain way*: (S:) one says **اَسْتَوْجُ النَّبْتُ** † *the plants, herbs, or herbage, clung together, one part to another, and became in a complete, or perfect, state*. (S, K.) — See 1. — **اَسْتَوْجُ الْمَالُ** *The property [app. meaning camels or the like] became much, or abundant*. (S, K.) — **اَسْتَوْجُ مِنَ الْمَالِ** *He desired, wished for, or longed for, much of property [app. meaning camels or the like]; syn. اَسْتَوْجْتُ. (Ag, Th, S, K*:) as also **اَسْتَوْجْتُ**. (TA.) — **اَسْتَوْجْتُ** *She (a woman) became large in body, or corpulent and fleshy, and perfect in make*. (T.)*

وَجِيْعٌ Anything (S) *dense; thick; compact*. (S, K.) — *A horse*, (S,) and *a camel*, (TA,) *compact in flesh*: (S:) or *strong*. (TA.) — *Dense, thick, or compact, herbage*. (TA.) [See also **مَوْتَجَةٌ**.] — **اَرْضٌ مَوْتَجَةٌ** † *A garment, or piece of cloth, of firm texture*. (A.) [See also **ثِيَابٌ مَوْتَجَةٌ**.]

وَأَجٌ, applied to herbage, *Dense, thick, or compact, and tall*. (TA.)

أَرْضٌ مَوْتَجَةٌ (in the CK **مَوْتَجَةٌ** [which is

evidently a mistake]) *Land abounding with herbage, or pasture*, (S, K,) *and with tangled trees*; as also **وَجِيْعَةٌ**: (ISh:) *land of which the herbage is dense, thick, or compact*. (TA.) [See also **وَجِيْعٌ**.]

ثِيَابٌ مَوْتَجَةٌ *Garments, or pieces of cloth, of which the threads and texture are slack, or loose*. (K, from Sh, on the authority of a man of Būhileh: but see **وَجِيْعٌ**. TA.)

وثر

1. **وَثْرٌ**, aor. **وَثَرٌ**, inf. n. **وَثَارَةٌ**; [and app., **وَثْرٌ**; (see the second signification;)] *It (a thing, S, M, Mṣb, or a bed, A) was, or became, plain, level, smooth, soft, or easy to lie or ride or walk upon*. (S, M, A, Mṣb, K.) — **وَثَرَتِ الْعَجْزُ**; and **وَثَرَتْ**, inf. n. as above, † *The buttocks became fat*. (A.) See also **وَثَارَةٌ**, below. — **وَثَرَهُ**, (M, A, K,) aor. **يُثِرُهُ**, (K,) inf. n. **وَثْرٌ** (M, TA) and **وَثْرَةٌ**; (TA;) and **وَثْرُهُ**, inf. n. **وَثْرِيْرٌ**; (M, A, K;) *He made it plain, level, smooth, soft, or easy to lie or ride or walk upon*. (M, A, K.) And **وَثْرٌ مَرْكَبَةٌ** *He made the thing on which he rode smooth, soft, or easy to ride upon*. (A, Mṣb.)

2: see 1, in two places.

4. **مَا اَوْثَرَ فِرَاشَكَ** *How smooth, soft, or easy to lie upon, is thy bed!* (A, TA.)

10. **اَسْتَوْثَرَ الْفِرَاشَ** *He found, or deemed, the bed smooth, soft, or easy to lie upon*. (A,* TA.) — **اِذَا تَزَوَّجْتَ امْرَاةً فَاسْتَوْثَرِيْهَا** † [*When thou takest a woman as thy wife, choose her fat, suitable for a bedfellow*: see **وَثْرِيْرٌ**]. (A, TA.)

وَثْرِيْرٌ: see **وَثْرٌ**.

وَثْرِيْرٌ: see **وَثْرِيْرٌ**, in three places. — See also **مَيْثَرَةٌ**, throughout.

وَثْرِيْرٌ: see **وَثْرِيْرٌ**.

وَثَارٌ: see **وَثَارٌ**.

وَثَارٌ, a subst., *Plainness, levelness, smoothness, softness, or state of being easy to lie or ride or walk upon*; as also **وَثَارٌ**. (M, K.) — See also **وَثْرِيْرٌ**, in two places.

وَثْرِيْرٌ *Plain, level, smooth, soft, or easy to lie or ride or walk upon*; (T, S, M, A, K;) as also **وَثْرِيْرٌ** (T, S, K) and **وَثْرِيْرٌ** and **وَثْرِيْرٌ**; (M, K;) applied to a bed, (T, S, A, K,) and anything upon which one sleeps, (T, TA,) or sits, (TA,) and finds it to be thus, (T, TA,) and to other things: (M, K;) and *thick and soft*; applied to a bed: (Mṣb:) [and **وَثَارٌ** seems to signify the

same; or this and **وثر** are epithets in which the quality of a subst. predominates:] fem. **وثرية**. (M K.) You say, **وثر** **وثر**, and **وثر**, (S, TA.) *There is not beneath him a smooth, or soft, bed.* (TA.) — **وثرية** † A woman *having much flesh*: (IDrd, S, Msh, K:) or *fat*; (T, A, K:) *suitable for a bedfellow*: (T, K:) and **وثرية العجز** † *large, (T,) or fat, (A,) or soft, (M,) in the buttocks*: (T, M, A:) pl. **وثر** and **وثر**. (M, K.) = See also **مبشرة**, throughout.

وثر: see 1. — † *Abundance of fat*: (AZ, S:) or *of flesh*: (K:) or the latter is termed **وثرية**. (AZ, S.)

وثر *More [and most] smooth, or soft*; applied to a bed. (TA, from a trad.)

مبشرة, (T, S, M, A, Mgh, Msh, K,) of the measure **مبشرة**, from **وثر**, (TA,) without hemz, (S, TA,) originally **مبشرة**, (Msh, TA,) the **و** being changed into **ي** because of the kesreh before it, (TA,) and **وثر** and **وثر**, (K,) or [only] **مبشرة**, (TA, &c.,) of a horse's saddle, (T, M, A, Mgh, Msh, K,) and of a camel's saddle, (T.) *A thing in the form of a pillow, made for the saddle, like the صفة [q. v.], (M, Mgh, K,) to render it soft, or easy to ride upon*: (T:) or the *saddle-cloth or housing (لبدة)* of a horse: (S:) pl. **مبشائر** and **مبشائر**, (S, M, A, Mgh, Msh, K,) the latter agreeing with the sing., (Msh,) retaining the permuted letter, as is the case in **أعياد**, pl. of **عيد**. (IJ, M.) — Also, accord. to the K, [referring to the three words above,] or [correctly] the **مبشائر الحمر**, (مبشائر الحمر,) which are forbidden to be used, (S, IAth, TA,) *Certain things to ride upon*, (مراكب, S, IAth, K, TA,) *used by the أعراب*, (S,) or **عجم**, (IAth, TA,) [meaning *Persians or other foreigners*,] *made of ديباج or حرير [silk brocade or other silk]*: (S, IAth, K, TA:) or the **مبشرة الأرجوان**, (مبشرة الأرجوان,) forbidden, in a trad., to be used, is *a stuffed thing to ride upon, which is put upon a camel's saddle*: (TA:) and the **مبشرة** which is put upon a horse's saddle is included in the prohibition. (IAth, TA.) — Also, the first of the above three words, (M,) or all of them (K) *A garment or piece of cloth which is put as a covering over other garments or pieces of cloth.* (M, K.) — Also, (accord. to the K [referring to the three words above,] or [correctly] **مبشائر**, (TA,) *The skins of beasts of prey.* (K, TA.)

&c. وثر

See Supplement.]

وج

وج *A kind of medicine*; (S, K:) *certain twigs, or rods, with which one fumigates*; (TA:) or *which are used medicinally or remedially*;

(T;) [*acorum, (Golius,) or acorus; sweet-cane, or, as some say, galangal*: see Diosc., l. i., c. 2., referred to by Golius:] thought by El-Jawaleekkee to be not pure Arabic; i.e., an arabicized word, from the Persian [وج]: (TA:) so says J. (S.)

وجا

1. **وجا**, (S, Msh, K,) aor. **يوجا**, and sometimes **يجا**, (Msh,) inf. n. **وج**; (TA:) and **توجا**; (K:) *He beat, or struck, or smote, a person with his hand, (S*, K,) or with a knife, (S, Msh, K,) or the like, on any part.* (Msh.) — **وجا عنقه**, inf. n. **وج**, *He beheaded him*: syn. **ضرب عنقه**. (S.) — **وجا** † *Inivit feminam.* (K.) — **وجا التيس**, inf. n. **وجا** and **وجا**, (or the latter is a simple subst., TA,) *He beat the veins of the testicles of the goat between two stones, without extracting the testicles themselves*: or *he bruised or beat the goat's testicles until they broke, (K,) and he became like one gelded.* (TA.) You say also **وجا الكيش**. (S.) [See **وجا**.] **وجا** *He (a goat) had the operation termed وجا performed upon him.* (K.) — *He was struck with a knife.* (S.) — **وجا** † *He bruised, or pounded, dates until they cohered.* Hence **وجية**, q. v. (TA.)

2: see 1. — **وجا الركية**, inf. n. **توجي**, *He found the well to be what is termed وجا, [fem. of **وج**, q. v.: app. signifying *without water*]. (K.)*

4. **وجا عنه** *He repelled from him; removed, or put away, from him.* (K*, TA.) — **وجا** *He came in search of a thing that he wanted, or in pursuit of game, and did not attain it.* (K.) — *It (a well) failed; i.e., its water ceased: or it contained no water.* (TA.) [See also **أوجى**.]

8. **وجا التمر** † *The dates became closely packed, or pressed together*: (K:) *they were bruised, or pounded, until they cohered.* (TA.)

وجا, and **وجا**, and **وجا**, *A water where there is no good*: (K:) [app., a source of water where there is no herbage, or pasture; or, more probably, a source without water; or a water that has failed: see 2 and 4.]

وجا and **وجا**: see **وجا**.

وجا, a subst., *A striking with a knife or the like, on any part.* (Msh.) [See also 1.] — **وجا** *The bruising of the reins of the testicles until they break, so that it is like gelding.* (S.) [See also 1.]

وجا and **وجا** *A goat on which has been*

performed the operation called وجا. (K.) [See 1.] — The latter is said to be used in a trad. as signifying *Gelded*. — Also the latter, *Struck with a knife.* (S.)

وجية † *Dates, (K,) or locusts, (ISk, S, K,) bruised, or pounded, and then stirred up with clarified butter (سمن), or with oil, and so eaten*: (S, K:) or *dates moistened with milk or with clarified butter, and then bruised, or pounded, until they are consolidated*: (TA:) or *dates bruised, or pounded, until the stones come forth, and then moistened with milk or with clarified butter so that they become macerated and cohering, in which state they are eaten.* (ISk, S.) — Also, *A cow.* (IAar, K.)

وجى: see **وجى**.

وجب

1. **وجب**, aor. **يوجب**, inf. n. **وجبة** (Lh, K) and **وجب** (Lh) *It (a wall, or the like, Msh, or a house, or anything, Lh,) fell down.* (Lh, K, Msh.) See **وجبة**. — **وجب**, inf. n. **وجبة**, *It fell to the ground.* (TA.) — **وجبة** does not signify a single act; but is an inf. n. in an absolute sense, unrestricted to the signification of a single act: ex. **وجبة الشمس** *The falling of the sun, in setting.* (TA.) — **وجبت جنوبها** [Kur. xxii. 37,] is said to signify *And when their sides fall down upon the ground: or and when their souls depart, and they fall down.* (TA.) — **وجبت الشمس**, (S, K,) inf. n. **وجب** and **وجوب** (K) and **وجبة** (see above), *The sun set.* (S, K.) — **وجبت العين** † *The eye was, or became, sunk in the head.* (K.) — **وجب**, (S, K,) aor. **يوجب**, inf. n. **وجوب** and **موجب**, (TA,) *He fell down and died*: (S:) *he died.* (K.) — Hudbeh Ibn-Khashram says,

فقلت له لا تبك عينك انه
بتفنى ما لا قيت اذ حان موجبي

[*And I said to him, Let not thine eye weep; for by my own hands is occasioned what I experience, now that my death has come to pass*]. By **موجب** he means **موت**. (TA.) — [See also **وجبة**, which seems to be a third inf. n. of the verb in this sense.] — **وجب**, (aor. **يوجب**, TA,) inf. n. **وجبت** (Th, S,) and **وجب** and **وجبان** (K) and **وجوب** and **وجبة**, (TA,) *It (the heart) palpitated, beat, throbbed*; (K:) *was agitated, or in a state of commotion.* (S.) — **وجبت الإبل**, and **وجبت**, *The camels could scarcely arise from the places where they lay down.* (TA.) — **وجب**, [aor. **يوجب**,] inf. n. **وجوب**, *He was cowardly, or pusillanimous.* (S, K.) — **وجبه عنه** *He drove him back, or turned him back, from it,* (K,) *when he had long kept to it.* (Nawadir el-**الاجازة**)

وَجِبَ and † وُجِبَ and † وُجِبَ † He (a man, TA,) ate once a day. (Th, K) See وَجِبَةٌ. = وَجِبَةٌ, aor. يَجِبُ, inf. n. وَجُوبٌ (S, K,) and وَجِبَةٌ (K,) It (a thing) was, or became, necessitated, necessary, requisite, or unavoidable: it was binding, obligatory, incumbent, or due: syn. لَزِمَ; (S, K, Mṣb;) [lit. accord. to some, it fell on a person: see 4;] and ثَبَّتَ (Telwech,) which means nearly the same as لَزِمَ. (TA.) — For a fuller explanation, see its syn. حَقٌّ. [In the science of the fundamentals of religion, It necessarily was or existed; was a thing of which the nonexistence could not be mentally conceived: as is the essence of God. (Ibr.D.)] — أَنْ يَفْعَلَ كَذَا، وَوَجِبَ عَلَيْهِ كَذَا [Such a thing, or the doing of such a thing, was binding, incumbent, or obligatory upon him; was unavoidable to him; lay on him; was his necessary, or indispensable duty: or was binding, incumbent, or obligatory upon him, by God's express appointment, so that he would be punished for neglecting it: and it was that which should be preferred and approved. See وَاجِبٌ.] — See also another explanation, afterwards. — وَجِبَ الْبَيْعُ, aor. يَجِبُ, inf. n. وَجِبَةٌ (Lh, S, Mṣb) and وَجُوبٌ (Lh, Mṣb) The sale was, or became, binding, or obligatory; (Mṣb, TA;) ratified, fixed, settled, decided, or determined; (Mṣb;) completed, accomplished, or concluded; it had, or took, effect; it was extended, or performed; or it was, or became, effectual: (TA;) and وَجِبَتْ يَمِينُهُ, i. q. بَتَّتْ, q. v. (M, in art. بَتَّ.) — It is said in a trad., إِذَا كَانَ الْبَيْعُ عَنْ خِيَارٍ فَكُنْ وَجِبَ [When the sale is optional, it is binding, or obligatory]: i. e., when one says, after the contract, "Take thy choice to reject the sale, or to make it effectual," and the person so addressed chooses to do the latter, the sale is binding, even if the two parties have not yet separated. (TA.) — In like manner, وَجِبَ الْحَقُّ, inf. ns. as above, The right, due, or claim, was, or became, binding, or obligatory; or fixed, settled, decided, or determined. (Mṣb.) — وَجِبَ الْوَجِبُ, inf. n. وَجِبَ: (TA: [unexplained; but following وَجِبٌ as signifying "a bet, &c.:" app. meaning The bet, wager, or stake, became due, or incumbent]. — وَجِبَ عَلَيْهِ [It was, or became, necessitated, necessary, requisite, or unavoidable, for him to do, or suffer, such a thing; and hence, sometimes, it was, or became, binding, obligatory, or incumbent, on him.] — وَجِبَ عَلَيْهِ الْقَوْلُ [The saying or sentence became necessitated to take effect upon him; or it became requisite that the saying or sentence should take effect upon him.] Jel, in xxxvi. 6, &c. — وَجِبَ لَهُ كَذَا [Such a thing was, or became, due to him; as, for instance, a reward, or a punishment.] — وَجِبَ عَلَيْهِ النَّتْلُ [Slaughter was, or became, his due.] (TA, in art. بَقِيَ, &c.)

2. وَجِبَ بِهِ الْأَرْضُ, inf. n. تَوَجَّبَ, He threw him down upon the ground. (S.) — وَجِبَ, inf. n. تَوَجَّبَ, The camel lay upon his breast with folded legs, falling down upon the ground. (TA.) — وَجِبَتْ, inf. n. تَوَجَّبَتْ, She (a camel) became milkless: (TA:) or [her biestings coagulated in her udder: see وَجِبَ]. — وَجِبَ, (inf. n. تَوَجَّبَ, K,) He was fatigued, tired, or weary: (S, K:) said of a camel. (S.) — وَجِبَ اللَّبَاءُ, inf. n. تَوَجَّبَ, The biestings coagulated in the udder. (K.) — وَجِبَ, (inf. n. تَوَجَّبَ, TA,) He milked (a camel, K,) but once in the course of each day and night. (S, K.) — وَجِبَ, inf. n. تَوَجَّبَ, He accustomed himself, (Lh, S,) in which case you also say وَجِبَ لِنَفْسِهِ (Lh,) and his family, or household, and his horse, (Lh, K,) to eat but one meal (K) in the course of each day and night. (Lh, S.) — See 1. = وَجِبَ He took, got, or won, a bet, wager, or stake, at a shooting-match or race. (L, in TA, voce نَدَبٌ.) — See 4.

3: see 4.

4. وَجِبَهُ (S, K,) and وَجِبَهُ (K) but this latter is by some rejected, (TA,) He (God, S) made it, or rendered it necessary, requisite, or unavoidable; necessitated it; made it, or declared it to be, binding, incumbent, or obligatory: (S, K:) [lit. accord. to some, he made it to fall on a person: see فَرَضَ.] — وَجِبَ الْبَيْعُ, (Lh, S,) inf. n. اِجْبَابٌ (Lh,) He made, or rendered, or declared, the sale binding, or obligatory; (Mṣb, TA;) ratified it; made, or rendered, it fixed, settled, decided, or determined; (Mṣb;) completed, accomplished, or concluded; effectual. (TA.) — وَجِبَ لَكَ الْبَيْعُ He made the sale to thee to be binding, or obligatory; &c. (Lh, K.) — In like manner, وَجِبَ الْبَيْعُ, inf. n. اِجْبَابَةٌ and اِجْبَابٌ; (Lh;) in quoting whose words, the author of the K has made an omission, so as to cause it to appear that these two words are inf. ns. of وَجِبَ; (TA;) He, with his (another's) concurrence, made the sale to him to be binding, or obligatory; &c. (TA.) — وَجِبَ عَلَيْهِ شَيْئًا [He made a thing, or declared it to be, binding, obligatory, or incumbent, upon him; or unavoidable to him]. (TA.) — وَجِبَ عَلَيْهِ الْقَضَاءُ He necessitated the sentence to take effect upon him; syn. أَحَقَّهُ and حَقَّهُ. (TA, in art. حَقَّ.) — وَجِبَ He did a great sin, or an act of great goodness, making [the punishment of] hell, or [the reward of] paradise, the consequence thereof [unless followed by different conduct &c.]: (S, K:) he committed sins for which he who should punish him would be excusable, because he deserved punishment. (IAḥr, in TA, art. لَوَطَ.) — It is said, in a trad., that some persons came to Moḥammad, saying, إِنَّ صَاحِبًا لَنَا أَوْجِبَ، i. e., Verily a companion of our's hath committed a

sin for which he has become deserving of hell: to which he replied, Command him to emancipate a slave [as an expiation]. (TA.) — In another trad. it is said, أَوْجِبَ ذُو الثَّلَاثَةِ وَالْإِثْنَيْنِ، meaning, He of whom three children, or two, have gone before him [to paradise] hath become entitled to paradise. (TA.) — أَوْجِبَ لَهُ الْجَنَّةُ أَوْ النَّارَ It (an action) procured for him as a necessary consequence thereof [the reward of] paradise, or [the punishment of] hell; or made such to be to him a necessary consequence thereof; [unless followed by repentance &c.]: (S, K:) [it required for him paradise or hell.] — [يُوجِبُ كَذَا It necessitates, or renders necessary, such a thing. — It requires such a thing, as a necessary consequence. — It necessarily implies the coexistence of such a thing therewith. Used in physics &c., and perhaps in classical writings.] — أَوْجِبْتُ لِفُلَانٍ حَقَّهُ means I regarded such a one's right or due: and you say فَعَلْتُ ذَلِكَ أَوْجِبَهُ لَهُ [I did that from regard to his right or due] (Har. p. 490); [and اَوْجِبَهُ لَهُ He made it, or declared it to be due to him]. — [اَوْجِبَهُ also signifies He affirmed it, he averred it; i. q. أَثْبَتَهُ as contr. of نَفَاهُ. — And It necessarily occasioned it.] — اَوْجِبَ عَلَيْهِ He beat him, overcame him, in a case of laying a bet, wager, or stake, at a shooting-match or race. (TA.) — اَوْجِبَ اللَّهُ قَلْبَهُ God made his heart to palpitate, beat, or throb; [to be agitated, or in a state of commotion]. (Lh, K.) = See 1.

6. تَوَاجَبُوا They laid a bet, wager, or stake, one with another, at a shooting-match or race: as though one party of them made a thing binding, or obligatory, on another party of them. (TA.)

10. اسْتَوْجِبَهُ He had a right or just title or claim, to it; deserved it; merited it: syn. اسْتَحَقَّهُ [q. v.] (S, K.) See the act. part. n. below. — اسْتَوْجِبَ إِثْمًا i. q. اسْتَحَقَّهُ; (TA, in art. حَقَّ;) which means He did what necessitated sin; (Ksh, Bd, Jel, in v. 106;) [was guilty of a sin;] and deserved its being said of him that he was a sinner. (Ksh.) — رَكِبَ خَطِيئَةً اسْتَوْجِبَ بِهَا النَّارَ [He committed a sin for which he became deserving of hell]. (TA.)

مُوجِبٌ and † مُوجِبٌ A she-camel whose biestings coagulate in her udder. (K.) — وَجَابٌ Places in which water stagnates: (K:) pl. of وَجِبٌ. (TA.) — وَجِبٌ A large skin of the kind called سِقَاءٌ, made of the (complete, TA,) hide of a he-goat: pl. وَجَابٌ. (AHn, K.) — وَجِبٌ Stupid; foolish; of little sense. (K.) — وَجِبٌ (S, K) and وَجَابٌ (K) and وَجَابَةٌ (IAḥr, K) and مُوجِبٌ (IAḥr) A coward; cowardly; pusillanimous. (S, K, &c.) [The second and third, and more especially the latter, are probably

intensive epithets.] = وَجِبَ A bet, wager, or stake, at a shooting-match (Lh, K) or a race. (IAar; and L in TA, voce نَدَب.)

وَجِبَةٌ inf. n. of وَجِبَ "it fell down, &c.," q. v. — بِجَنْبِهِ فَلْتَكُنِ الْوَجِبَةُ, a proverb, (S,) [(May a disease be) in his side, or (may God afflict him, or smite him, with a disease) in his side, and may falling down upon the ground, and dying, happen (or be the result thereof)! i. e. بِجَنْبِهِ دَاءٌ فَلْتَكُنِ الْوَجِبَةُ بِهِ. (Freitag, Arab. Prov. i. 156).] — وَجِبَةٌ A falling with a sound, or noise, such as that produced by the fall of a wall or the like: (S, K:) [see 1, where it is given as an inf. n. unrestricted to the signification of a single act:] or the sound of a thing falling (K) and producing a sound such as above mentioned. (TA.) = وَجِبَةٌ An eating but once in the course of a day and night: (S, K:) or an eating but once in a day until the like eating in the following day: (K:) an inf. n. (Lh) [restricted to the signification of a single act]: you say, فُلَانٌ يَأْكُلُ وَجِبَةً, Such a one eats but once (T) in the course of the day and night. (AZ, S.) [See also صَيَّرَهُ.] — In a trad. respecting the expiation of an oath, it is said, يُطْعِمُ يَطْعِمُهُ عَشْرَةَ مَسَاكِينَ وَجِبَةً وَاحِدَةً [He shall feed ten poor men with a meal sufficient for a day and a night]. (TA.)

وُجَابٌ: see وَجَابٌ.

وَجِيبَةٌ A daily allowance of food; or daily maintenance: syn. وَظِيْفَةٌ: (K:) i. e., what a man is accustomed to allow himself [each day] as that which is necessary, and fixed: but the word in the A is وَجِبَةٌ, q. v. (TA.) — وَجِيبَةٌ [A term employed in the case of] one's concluding a sale, and then taking it [meaning what is sold to him] by regular successive portions, one after another, (AA, S, K,) or, as some say, on the condition of his taking a portion of it every day, (TA,) until he has taken the whole of his وَجِيبَةٌ: (K:) [which hence appears to signify both the act above described and also what is due to one of a thing purchased and taken in this manner; but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him قَدِ اسْتَوْفَيْتَ وَجِيبَتَكَ [Thou hast taken the whole of what was due to thee in the manner above described]. (S.)

وَجُوبِيٌّ Obligatory, or incumbent: opposed to اِمْتِنَانِيٌّ.

وَجَابٌ and وَجَابَةٌ: see وَجِبٌ.

وَأَجِبٌ Slain: (S:) dying; or dead. (TA.) So in the following verse of Keys Ibn-El-Khateem:

* أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُمْ
* عَنِ السَّلِيمِ حَتَّى كَانَ أَوَّلَ وَاجِبٍ

[The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain, or who died]. (S, TA.) = وَاجِبٌ [act. part. n. of وَجِبَ; Necessary; requisite; unavoidable: binding, incumbent, or obligatory. In the science of the fundamentals of religion, Necessarily being or existing; of which the nonexistence cannot be mentally conceived: as the essence of God. (IbrD.)] — Accord. to [the Imám] Aboo-Haneefeh, وَاجِبٌ [in matters of religion] is not so strong a term as فَرَضٌ: [and so may be rendered incumbent, or obligatory; or that which is a necessary, or indispensable, duty; yet not so decisively or manifestly shown to be such as that which is termed فرض:] or, accord. to Esh-Sháfi'ee, these two terms are syn., signifying [binding, incumbent, or obligatory, by God's express appointment, as] a thing for neglecting which one will be punished: and واجب signifies that which should be preferred and approved; thus explained by El-Khattábee as occurring in the following trad.: غَسَلَ الْجُمُعَةَ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve. (TA.) = فَعَلٌ وَاجِبٌ [A verb expressing an event as a positive fact] is such, for instance, as in the phrase بَيْنَمَا أَنَا كَذَا إِذْ جَاءَ زَيْدٌ [while I was thus, or in this state, lo, or behold, Zeyd came]. (S, L, art. اذ.)

مُوجِبٌ An effect; that which is produced by an operating cause; a result; a consequence. (Msb.) = كَلَامٌ مُوجِبٌ, lit. An affirmed sentence; i. q. مَثْبُوتٌ as contr. of مَنفِيٌّ; virtually the same as كَلَامٌ مُوجِبٌ, an affirmative sentence.]

مُوجِبٌ A place where one falls down and dies; where one dies. — خَرَجَ الْقَوْمُ إِلَى مَوَاجِبِهِم, i. e. إِلَى مَصَارِعِهِمْ; The people went forth to the places where they should be prostrated; or, as implied in the S, where they should fall down and die; or where they should die]. (S.) = مُوجِبٌ [and مُوجِبَةٌ] A cause; an efficient; that which produces, or effects, anything. (Msb.) — See كَلَامٌ مُوجِبٌ = مُوجِبٌ A name of the month الْمُحَرَّمُ (K) in ancient times. (TA.)

مُوجِبَةٌ A great sin for which one deserves punishment [in the world to come]: (TA:) or a

great sin, and also an act of great goodness, which makes [the punishment of] hell, or [the reward of] paradise, the consequence thereof unless followed by repentance &c.] (K.) — اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ [O God, I ask of thee those things which will procure thy mercy!]. (TA, from a trad.) — See مُوجِبٌ.

مُوجِبٌ One who eats but once in the course of a day and a night. (AZ, S.) = مُوجِبٌ A beast of carriage that is frightened at everything. (ISd.) Not known to AM. (TA.) — See وَجِبٌ in two places.

اللَّهُ مُسْتَوْجِبُ الْحَمْدِ God is worthy, or deserving, of praise; has a right, or just title or claim, to it; deserves it; merits it: syn. هُوَ وَلِيُّهُ, and مُسْتَحِقُّهُ. (TA.)

وجع

1. وَجَعٌ, aor. يُوَجِّعُ, inf. n. وَجَجٌ, He had recourse, or betook himself, to a thing or place, for protection or concealment. (L.) [As also وَجَجٌ.] See 4.

2: see 4

4. اَوْجَعَهُ اِثْمُهُ He compelled or constrained or necessitated him to have recourse to, or to betake himself to, him or it for protection or concealment or the like. (K.) — اَوْجَعُ الْبَيْتَ He curtained the house, or chamber, or tent; (K, TA;) hung a curtain upon it. (TA.) — اَوْجَعُ He held fast, and defended, a thing. (L.) = اَوْجَعُ, (L, K,) and وَجَجُ, (K, TA,) or وَجَجُ, (as in the L and CK,) It (a thing) appeared; became apparent. (L, K.) — اَوْجَعْنَا الطَّرِيقَ The road became apparent or conspicuous to us. (S.) — اَوْجَعَتِ النَّارُ The fire became apparent or conspicuous. (S.) = اَوْجَعُ He reached, in digging, smooth rock, (S, K,) which is called وَجَاحٌ. (K.) = اَوْجَعَهُ الْبَوْلُ The urine oppressed him by his wanting to void it. (S, L, K.)

وَجَجٌ A place to which one has recourse for protection or concealment; a place of refuge; an asylum: (L:) [as also وَجَجٌ:] a place resembling غَارٌ [or cave in a mountain]. (L, K.)

وَجَاحٌ and وَجَاحٌ and وَجَاحٌ, (S, L, K,) of which three forms IAar prefers the first, (L,) and sometimes the و is changed into ل, and one says اِجَاحٌ and اُجَاحٌ and اَجَاحٌ, (S,) and in one dial. وَجَاحٌ, indecl., with kesreh for its termination, (L,) and جَاحٌ, (K, in art. جوج.) A thing by which a person or thing is veiled, concealed, or hidden; a veil; a covering; a curtain. (S, L, K.) — جَاءَ فُلَانٌ وَمَا عَلَيْهِ وَجَاحٌ Such a one came having upon him nothing to

veil, or conceal, him. (L.) — **لَيْسَ دُونَهُ وَجَاحٌ** There is nothing that veils, or conceals, before, or in the way to, him, or it. (L.) — **لَيْسَ بَيْنِي وَجَاحٌ** There is nothing that veils, or conceals, between me and him, or it. (L.) — **وَجَاحٌ** Water in a tank or cistern sufficient to cover its bottom. (S.) — **وَجَاحٌ** The remains of a thing, such as property, &c. (Az.) — **لَقِيتُهُ أَدْنَى وَجَاحٍ** I met him, he being the first object that I saw. (S, K.) = Smooth rock. (K.)

وَجَاحٌ :
وَجَاحٌ :
أَجَاحٌ :
أَجَاحٌ : see وَجَاحٌ .
إَجَاحٌ :
وَجَاحٌ :
جَاحٌ :
مُوجِحٌ : see مَوْجِحٌ .

مُوجِحٌ A garment closely woven, (S, K,) and firm : (S:) or of close texture, and thick : or strong : or narrow and firm : (TA:) as also **وَجِجٌ** : (S, K, TA:) from **أَوْجَحَهُ الْبَوْلُ** . (S.) — **مُوجِحٌ** A smooth skin. (K.) = **مُوجِحٌ** Constrained, compelled, or necessitated, to have recourse to, or to betake himself to, a thing or place, for protection or concealment or the like ; syn. **مُنَجِّأٌ** . (L, K, TA [in the CK **مُنَجِّأٌ**, which is the signification of **وَجِجٌ**]) Az says, that the word which he retains in his memory is **مُنَجِّحٌ**, with the ح before the ج ; and that the two words may be two dial. forms. = **مُوجِحٌ**, or **مُوجِحٌ**, accord. to two different relations of a trad. in which it occurs, *Oppressed by the want to void his urine.* (L.)

مُوجِحٌ One who veils, or conceals, or hides, a thing. (L.) = See **مُوجِحٌ** .

بَابٌ مُوجِحٌ A closed door : (S, K:) or a door before which is a curtain. (TA.)

طَرِيقٌ مُوجِحٌ A conspicuous, open, wide road. (L.)

وجد

1. **وَجَدَهُ**, aor. **يَجِدُ** and **يَجِدُ**, (S, L, Mṣb, K,) the latter of the dial. of the tribe of 'Amir (S, L, Mṣb) Ibn-Saṣṣah, (MF,) and without a parallel (S, L, Mṣb, K) in verbs of this class, (S, L, Mṣb,) the و in it being dropped because it falls out in the original form of the aor., (Mṣb,) both of

which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations, (TA,) inf. n. **وَجُودٌ** (S, L, Mṣb, K) and **وَجْدَانٌ** (L, Mṣb, K,) and **أَجْدَانٌ**, (IAṣr, L, K,) in which the و is changed into ء, (L,) and **وَجْدٌ** and **وَجْدٌ** and **جَدَةٌ**; (L, K;) and **وَجْدَةٌ**, aor. **يَجِدُ**; (K;) but this form of the verb is not found in the lexicons, [the K only accepted,] (MF,) in the sense here assigned to it; (TA;) *He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became sensible of it;* (F, in the K and in the Baṣā'ir, on the authority of Abu-l-Kāsim El-Iṣbahānee;) namely, a thing sought, sought for or after, or desired; (S, L, K;) and simply a thing. (L.) **وَجُودٌ** is of several kinds. It is *The finding, &c., by means of any one of the five senses:* as when one says **وَجَدْتُ زَيْدًا** [*I found, &c., Zeyd*]: and **وَجَدْتُ طَعْمَهُ**, and **رَائِحَتَهُ**, and **صَوْتَهُ**, and **خُشُونَتَهُ**, [*I found, or perceived, &c., its taste, and its odour, and its sound, and its roughness*]. Also, *The finding, &c., by means of the faculty of appetite, [or rather of sensation, which is the cause of appetite:]* as when one says **وَجَدْتُ الشَّبِيعَ** [*I found, experienced, or became sensible of, satiety*]. Also, *The finding, &c., by the intellect, or by means of the intellect:* of which kind is one's knowing God: and here it should be observed, that **وَجُودٌ** attributed to God is simple knowledge: (Abu-l-Kāsim El-Iṣbahānee, cited in the Baṣā'ir:) **وَجَدَ اللَّهُ**, wherever it occurs, means *God knew.* (Er-Rāghib, Z, &c.) i.e., in the Kūr-ān. (TA.) — **وَجَدَ** [*He found, in the sense of*] *he knew [by experience]*. (A, TA, &c.) [In this sense, it is a verb of the kind called **أَفْعَالُ الْقُلُوبِ**; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. **وَجَدْتُ زَيْدًا ذَا الْحِفَاطِ** [*I [found, or] knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable.*] (A.) Used in this sense, as doubly trans., its inf. n. is **وَجْدَانٌ** (Akh) and **وَجُودٌ**. (Seer.) It is also used as singly trans., as syn. with **عَلِمَ**. (TA.) — When **وَجَدَ** signifies *he found, or lighted on, a thing after it had gone away, its inf. n. is* **وَجْدَانٌ**. (IKṭt.) — **وَجَدَ الضَّالَّةَ**, (S, A, Mṣb,) aor. **يَجِدُ** (Mṣb) and **يَجِدُ**, (MF,) inf. n. **وَجْدَانٌ** (S, Mṣb) and **وَجْدٌ** (Mṣb) [*He found the stray beast*]. — **لَمْ أَجِدْ مِنْ ذَلِكَ بُدًّا**, for which one also says **لَمْ أَجِدْ**, *I found no means of avoiding, or escaping, that.* (Kz, TA.) — **وَجَدَ**, (L,) and **وَجَدَ فِي الْمَالِ**, (Fṣ, T, S, L, Mṣb,) and **وَجَدَ الْمَالَ وَغَيْرَهُ**, (Lḥ, M, K,) aor. **يَجِدُ**, (Lḥ,

M, L, K,) inf. n. **وَجْدٌ** and **وَجْدٌ** and **وَجْدٌ** and **جَدَةٌ** (Lḥ, T, S, M, K) and **وَجْدَانٌ** (T, L) and **وَجُودٌ**, (Yz,) *He became possessed of wealth, or property:* (T:) or *he was, or became, rich; possessed of competence, or sufficiency; in no need; without wants, or with few wants;* (S, M, L, K;) *so as not to be poor afterwards:* (L:) and *he gained, acquired, or earned wealth.* (Exps. of the Fṣ.) Hence the saying of the Arabs, **وَجْدَانُ الرَّقِيبِ يُغْفِي أَقْنَ الْأَمِينِ** [*The possession of money hides the weakness of judgment of the weak in judgment*]. (T, L.) = **وَجَدَ عَلَيْهِ**, (S, L, K, &c.) aor. **يَجِدُ** (Fṣ, M, L, K) and **يَجِدُ**; (M, L, K;) and **وَجَدَ**, as heard by Fr from certain of the Arabs; (Kzz;) inf. n. **مُوجِدَةٌ**, (Fṣ, S, A, L, Mṣb, K,) by some pronounced **مُوجِدَةٌ**, (Fr,) and **وَجْدٌ** and **جَدَةٌ** (L, K) and **وَجْدَانٌ** (Lḥ, S, M, L) and **وَجُودٌ** (Fr, Kzz) *He was angry with him:* (Fṣ, S, A, L, Mṣb, K) or *he was angry with him with the anger that proceeds from a friend.* (TA, voce **غَتَبَ**.) = **وَجَدَ بِهِ**, (aor. **يَجِدُ**, L,) inf. n. **وَجْدٌ**, *He loved him.* (L, K.) **وَجَدَ بِهَا**, (A, L,) and **تَوَجَّدَ بِهَا**, (A,) *He loved her;* (A, L;) *he loved her passionately or fondly.* (L.) **لَهُ بِهَا وَجْدٌ** *He has a love [or passionate or fond love] for her.* (A.) = **وَجَدَ**, [aor. **يَجِدُ**,] ('Eyn, Fṣ, S, L, Mṣb, &c.) and **وَجَدَ**, [aor. **يُوجِدُ**,] (El-Hejee, M, K,) the latter the only form mentioned in the K, but the former is the only form generally known, (MF, TA,) and **وَجَدَ**, (Lḥ, M, L,) inf. n. **وَجْدٌ**, (S, L, Mṣb, K, &c.) *He grieved; mourned; sorrowed.* (S, L, Mṣb, K, &c.) You say, **وَجَدْتُ بِهِ**, (Mṣb,) and **لَهُ تَوَجَّدْتُ** (S, L,) *I grieved, mourned, or sorrowed, for such a one.* (S, L, Mṣb.) Ibn-Hishām El-Lakhmee says, that in this sense **وجد** is not transitive: (MF:) [i. e., without a prep.] = **وَجَدَ**, (inf. n. **وَجُودٌ**, A, Mṣb,) *It existed; it became existent* (A, Mṣb) from a state of nonexistence. (S, L, K.)

4. **أَوْجَدَهُ إِيَّاهُ** *He (God, S, A, L) made him to find, attain, or obtain, it;* (Lḥ, S, A, L, K;) namely, the thing that he sought, sought for or after, or desired; (S, L, K;) or a stray beast. (A.) — **أَوْجَدَهُ** *He (God, S, &c.) enriched him; made him to be possessed of wealth or property; to be possessed of competence or sufficiency; to be in no need, or without wants, or with few wants.* (S, A, L, K.) Ex. **الْحَمْدُ لِلَّهِ الَّذِي أَوْجَدَنِي بَعْدَ فَقْرٍ وَأَجَدَنِي بَعْدَ ضَعْفٍ** *Praise be to God who enriched me after poverty and strengthened me after weakness.* (S, L.) — **أَجَدَهُ**. (K.) [But see what immediately precedes.] = **أَوْجَدَهُ**, (inf. n. **أَوْجَادٌ**, TA,) *He (God) made it; meaning, created it; originated it; caused it to*

be or exist, or to come to pass; brought it into existence (S, L, Mṣb, K) from a state of non-existence, (Mṣb,) not after the similitude of anything preëxisting. (TA.) وَجَدَهُ in this sense is not allowable. (S, L, K.)

5. وَجَدَهُ *He complained of it; namely, sleeplessness by night, (L, K,) &c., (K,) or a particular affair. (L.)* = See 1, in two places.

6. وَجَدَهُ *He feigned, or made a show of, love [or passionate love]. (A.)*

وَجَدٌ and وَجْدَةٌ: see وَجَدٌ; and see 1.

وَجْدٌ and وَجْدٌ and وَجْدٌ [and وَجْدَةٌ &c., see 1,] (the first of which is the most chaste, IKh, MF) *Richness, or competence, or sufficiency; state of being in no need, or of having no wants, or few wants: (M, L, K:) ability; capacity; power. (M, L.)* — وَجْدِي هَذَا مِنْ وَجْدِي *This is a result of my power, or ability. (L.)*

وَأَجِدُ, act. part. n. of 1, *Finding; or a finder; &c. (L.)* — *Rich; possessing competence, or sufficiency; in no need; without wants, or with few wants; (L;) solvent; one who finds that wherewith to pay what he owes. (A'Obeyd, L.)* Ex. لَيْسَ الْوَأَجِدُ يُحِلُّ عَقُوبَتَهُ *The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable. (L, from a trad. See Mgh art. لَوِي.)* الوَأَجِدُ, as an epithet applied to God, *He who has no wants. (Iath, L.)* = هُوَ وَأَجِدُ عَلَى صَاحِبِهِ *He is angry with his companion. (A.)* = أَنَا وَأَجِدُ لِلشَّيْءِ *I am able to do the thing. (Mṣb.)* = مَتَوَجِّدٌ وَهِيَ، and عَلَيْهَا، and هُوَ وَأَجِدُ بِفُلَانَةٍ *He is in love [or passionately in love] with such a female. (A.)* — وَجْدٌ is mentioned in the Towsheeh as a pl. of وَأَجِدُ; but this is strange. (TA.)

مَوْجُودٌ, part. n. of وَجَدٌ, *Being, or existing; come to pass: (S, L, K:) or, as an irreg. pass. part. n. of أَوْجَدَهُ، caused to be, or exist; or to come to pass; brought into existence: (MF:)* pl. مَوْجُودَاتٌ: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.) — [Present.] — مَوْجُودٌ *A thing within one's power; over which one has power. (Mṣb.)*

وَأَجِدُ: see مَتَوَجِّدٌ.

وجد

وَجْدٌ *A small, or round, hollow, or cavity, in a mountain, (S, L, K,) in which water collects, (S,) or which retains water, (L, K,) and in which*

it stagnates: (L:) or a pool: (L:) and (some say, TA) a tank, or cistern: (K:) pl. وَجْدَاتٌ (S, L, K) and وَجْدَانٌ. (L, K.)

وَجْدَانٌ *A place abounding with وَجْدَاتٌ, pl. of وَجْدٌ. (K.)*

وجر

1. وَجَرَهُ، (S, Mgh, Mṣb, K,) and وَجَرَهُ دَوًّا، (AZ, A,) [or وَجَرُوا،] aor. يَجِرُهُ، (Mṣb,) inf. n. وَجْرٌ; (AZ, K;) and أَوْجَرَهُ، [which is the more common,] (S, A, Mgh, Mṣb, TA,) and أَوْجَرَهُ دَوًّا، (TA,) inf. n. إِيْجَارٌ; (Mṣb;) *He put, or poured, medicine into his (a child's, S, or sick person's, Mṣb) mouth; (AZ, K;) into any part of his mouth: (ISk, ISd:) or into the middle of his mouth: (S, Mgh:) or into his fauces: (Mṣb:) with a مِيجِرَةٌ: (A:) and أَوْجَرَهُ الْمَاءَ [he poured the water into his mouth: or into the middle of his mouth: or into his fauces]. (A'Obeyd.)* — وَجَرَهُ الرَّمْحَ; (IKh;) or أَوْجَرَهُ الرَّمْحَ; (A'Obeyd, S, A, K,) which latter only is allowable; (A'Obeyd, S;) or the latter is what is commonly known, but the former may be a dial. form thereof; (Iath;) and أَوْجَرَهُ بِالرَّمْحِ; (Lth;) † *He pierced him in his mouth with the spear: (A, K:) or in his breast, or chest: (Lth, S, IKh;) and وَجَرَهُ بِالسَّيْفِ، inf. n. وَجْرٌ، occurs in a trad., signifying, † he pierced him with the sword. (Iath, TA.)* — And in like manner you say, أَوْجَرَهُ الْغَيْظَ † [app. *He infused into him wrath, or rage]. (A'Obeyd, TA.)* — Also, وَجَرَهُ، aor. يَجِرُهُ، inf. n. وَجْرٌ، † *He made him to hear what he disliked, or hated: (K, TA:) but the form commonly known is أَوْجَرَهُ، as A'Obeyd says. (TA.)*

4: see 1, throughout.

5. وَجَرَهُ *He swallowed a medicine (K, TA) by little and little, or by degrees. (TA.)* — *He drank water against his will. (Abou-Kheyreh, K.)*

8. وَجَرَ، (S, K,) originally أَوْجَرَ، (S,) *He physiced himself with the medicine termed وَجْرٌ. (S, TA.)*

وَجَارٌ and وَجَارٌ *The hole, or den, (جُحْرٌ، A, K,) or subterranean habitation, (سَرَبٌ، T, S,) of the hyena, (T, S, A, K,) &c., (A, K,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] أَوْجَرَةٌ and [of mult.] وَجْرٌ. (K.)* A poet uses the expression وَجَارٌ وَجَارٌ، applying وَجَارٌ metaphorically to the place of the dog: but it is not improbable that the correct relation may be وَجَارٌ: though it may be allowable to call hyenas وَجَارٌ، as her young ones are called جَرَاءٌ. (M.)

وَجُورٌ (S, A, Mgh, Mṣb, K) and وَجُورٌ (K) *Medicine which is put, or poured, into the mouth; (K;) into any part of the mouth: (ISk, ISd:) or into the middle of the mouth: (S, Mgh:) or into the fauces: (Mṣb:) or into the middle of the fauces: (TA:) of a child, S, TA, or sick person; (Mṣb;) with a مِيجِرَةٌ. (A.)* — Also the former, † [*A thing which one is made to hear and which he dislikes, or hates:*] a subst. from وَجَرَهُ in the last of the senses explained above. (K.)

مِيجِرَةٌ (S, K) and مِيجِرَةٌ (A, K) *A thing like the مُسْعَطُ، with which medicine is put, or poured, (S, K,) into the mouth, (K,) or into the middle of the mouth, (S,) [or into the fauces.]*

وجز

1. وَجَزَهُ، †, inf. n. وَجَازَةٌ (A, Mṣb, TA) and وَجَزَهُ، (M, TA,) [*It (an expression, or speech, or language,) was brief, or concise: or] it (an expression) was brief, and quickly intelligible: (Mṣb:) or it (a man's speech) was of few words; (A;) as also وَجَزَهُ، said of language: (A, K:) or both signify it (language) was of few words, with eloquence. (M, TA.)* — وَجَزَهُ فِي مَتَلَبِهِ، aor. †; (A, K;) or فِي كَلَامِهِ (Mṣb;) and وَجَزَهُ فِيهِ، aor. يَجَزُهُ، inf. n. وَجَازَةٌ; (A, K;) of the former verb; (TA;) and [of the latter] وَجَزَهُ and وَجُوزٌ; (A, K;) and أَوْجَزُ فِيهِ (Mṣb;) [*He was brief, or concise, in his speech, or language; contr. of أَطْنَبَ: or] he was of few words in his speech: (A, K:) or he was brief, and quickly intelligible, in his language: (Mṣb:) or وَجَزَهُ signifies he was quick and brief in speaking. (Nh, TA.)* See this latter verb below. — وَجَزٌ: see 4.

4: see 1, in four places. — أَوْجَزَ اللَّفْظَ [*He made the expression brief, or concise; and in like manner, the speech, or language: or] he made the expression brief, and quickly intelligible; as also وَجَزَهُ، aor. يَجَزُهُ: (Mṣb:) or أَوْجَزَ كَلَامَهُ، (A, K,) inf. n. إِيْجَازٌ، (A,) he made his language to be of few words: (A, K:) or أَوْجَزَ الْكَلَامَ he abridged the language; (S;) i. q. اِخْتَصَرَهُ; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies he expressed the correct meaning concisely, without regard to the original words; and the latter, "he curtailed the words, preserving the meaning" (MF, in art. اِخْتَصَرَهُ.) — أَوْجَزَ الْعَطِيَّةَ *He made the gift prompt, or speedy: (A, K:) or he made the gift little, or small. (L, TA.)* — أَوْجَزَ عَلَى الْقَتِيلِ *He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَجْرَهُ عَلَيْهِ. (Abu-l-Mikdám Es-Sulamee, in TA, art. نَجَزَ.)**

5. **تَوَجَّرَ** *He sought, asked, or demanded, the accomplishment of the thing; syn. تَنَجَّرَهُ* (S, K:) *he sought, asked, or demanded, it; syn. التَّمَسَهُ* (K:) *and asked for its accomplishment; تَنَجَّرَهُ* meaning *سَأَلَ نَجَارَهُ*. (TA.)

وَجْرٌ *Quickness; speed; haste.* (TA.) As an epithet, applied to a man, (TA.) *Quick of motion* (K, TA) *in that which he begins*: (TA:) fem. with ة: (K:) and *quick*, applied to a camel. (TA.) — Also, applied to a man, (TA.) *Prompt, or quick, in giving.* (K.) — Also, **وَجْرٌ** (S, K) and **وَجِيرٌ** (S, A, Mṣb) and **وَاجِرٌ** (TA) and **مُوجِرٌ** (S, K) and **مُوجِرٌ** (S,) applied to an expression, (Mṣb) or language, (S, A, K, TA,) [*Brief, or concise*:] or *brief, or quickly intelligible*: (Mṣb:) or *consisting of few words*: (A, TA:) or *abridged*: (S:) or *light, or easy*, (**خَفِيفٌ**, K, TA,) *and keeping within just, or moderate, bounds*: (TA:) and all these epithets (all but the last accord. to the K, and the last also accord. to the TA,) are likewise applied to the thing, or an affair, [app. meaning, *small, or slight, or the like*:] (K, TA:) and the first is also applied to a gift, and to beneficence, meaning, *little, or small.* (TA.)

وَجِيرٌ } see **وَجْرٌ**, in two places.
وَاجِرٌ }

وَجْرٌ and **مُوجِرٌ**: see **وَجْرٌ**, in two places. — **مُوجِرٌ**: [so in the L and TA: it may be either **مُوجِرٌ** or **مُوجِرٌ**:] *One of the names of [the month of] صَفَر*: [app. for one or other of the reasons mentioned voce **صَفَر**:] thought by ISd, to be an appellation used in the time of the tribe of 'Ad [who are also said to have called this month **نَاجِرٌ**]. (L, TA.)

مِجَارٌ [*Brief, or concise, in speech*;] a man *who uses few words in speech and in reply, &c.* (IDrd, K,* TA.)

وجس

1. **وَجَسَ**, aor. **يَجَسُ**, inf. n. **وَجَسَانٌ** and **وَجَسَانٌ**, *He was frightened at some sound, or other thing, that fell into his mind, or ear.* (TK.) [See also **وَجَسَ**, below; and see 4, and 5.] This combination of letters generally denotes the perception of a thing of which one hears not any sound. (Sgh.) — **وَجَسَ الشَّيْءُ**, [aor. app. as above,] inf. n. **وَجَسَ**, i. q. **خَفِيَ** [app. meaning *The thing was unperceived, or hardly perceived, by the eye, or ear, or mind; was hidden, or concealed; was low, faint, gentle, or soft, to the ear; or was obscure to the mind.*] (IKtt.)

2: see 5, last signification but one.

4. **اَوْجَسَ** *He conceived a thing in his mind*;

syn. **أَضْمَرَ**. (A.) So in the Kur, [xx. 70,] **فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً** *And he conceived in his mind a fear*: (Aboo-Is-hāk, S:) and **تَوَجَّسَ** signifies the same: (S:) or the above words of the Kur. signify *he perceived, or felt, and conceived, in his mind a fear*; (K:) and in like manner in the same book, [xi. 73, and] li. 28: or, as Aboo-Is-hāk says, in one place, **اَوْجَسَ** signifies *fear fell into his mind.* (TA.) See also 1, and 5.

5. **تَوَجَّسَ** *He listened to* (S, A, K) a sound, (A,) or a low, faint, gentle, or soft, sound. (S, K.) Ex. **تَوَجَّسَ رِخْرًا** [*He listened to a low, sound*], occurring in a poem of Dhu-r-Rummeh: or, as some say, it means *he perceived a low sound, and listened to it, being in fear.* (TA.) [See also 4, where another signification of the same verb is mentioned; and see 1.] And **أَذَانَهَا اسْتَوْجَسَتْ** *Their ears* (referring to camels) *listened, or endeavoured to hear.* (IB, [in a marg. note in my copy of the TA, art. أنس.]) — [Hence,] **تَوَجَّسَ عَنِ الْأَخْبَارِ** *He sought to learn the news, or tidings, without others knowing of him.* (AZ, in TA, voce **تَحَدَّسَ**.) — Also, **تَوَجَّسَتِ الْأُذُنُ** *The ear heard a low, faint, gentle, or soft sound*; as also **وَجَّسَتْ**. (TA.) — Also, **تَوَجَّسَ** *He tasted food, and beverage, time after time, little and little at a time.* (K.)

10: see 5.

وَجَسٌ *A fright of the heart*: (S:) or *fright that falls into the heart, or into the ear, from a sound or some other thing*; (Lth, A, K:) as also **وَجَسَانٌ**. (K.) [See 1, of which each is an inf. n.] — *A low, faint, gentle, or soft, sound.* (A'Obeyd, S, K.) [And particularly *The sound denoted in the words here following, and explained in a former art., voce قَهَرٌ*.] It is said in a trad., **نَهَى عَنِ الْوَجَسِ**, meaning, *He forbade a man's being with his slave-girl, or his wife, when another female would hear their low sound.* (K,* TA.) And in another it is said, respecting the same case, that they used to dislike [what is termed] **الْوَجَسِ**. (S.) = See also **اَوْجَسَ**.

وَجَسَانٌ: see 1, and **وَجَسٌ**.

وَجَّاسٌ is syn. with **عَالِمٌ** [*Knowing, &c.*]; and therefore made trans. by means of **بِ** in the saying of Aboo-Dhu-eyb,

* **ذُو مِرَّةٍ بِدِوَارِ الصَّيْدِ وَجَّاسٌ** *
[*An intelligent person, acquainted with the circumvention of game*: see **دَاوَرَةٌ**: (M, art. دور:)] (ISd holds it to be a possessive epithet, since it has no known verb [of a suitable meaning that is unaugmented]: or [the meaning of these words is, *a person possessing skill in circumventing game, a listener, or attentive, to their sounds*

and motions; for], accord. to Es-Sukkaree, **وَجَّاسٌ** means **يَتَوَجَّسُ**. (TA.)

وَأَجَسَ *An opinion, idea, or object of thought, bestirring itself, or occurring, in the mind*; syn. **هَاجَسَ**, (S, K,) i. e., **خَاطَرَ**. (TA.)

أَوْجَسَ *A little of food, and of beverage.* (K.) One says, **مَا ذُقْتُ عِنْدَهُ أَوْجَسٌ** *I tasted not, at his abode, any food*; (El-Umawee, S;) and [in like manner] **وَجَّسًا**. (TA.) And **مَا فِي بَقَائِهِ أَوْجَسٌ** *There is not in his skin a drop*: thus the phrase is given, without the mention of beverage: or *a drop of water.* (TA.) It is said that the word is not used except in negative phrases. (TA.) — Also, **الْأَوْجَسُ** and **الْأَوْجَسُ** (S, K) the latter on the authority of Yaḥqoob, (S, TA,) but the former is the more chaste, (TA,) *Time*; syn. **الدَّهْرُ**. (S, K.) Hence the saying, (TA,) **لَا أَفْعَلُهُ** (S, K,) and **الْأَوْجَسِ**, (S, K,) and **سَجِسَ الْأَوْجَسِ** *I will not do it ever.* (ISk, S, K.) And **لَا أَفْعَلُهُ** *I will not do it while time lasts.* (El-Farisee.)

[وجع, &c.]

See Supplement.]

وح

R. Q. 1. **وَحَوَّحَ**, inf. n. **وَحْوَحَةٌ**, *He uttered a sound accompanied by a hoarseness, roughness, harshness, or gruffness, of the voice*: (S, K:) *he made his breath to reciprocate in his throat, so as to be audible, by reason of cold*; (TA:) *he blew upon his hand by reason of intense cold.* (S, K.)

وَحْوَحٌ *A strong man, (L, K,) who breathes hard at his work by reason of his briskness and vigour*; (L;) as also **وَحْوَاهُ**. (K.) — Also the former, (L, K,) and the latter, (L,) *A quick, or prompt, and sharp-spirited, man.* (L, K.) — Also the former, (S, K,) and the latter, (S,) *A light, or an active, or agile, man.* (Aḡ, S, K.) — Also both words, *A lord, or chief*: pl. **وَحَاوِحَةٌ** and **وَحَاوِحٌ**. (L.) — Also both words, *A barking, or howling, dog.* (L, K.)

وَحْوَاهُ: see what precedes.

وحب

وَحَابٌ *A disease that attacks camels.* (K, TA.) By some written **وَجَابٌ**; [and so in the CK;] but the correctness of this is improbable. (TA.)

وحت

طَعَامٌ وَحْتٌ *Food in which is no good.* (L.)

وحد

1. **وَحَدَّ**, aor. **يَحْدُ**; (T, L, Mṣb;) and **وَحَدَّ**, (Lh, M, L, K,) aor. **يُوحَدُّ** (Lh) and **يَحْدُ**; (K:)

with the latter aor., like **وَرِثَ**, aor. **يَرِثُ**; but **وَحَدَّ** with this aor. is not mentioned by the lexicologists or grammarians [except F]; (MF;) [and its aor. is therefore probably **يُوحَدُ**, only, agreeably with analogy, for which reason it seems to be omitted in the M;] and **وَحَدَّ**, (Lh, M, L, Mṣb, K,) aor. also **يَحَدُّ**; (K;) but this is without a parallel, and without any authority [except F]; (MF;) or **يُوحَدُ**; (L;) [but this is also extr., and is probably a mistake for **يُوحَدُ**, which is the form agreeable with analogy;] inf. n. **حَدَّة** (T, M, L, Mṣb, K) and **وَحَدَّ** (M, L, K) and **وَحَدَّ** (L) and **وَحَدَّة** (L, K,) or **وَحَدَّة**, (as in some copies of the K and in the TA) and **وَحَدَّ** (K) and **وَحَدَّة** (M, L, Mṣb, K) and **وَحَدَّة**; (K;) *He, or it, was, or became, alone, by himself or itself, apart from others;* (T, L, Mṣb;) as also [† **وَحَدَّ**; and † **تُوحَدُ**; and] **استُوحِدَ**; (A:) *he was, or became, alone, without anyone to cheer him by his society, company, or conversation:* (L:) *he remained alone, by himself, apart from others;* (Lh, M, L, K;) as also † **تُوحَدُ**. (M, L, K.) See also 5, below.

2. **وَحَدَّهُ**, (inf. n. **تُوحِدُ**, K,) *He made it one; or called it one:* (K;) like as one says **ثَنَاهُ**, and **ثَنَّنَهُ**; (S, L:) as also **أَحَدَهُ**. (TA.) Similar verbs are formed from the other nouns significant of numbers, to **عَشْرَةٌ**. (Esh-Sheybānee, K.) — **وَحَدَّ لِامْرَأَتِهِ**, or **عِنْدَهَا**, *He remained one night with his wife:* and in like manner the verb is used in relation to any saying or action. (TA, voce **سَبَّعَ**.) — **وَحَدَّ اللَّهُ**, inf. n. **تُوحِدُ**, *He asserted, or declared, God to be one; he asserted, declared, or preferred belief in, the unity of God:* as also **أَحَدَهُ**. (T, L.) — **التُّوحِيدُ** *The belief in God alone;* (L, K;) *in his unity.* (L.)

4. **أَوْحَدَهُ اللَّهُ جَانِبَهُ** [*God rendered him solitary*]; i.e., *he remained alone;* (K;) or *was made to remain alone.* (L.) — **أَوْحَدَهُ لِلْأَعْدَاءِ** *He left him [alone] to the enemies.* (L, K.) — **أَوْحَدَهُ** *He (God) made him the unequalled one of his time:* (S, L, K;) *made him to have no equal.* (A.) — **أَوْحَدَهُ النَّاسُ** *The people left him alone, or by himself.* (L.) — **أَوْحَدْتُهُ بِرُؤْيَيْتِي**, inf. n. **أَوْحَدْتُ**, [† **أَوْحَدْتُ**], [*I singled him by my sight;*] *I saw none save him.* (S, L.) — **أَوْحَدْتُ** *She (a eye) brought forth one only:* (S, K;) like **أَفْرَدْتُ**. (S.) — **أَوْحَدْتُ بِهِ** *She (a woman) brought him forth an unequalled one.* (L, from a trad.)

5. **تُوحَدَهُ اللَّهُ بِعِصْمَتِهِ**, (S,) or **تُوحَدَهُ بِعِصْمَتِهِ**, (L, K,) *God protected him himself, not committing him to the care of another.* (S, L, K.) — **تُوحَدَ بِالْأَمْرِ** *He was, or became, alone, without*

any to share or participate with him, in the affair. (L.) — **تُوحَدَ بِرَأْيِهِ** *He was, or became, alone, without any to share, or participate with him, in his opinion.* (S, L.) — See 1.

8. [† **أَتَّحَدَ**] *It was, or became, one.* And hence, **أَتَّحَدَ مَعَهُ** *He was, or became, one with him in interests &c.* — **أَتَّحَدَ** *It (a number of things, or substances, two and more, KT,) became one.* (KT, KL.) See 1.

10: see 1.

فَعَلَهُ مِنْ ذَاتِ حَدَّتِهِ — **وَحَدَّهُ**: see **وَحَدَّهُ**. and **مَنْ مِنْ ذِي حَدَّتِهِ**, and **عَلَى ذَاتِ حَدَّتِهِ**, and **مَنْ ذَاتِ رَأْيِهِ**, and **ذَاتِ نَفْسِهِ**, *He did it of himself; of his own accord; of his own judgment.* (AZ, L, K.)

رَأَيْتُهُ وَحَدَّهُ — **وَحَدَّهُ**: see 1, and **وَحَدَّهُ**. (**وَحَدَّهُ**, S, L, K) *I saw him alone.* (S, L.) **وَحَدَّ** is here an inf. n., having no dual nor pl. (K.) The Koofees hold it to be in the acc. case as an adv. n. of place: the Baṣrees, as an inf. n., in every instance; as though thou saidst **أَوْحَدْتُهُ** **أَوْحَدْتُ**, meaning "I saw none save him," and then substituted **وَحَدَّهُ**: or, as Abu-l-'Abbās says, it may mean the man's being himself alone; as though thou saidst **رَأَيْتُ رَجُلًا مُنْفَرِدًا**, and then substituted **وَحَدَّهُ**. (S.) Or it is in the acc. case as a denotative of state accord. to the Baṣrees [and the grammarians in general]; not as an inf. n., J being in error in what he says on this matter: (IB, K:) the Baṣrees hold it to be a noun occupying the place of an inf. n. in the acc. case as a denotative of state; like **جَاءَ زَيْدٌ رَكُضًا**, meaning **رَاكُضًا**: (IB:) excepting some of them, as Yoo, who holds it to be in the acc. case as an adv. n. of place, for **عَلَى وَحْدِهِ**, (IB, K,) like **عِنْدَهُ**: (TA:) and there is a third opinion, that of Hishām; that it is in the acc. case as an inf. n. (L.) Or, (accord. to IAqr, L,) it is a noun used as a noun absolutely: (L, K:) so in the dial. of the Benoo-Temeem: (Mṣb:) you say **جَلَسَ وَحْدَهُ**, and **جَلَسَا عَلَى وَحْدِهِمَا**, and **عَلَى وَحْدِهِ**, and **جَلَسُوا عَلَى وَحْدِهِمْ**, and **وَحْدَيْهِمَا**, [*He sat alone, and they two sat alone, and they sat alone.*] (L, K.) When not preceded by a prefixed n. [or a prep.], it is always in the acc. case: (Lth, L:) you say, **لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ**, [*There is no deity but God alone*]: and **مَرَرْتُ بِزَيْدٍ وَحْدَهُ** [*I passed by Zeyd alone*]: (L:) [excepting in a few cases, such as the phrases] **قُلْنَا هَذَا الْأَمْرَ وَحْدَيْنَا** [*We two alone said this thing*], and **قَاتَاهُ وَحْدَيْهِمَا** [*They two women alone said it*]; mentioned by AZ. (L.) You say also, **هَذَا عَلَى وَحْدِهِ**, and **عَلَى جِدَّتِهِ**, *This is by itself;* (L, K;) and **هَمَّا عَلَى جِدَّتَيْهِمَا** *They two are by themselves:* and **هَمَّا عَلَى جِدَّتَيْهِمَا**

They are by themselves: (L:) and **أَعطَى كُلَّ وَاحِدٍ مِنْهُمْ عَلَى جِدَّتِهِ** *Give thou to every one of them by himself;* syn. **عَلَى جِبَالِهِ**. (S.) The **وَ** in **جِدَّة** is a substitute for the **و** (S, L) which is cut off from the beginning. (L.) — **وَحَدَّ**, (K,) or **وَحَدَّ**, (L,) *A wild animal alone, by itself, or apart from others.* (L, K.) — **وَحَدَّ**, (K,) or **وَحَدَّ**, (L,) *A man whose lineage and origin are unknown.* (Lth, L, K.) — **وَحَدَّ** is used as the complement of a prefixed n. only in the following phrases: (A'Obeyd, S, L:) **هُوَ نَسِيجٌ وَحْدِهِ**, which is an expression of praise; (S, L, K;) meaning, † *He is one unequalled; one who has no second:* (L:) or *he is a man of right judgment:* you say also **هَمَّا نَسِيجًا وَحْدَيْهِمَا**, and **هِيَ نَسِيجَةٌ وَحْدِهَا**, and **هُنَّ نَسَائِجٌ وَحْدِهِنَّ**; (Lth, L:) [see art. **نَسَجَ**]: it is as though you said **إِفْرَادٍ**: you put **وَحَدَّهُ** in the place of an inf. n. in the gen. case: (S:) and **رَجُلٌ وَحْدِهِ**, (IAqr, L,) and **رَجُلٌ وَحْدِهِ**, (S, L,) [*A man unequalled; who has no second, and a little man (probably meaning the contr.) &c.*]: and **قَرِيعٌ وَحْدِهِ** *A man with whom no one contends in excellence:* (Lth, L:) and **عَمِيرٌ وَحْدِهِ**, and **جَحِيشٌ وَحْدِهِ**, which are expressions of dispraise; (S, L, K;) meaning, † *One who does not consult, nor mix with, any one, and who is contemptible and weak:* (Sh, L:) **وَحَدَّ** being used in the manner of an inf. n., not being an epithet nor an enunciative so as to be in concordance with the preceding noun, would be more properly in the acc. case; but the Arabs use it in these instances as the complement of a prefixed n.: (Lth, L:) these expressions are indeterminate: for the Arabs say, **رَبٌّ نَسِيجٌ وَحْدِهِ**; [*Few unequalled men have I seen.*] (Hishām, Fr., L.)

وَحَدَّهُ: see **وَحَدَّهُ** and **وَحَدَّهُ**.

وَحَدَّهُ: see **وَحَدَّهُ**.

وَحَدَّة *The state of being alone, or apart from others; solitariness; solitude.* (Sb, S.) See 1. — **وَحَدَّةُ الْقَبْرِ** [*The solitude of the grave*]. (A.) — **لَيْلَةُ الْوَحْدَةِ** *The night of solitude; the first night after burial: so called because the soul is believed to remain in the grave during this night, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed prison in which wicked souls await their final doom.* See also **لَيْلَةُ الْوَحْشَةِ**.]

وَحْدَانِيَّة *The unity of God:* (L, K:*) as also **أَحْدِيَّة**. (Mṣb.)

وَحْدَانِيٌّ *One who is singular in his religious opinions; who separates himself from the general*

body of believers: a rel. n. from الْوَحْدَةُ; the ا and ن being added to give intensiveness to the signification. (L.)

مَوْحَدٌ: see مَوْحَدٌ.

وَحْدٌ (S, L, Mṣb, K) and مَتَّوَحَّدٌ (L, K) and وَحْدٌ and وَحْدٌ (S, L, Mṣb, K) and وَحْدٌ (M, L) and وَاحِدٌ (L) A man alone; by himself; apart from others; solitary; lonely: (S, M, L, Mṣb, K;); as also أَحَدٌ: (M, L, K;) or, accord. to Az, one should not say رَجُلٌ أَحَدٌ, nor دَرَهْمٌ أَحَدٌ, nor شَيْءٌ أَحَدٌ, though some of the lexicologists assert that أَحَدٌ is originally وَحْدٌ: for أَحَدٌ is an epithet applied to God alone: (L:) the fem. epithet used in this sense is وَاحِدَةٌ: (K;) and وَاحِدٌ in this sense receives the dual form: and the pl. is وَحْدَانٌ and أَحْدَانٌ and وَحَادٌ. (L.) رَجُلٌ وَحِيدٌ A man who has no one to cheer him by his society, conversation, or company. And رَجُلٌ مَتَّوَحَّدٌ A man who remains alone, by himself, apart from others, or solitary, not mixing with other people, not sitting with them. (L.) See also وَحْدٌ.

وَاحِدٌ One; the first of the numbers: (S, L, Mṣb, K;) syn. [in many cases, which will be shown below,] with أَحَدٌ: (K;) [and one alone: a single person or thing:] fem. وَاحِدَةٌ: (L, Mṣb;) it sometimes receives the dual form; (L, K;) as in the expression اِتَّقَيْنَا وَاحِدَيْنِ [We met, we being each of us one alone]; cited from a poet by IʿAṣ: or the dual form pertains to it in another sense, explained below, namely "alone:" (L:) pl. وَاحِدُونَ (S, L, K) and أَحْدَانٌ and وَحْدَانٌ; (S, L;) in the last of which, ا is substituted for و because of the dammeh: (L:) one says, اُنْتَرُ حَى وَاحِدٌ, and حَى وَاحِدُونَ (Ye are one tribe, L) like as one says شِرْذِمَةٌ قَلِيلُونَ: (Fr, S, L:) آحَادٌ may also be a pl. of وَاحِدٌ [and therefore originally وَأَوْحَادٌ] like as شَاهِدٌ is pl. of شَاهِدٌ. (Th, Mṣb.) Its proper signification is A thing having no subdivision: and it is secondarily applied to any existing thing; so that there is no number to which it may not be applied as an epithet; wherefore one says, عَشْرَةٌ وَاحِدَةٌ [One ten], and مِائَةٌ وَاحِدَةٌ [One hundred]. (Er-Rāghib.) It is interchangeable for أَحَدٌ when used as an epithet applied to God; and in certain nouns of number. [See art. أَحَدٌ.] In most cases differing from these two, there is a difference in usage. The latter is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; and is used absolutely in negative phrases: whereas the former is used in affirmative phrases as a prefixed

n. and otherwise. (Mṣb.) [See, again, art. أَحَدٌ.] — اُنْتُ فِي هَذَا الْأَمْرِ بِأَوْحَدٍ I am not alone, without a parallel, or match, in this affair: (S,* L, K:*) or simply, I am not alone in it. (T, L.) The fem. وَحْدَانٌ is not used. (S, L.) — اُحْدَانٌ, the pl. of وَاحِدٌ, is applied by a poet to dogs having no equals or matches. (S, L.) — فُلَانٌ لَا وَاحِدَ لَهُ Such a one has no equal, like, parallel, or match. (S, M, L.) — Also, One that has no equal; one unequalled. (L.) — فُلَانٌ وَاحِدٌ دَهْرِهِ Such a person is the unequalled one of his age. (S, L.) And in like manner, (TA,) أَهْلٌ زَمَانِهِ وَاحِدٌ Such a person is the unequalled one of the people of his time. (TA.) The pl. of وَاحِدٌ [as well as of وَاحِدٌ in the same sense] is اُحْدَانٌ, (originally وَحْدَانٌ, S) like as سُودَانٌ is pl. أُسُودٌ. (S, L.) — وَاحِدٌ أُمِّهِ [An unequalled son of his mother], is an indeterminate expression, like نَسِيحٌ وَحِيدٌ, q. v. (Hishām, Fr. L.) — Also, A man pre-eminent in knowledge or science, or in valour in war, (L, K) [in the CK, for بَأْسٌ is put (ناس) or in other qualities; as though having no equal, and thus being alone: (L:) pl. اُحْدَانٌ and وَحْدَانٌ. (L, K.) — الْوَاحِدُ and الْبِتَّوَحَّدُ and الْاَوْحَادُ (M, L, K,) epithets applied to God, The One, the Sole; He whose attribute is unity: (M, L, K:) or the first signifies the One in essence, who has no like nor equal; and the second, the One in attributes, beside whom there is no other: or the first, the One who is not susceptible of division into parts or portions, nor of duplication, and who has no equal nor like: (TL:) or the One who has ever been alone, without companion: (IAth, L:) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also أَحَدٌ, in art. أَحَدٌ. — الْإِنْسَانُ وَالْفَرَسُ وَاحِدٌ فِي الْجِنْسِ. — أَحَدٌ The human being and the horse are one in genus. And زَيْدٌ وَعَمْرُوٌ وَاحِدٌ فِي التَّوَجُّعِ. — وَاحِدٌ Singular, as opposed to plural: pl. وَحْدَانٌ. (The lexicons, passim.) — أَصْحَابِي وَأَصْحَابُكَ وَاحِدٌ [Thy companions and my companions are one and the same]. And الْجُلُوسُ وَالْقُعُودُ وَاحِدٌ [The sitting and the standing are one and the same]. (L.) — See وَحِيدٌ. — حَادِيٌ عَشْرٌ, masc., and حَادِيَةٌ عَشْرَةٌ, fem., Eleventh. In this case, [and in similar instances, as عِشْرُونَ عَشْرُونَ Twenty-first, &c.,] حَادِيٌ and حَادِيَةٌ are formed by transposition from وَاحِدٌ and وَاحِدَةٌ, by putting the first radical letter after the second. [When without the article, it is indecl.: but when rendered determinate by the article, the first word

is decl.] You say, هُوَ حَادِيٌ عَشْرَهُمْ [He is the eleventh of them]: and الْيَوْمُ الْحَادِيُ عَشْرٌ [The eleventh day]: and اللَّيْلَةُ الْحَادِيَةُ عَشْرَةٌ [The eleventh night]. (ISd, L.) [The rules respecting حَادِيٌ and its fem. are the same as those respecting ثَالِثٌ and its fem., explained in art. ثَلَاثٌ, q. v.] — بِوَاحِدَةٍ signifies i. q. فَقَطٌ: and is often used in the sense of الْبَيْتَةِ. (MF, voce ذُرُوحٌ.)

إِحْدَى: see art. أَحَدٌ.

مَوْحَدٌ: see مَوْحَدٌ.

وَاحِدٌ: see وَاحِدٌ.

مَوْحِدٌ A ewe bringing forth, or that brings forth, one ewe only. (S, K.) [See مَغْرِدٌ.]

أَحَادٌ and وَحَادٌ and مَوْحَدٌ [used adverbially] are imperfectly decl. because of their having the quality of an epithet and deviating from their original form, (S, L,) which is وَاحِدٌ: (L, K:) or because they differ from their original both as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to وَاحِدًا وَاحِدًا: (S, L:) you say وَحَادٌ وَحَادٌ and دَخَلُوا مَوْحَدًا مَوْحَدًا [and وَحَادٌ وَحَادٌ] (S, L, K,) and أَحَادٌ أَحَادٌ (L, K,) They entered one [and] one, [one and one]; or one [by] one, [one by one]; (K;) or one at a time; one after another. (S, L.)

مَوْحَدَةٌ (not مَوْحَدَةٌ) conv. term in lexicology, Having one diacritical point; one-pointed: an epithet added to بَاءٌ to prevent its being mistaken for تَاءٌ, ثَاءٌ, or يَاءٌ. (The lexicons, passim.)

مِيحَادٌ One of several hills, such as are called مِيحَادَاتٌ, separate or remote, one from another: pl. مَوَاحِيدٌ. (L, K.) F remarks, that J is in error in saying, الْمِيحَادُ مِنَ الْوَاحِدِ كَالْمِعْشَارِ مِنَ الْعَشْرَةِ: (TA:) but the meaning of this is, that it denotes one part or portion; like as مِعْشَارٌ signifies one of ten: (L:) [i.e., the former signifies one of several things whereof each is alone, or by itself:] and the same explanation is given by [several] old authors. (TA.) [In one copy of the S, instead of الْعَشْرَةُ, I find الْعِشْرُ; which affords a good sense, i.e., that مِيحَادٌ is syn. with وَاحِدٌ; and may be the true reading.]

وَاحِدٌ: see وَحِيدٌ and مَتَّوَحَّدٌ.

وحش

1. وَحْشٌ, aor. ٢, [inf. n., probably, وَحُوشَةٌ or وَحَاشَةٌ or both,] It (a place) abounded with wild animals. (IKt.) [The meaning assigned to this verb in Freytag's Lex. belongs not to it, but to

وَحْشٌ = وَحَشَ بِهِ, or وَهَبَا,] aor. يَحِشُ, (IAqr, K,) inf. n. وَحْشٌ; (TK;) and وَحَشَ بِهِ, (S, K,) or وَهَبَا, (S, A,) which latter form of the verb is disapproved by IAqr, but both are correct; (TA;) and وَحَشَ [app. used alone, the objective complement being understood]; (TA;) *He threw it, or them, away, (S, K,) or to a distance, (A,) namely, his garment, (S, K,) or his garments, (A,) and his sword, (TA,) and his spear, (S, TA,) and his weapon, or weapons, (S, A,) or anything, (TA,) to lighten himself, (A,) or his beast of carriage, (TA,) in fear of his being overtaken: (S, K:)* [or in any case; for] it is said in a trad. of El-Ows and El-Khazraj: *فَوَحَّشُوا بِأَسْلِحَتِهِمْ وَأَعْتَقَ بَعْضُهُمْ بَعْضًا* [Then they threw away their weapons, and embraced one another]. (TA.)

2: see 1.

4. *اوحش* It (a place, A, Mṣb, or a place of alighting or abode, S, K) was, or became, desolate, deserted, or destitute of human beings; (S, A, Mṣb, K,) the people having gone from it; (S, K;) as also *توحش*. (A, Mṣb, K.) And [in like manner you say of a land,] *توحشت الأرض* [and *توحشت*, (see *أرض وحشة*, voce *وحش*.)] *The land was, or became وحشة* (S, TA) [i. e. desolate, deserted, &c.] — *He* (a man) was, or became, hungry; (S, A, K, TA;) *not having eaten anything, so that his inside was empty*; (TA;) as also *توحش*: (A:) or the latter signifies *his belly became empty by reason of hunger*. (S, K.) Also the former, *His provisions became spent, or exhausted*. (S, K.) You say, *قَدْ أَوْحَشْنَا مِنْذُ لَيْلَتَيْنِ تَوْحَشَ* (S.) You say also, *تَوْحَشَ لِلدَّوَاءِ* (S, A, K*) *He made himself hungry*; (A;) or *made his inside, (S,) or his stomach, (K,) empty of food (S, K) and beverage; (K;) for the purpose of drinking medicine*. (S, A, K.) = *اوحش الأرض* *He found the land to be وحشة* (A, S, K) [i. e. desolate, deserted, or destitute of human beings — *اوحش الرجل* (S, A) *He made the man lonely, or solitary; and sad, sorrowful, or disquieted or troubled in mind; [by his absence, or withdrawal of himself; and afraid;] or he made him to feel, or experience, وحشة* [i. e. loneliness, or solitude, &c.]; (S;) *contr. of أَنَسَهُ*, (S, K, in art. *أنس*) inf. n. *أيناس*. (S, in that art.) Hence the saying of the people of Mekkeh, [and of Egypt,] *أَوْحَشْتَنَا* [Thou hast made us lonely, &c., by thine absence]. (TA.) [See also an ex. from a poet, voce *أنس*: And see its quasi-pass., 10.]

5. *توحش* *He* (a beast) became wild, or shy; syn. *أبد*, (S, A, K, &c., in art. *أبد*) and *تأبد*. (A, L, in that art.) And *He* (a man) became unsocial, unsociable, unfamiliar, or shy; like a

wild animal; syn. *أبد*, (S, K, ubi supra,) and *تأبد*: (A, K, ubi supra;) and *استوحش* signifies the same; (see this verb below;) or *he became, or made himself, as though on a par with the wild animals; expl. by لِحَقَ بِالْوَحْشِ*. (TA.) [See exs. of both voce *أنس*.] — See also 4, in five places. — And see 1.

10. *استوحش*: see 5. — It is also quasi-pass. of *أوحش الرجل*, (S, TA,) and [thus] signifies *He felt, or experienced, وحشة* [i. e. loneliness, or solitude, &c.; and sadness, grief, sorrow, or disquietude or trouble of mind, &c.; and fear, &c.]. (S, * K, TA.) And *استوحش إلى الشيء* [He felt a want of the thing]. (K, voce *عري*, q. v.) You say also *استوحش منه*, (A, TA,) or *عنه*, (Mṣb,) [meaning *He was afraid of, or feared, him, or it; agreeably with an explanation of the inf. n. in Har, p. 331: see also an instance below, voce وحش: or] meaning he was shy of him; averse from him; unsocial, unsociable, or unfamiliar, with him; and like a wild animal*. (TA.) — *استوحشت الأرض*: see 4. = [He deemed a word, or sound, &c., strange, or uncouth.]

وحش: pl. *حشون*: see *حشة*.

وحش, applied to a country, or region, (S, K,) and a place, (TA,) and a house (دار), (A,) and [its fem.] *وحشة*, applied to a land (أرض), (S, TA,) to a house (دار); (A;) *Desolate, deserted, or destitute of human beings or inhabitants*; (S, K, TA;) as also *موحش* and *متوحش*: (A:) and *أرض وحشة* and *مستوحشة* signify the same. (K, TA.) You say also, *بِلَادُ حِشُونَ* *Countries, or regions, desolate, deserted, &c.; after the manner of حشون*; and in the accus. and gen., *حشين*: pl., as Az says, of *حشة*, originally *وحش*, [So I read instead of *وحشة*, which is evidently a mistranscription,] the *و* being wanting, as it is in *زنة* and *صلة* and *عدة*. (TA.) You also say, *لَقَيْتُهُ بِوَحْشٍ إِصْمِتَ*, (S, K,) and *إِصْمِتَ*, (TA,) i. e., *I found him, or met him, in a desolate, or deserted, country, or region*. (S, K.) [See remarks on the last word in the former phrase in art. *صمت*.] And in like manner, *تَرَكْتُهُ بِوَحْشِ الْمَتْنِ* *I left him in the desert part of the elevated plain, where one could not reach him*. (L, TA.) And [hence] *حمار وحش* *An ass of a desert; [i. e. a wild ass;] as also حمار وحشي*. (S, K.) [And *بقرة الوحش* *The bull and cow, or bulls and cows, collectively, of the desert; i. e., the wild bull and cow, or bulls and cows*.] — [Hence also] *حيوان* [which is used as a sing. and a pl., but is here meant to be understood collectively, as appears

from what follows,] *of the desert, (S, A, K, TA,) such as are not tame; (TA;)* [i. e. *wild animals;*] of the fem. gender; (TA;) as also *وحوش* (S) and *وحيش*: (K:) these three words are all used in a collective sense: (Ish:) and *وحشي* signifies *a single one of such animals*; (S, K;) like *زنجي* in relation to *زنج*, and *رومي* to *روم*: (TA:) or *وحش* signifies *such as is not tame, of beasts of the desert; and everything that is afraid of human beings (يستوحش)* (عن الناس); as also *وحشي*, as though the *ي* were a corroborative, as in *دواري*: or, accord. to El-Farábee, *وحش* in the pl. [lexicologically, but not in the language of the grammarians] of *وحشي*, like as *روم* is of *رومي*: (Mṣb:) or it is used as a sing., as well as collectively; for you say, *هَذَا وَحْشٌ ضَخْمٌ* [this is a bulky wild animal], and *هَذِهِ شَاةٌ وَحْشٌ* [this is a wild sheep or goat, &c.]: (Ish:) *وحوش* is a pl. of *وحش*, (Mṣb, K,) and so is *وحشان*, (Sgh, K,) and so is *وحيش*, [lexicologically, but grammarians term it a quasi-pl. n.,] like as *ضامن* is of *ضامن*: (Sgh, TA:) or *وحوش* is its only broken pl. (TA.) — [Hence also, *Wild, or shy; applied to girls or women: see an ex. of the word in this sense voce تو*, where it has a redundant *ن* affixed to it.] — [Hence also] *Lone; solitary; without company*. You say, *مَشَى فِي الْأَرْضِ وَحْشًا* *He walked, or went, in the land alone, having no other with him*. (TA.) — [Hence also] *Hungry*; (S, A, K;) as also *موحش*, (AZ, A,) and *متوحش*, (A,) and *وحش*: (TA:) pl. of the first, *أوحاش* (S, A, K) [and *وحشون*]. You say, *بَاتَ فُلَانٌ وَحْشًا*, (S, A, * K, *) and *موحشًا*, and *متوحشًا*, (A,) *Such a one passed the night hungry, (S, A, K,) not having eaten anything, so that his inside was empty*. (TA.) And *بِتْنَا وَحْشِينَ* *We passed the night without food*. (TA.) [In another place in the TA, we find *لَقَدْ بِتْنَا لَيْلَتَنَا هَذِهِ وَحْشِي*, and so in the L; the last word being evidently a mistranscription, for *وحشين*: and it is added, as though the speaker meant, *جماعة وحشي*; doubtless a mistake for *جماعة وحش* so that the saying seems to mean, *We have passed this our night like a company of wild animals*.]

وحش: see *وحش*, last signification.

وحشة *Loneliness; solitude; lonesomeness; solitariness; desolateness; syn. خلوة*: (S, K:) *sadness; grief; sorrow; disquietude, or trouble, of mind*: (S, K, TA:) or *sadness, &c., arising from loneliness or solitude*: (TA:) *fear*: (K, TA:) or *fear, or fright, arising from loneliness or solitude*: (TA:) *a state of disunion between*

men, and remoteness of hearts from feelings of love or affection; from وَحْشٌ signifying "a wild beast," or "wild beasts, of the desert:" (Mṣb:) unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness: [in all the above senses] *contr.* of اُنْسٌ. (T, Ṣ, A, K, in art. اُنْس.) [Hence, لَيْلَةُ الْوَحْشَةِ *The night of loneliness, &c.*; the first night after burial: also called لَيْلَةُ الْوَحْدَةِ, q. v.] You say, تَرَكْتُهُ فِي وَحْشَةٍ *I left him in loneliness, or solitude.* (TK.) And أَخَذْتُهُ الْوَحْشَةَ *Sadness, grief, sorrow, or disquietude or trouble of mind, or sadness, &c., arising from loneliness or solitude, laid hold upon him.* (TA.)

وَحْشِيٌّ [Of, or belonging to, or relating to, the desert: and hence, wild; untamed; undomesticated; uncivilized; unfamiliar: and often used as an epithet in which the quality of a subst. is predominant]: see وَحْشٌ, in three places: i. q. اَهْلِيٌّ; (Ṣ, Mṣb, art. حَوْشِيٌّ) *contr.* of اَهْلِيٌّ. (TA, in art. اهل.) — كَلَامٌ وَحْشِيٌّ † i. q. حَوْشِيٌّ, q. v. (Ṣ, A, art. حَوْشِيٌّ) and in like manner, حَوْشِيَّةٌ † i. q. حَوْشِيَّةٌ. (Mz, 13th نوع.) — The right side of anything: (AZ, AA, Ṣ, K, &c.) or the left side (Aṣ, Ṣ, A, K,) of anything. (Aṣ, Ṣ.) [For more full explanations of this term, and its *contr.* اِنْسِيٌّ, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is The right, far or off, side. See an ex. in a verse cited voce دَفٌّ.] Of the arm or hand, and of the leg or foot, The back; اِنْسِيٌّ signifying the side that is towards the man: (Ṣ:) or of the foot, the former means [the outer side, or] the side that is the more remote from the other foot; the latter being the *contr.*, or that which is towards the other foot. (TA.) Of a bow, (Ṣ, K,) or of a Persian bow, (TA.) The back; and اِنْسِيٌّ, the side that is towards thee: (Ṣ, K:) or of a bow, whether Persian or not is not said, the former means the side against which the arrow does not lie. (TA.) And الْجَانِبُ الْوَحْشِيُّ signifies the same as الْوَحْشِيُّ. (IAṣr.) — A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs, [in the TA, smaller than the تِين,] and when eaten newly plucked it burns the mouth; but it is dried. (AHn, L.) — [ريحٌ وَحْشِيَّةٌ] or وَحْشِيَّةٌ [A wind that enters one's clothes, by reason of its vehemence. (K.)

وَحْشَانٌ, applied to a man, *Sad; sorrowful:* pl. وَحْشَانِيٌّ. (K.)

وَحْشِيٌّ: see وَحْشٌ, (of which it is a quasi-pl. n.) in two places: — and see وَحْشِيٌّ.

مَوْحِشٌ: see وَحْشٌ, first sentence, and near the end.

أَرْضٌ مَوْحِشَةٌ *A land having, (Fr, Ṣ, A,) or abounding with, (K,) wild animals, or animals of the desert. (Fr, Ṣ, A, K.)* [See مَجْرُودَةٌ, in art. جرد.] In [some of] the copies of the K, مَوْحِشَةٌ, which is a mistake. (TA.)

مُتَوْحِشٌ: see وَحْشٌ, first sentence, and near the end.

أَرْضٌ مُسْتَوْحِشَةٌ: see وَحْشٌ, first sentence.

[&c. وحف]

See Supplement.]

وخ

R. Q. 1. وَخُوخٌ *His belly was, or became, flabby.* (TA, voce وَخَبَبٌ.)

وَخُوخٌ *A fat and fleshy man, whose flesh shakes: (L:) having a flaccid belly, and dilated skin; (L, K:) as also بَخْبَاخٌ: (L:) lazy; (L, K:) unwilling to work: (L:) lazy or heavy: (L:) weak: (Ṣ, K:) a weak coward: (L:) ad venerum impotens; (L, K:) as also بَخْبَاخٌ and دُوذُخٌ: (L:) qui se pollut, aut concocat, tempore coitus; as also نَخْبَاخٌ and دُوذُخٌ. (IAṣr.) — Anything flaccid: (L:) and particularly a flaccid date: (K:) or a date having a flaccid skin: (L:) or a date having no sweetness nor taste. (IAṣr.)*

وخذ

1. وَخَدٌ, aor. يَخْدُ, inf. n. وَخْدٌ and وَخْدَانٌ (Ṣ, A, L, K) and وَخِيدٌ, (K,) *He (a camel) went along throwing out his legs like the ostrich: (Ṣ, L, K:) or went quickly: or went with wide steps: (L, K:) as also خَدَى: (L:) also said of a horse, (Kr, L,) and of an ostrich. (TA.) See نَصَبَ السَّيْرِ.*

وَخُودٌ }
وَخَادٌ } see وَخَدٌ.

وَخُودٌ and وَخَادٌ (Ṣ, L, K,) and وَخَادٌ (L, K) *A camel going along, or that goes along, throwing out his legs like the ostrich: (Ṣ, L, K:) or, quickly: or, with wide steps. (L, K.)* The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L.)

وخذ

1. أَخَذٌ &c.: see art. أَخَذٌ.

وخز

1. وَخَزَهُ, (Ṣ, A, Mṣb,) aor. يَخْزُهُ, (Mṣb,) inf. n. وَخَزٌ (Ṣ, A, Mṣb, K) *He pierced, stabbed, or pricked him, with a spear, (Ṣ, A, Mṣb, K,) or other thing, (K,) or with the like of a spear, as*

a dagger, (Ṣ,) and a needle, (A, Mṣb,) &c., (Mṣb,) *not making the instrument to pass through: (Ṣ, A, Mṣb, K:) or, as some say, he did so making the instrument to pass through: in a trad., the plague (الطَّاعُونُ) is said to be a وَخَزٌ inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or وَخَزٌ signifies a slight piercing, and is like a goading: so accord. to Khálid Ibn-Jembeh, who uses the expression وَخَزَ فِي سَامِهَا بِبَيْضِعِهِ [He made a slight stab in her hump with his scarifier]. (TA.) وَخَزٌ also signifies The act of scarifying; syn. تَبْرِيعٌ. (K.) [So in a MS copy of the K, and this is the right reading: in the TA, تَبْرِيعٌ, written with ع, unpointed: in the CK, تَنْزِيعٌ, with ن and ع instead of ب and غ.] You say of a farrier, وَخَزَهُ بِبَيْضِعٍ وَخَزًا خَفِيفًا لَا يَبْلُغُ الْعَصَبَ [He scarified it with a scarifier slightly, not penetrating to the sinews]; the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the أَشَاعِرُ. (Abou-'Adnán, TA.)*

وَخَزٌ The plague; syn. طَاعُونٌ. (TA.) See above. — Pain: [or, app., a piercing, or pricking, pain:] as in the following ex.: اِنِّي لَأَجِدُ فِي يَدِي وَخَزًا [Verily I feel, in my arm, or hand, a pain, or a piercing, or pricking, pain]. (IAṣr, TA.)

وخش

1. وَخَشٌ, aor. وَخَشَتْ, inf. n. وَخَاشَةٌ and وَخُوشَةٌ (Ṣ, K) and وَخُوشٌ, (TA,) *It (a thing, Ṣ, TA,) became bad, vile, or base. (Ṣ, K, TA.)*

وَخَشٌ *Bad, vile, or base; applied to anything: (K:) low, ignoble, vile, base, or mean; the refuse, or lowest or basest or meanest sort, of mankind; (Lth, Az, Ṣ, Mṣb, K;) the abject, contemptible, or despicable, thereof; (Lth, Az, Mṣb;) used as a pl., (Ṣ, Mṣb, K,) and dual, (Mṣb,) and sing., and masc. and fem., without variation: (Mṣb, K:) but sometimes it is made fem. by the addition of ة: (IAṣr, ISd:) and has the dual form: (Ṣ, K:) and has for its pl. أَوْخَاشٌ (Ṣ, K) and وَخَاشٌ; (K;) or the latter is pl. of وَخَشَةٌ. (TA.) You say, قَوْمٌ وَخَشٌ and قَوْمٌ وَخَشٌ and قَوْمٌ وَخَشٌ [A man, and a woman, and a company of men, low, ignoble, &c.]. (TA.) And ذَلِكُ رَجُلٌ مِّنْ وَخَشٍ *That is a man of the low, ignoble, vile, base, or mean, of mankind. (Ṣ.)* And جَاءَنِي مِنْ أَوْخَاشٍ مِّنَ النَّاسِ *Some of the refuse, or lowest or basest or meanest sort, of mankind came to me. (Ṣ.)* And وَخَشَنٌ is the same as وَخَشٌ: (TA:) the rájiz (Dahlab, TA) says, جَارِيَةٌ لَيْسَتْ مِنَ الْوَخَشِينَ **

أود More or most, loving or affectionate. Said to be also used as a pl., for أودون. (L.)

مود and مود: see ود.

مود Love; affection. (Msb.) See also 1. — Also, A letter; an epistle: and letters, or epistles: syn. كُتِبَ and كُتَابٌ. (IAqr, L, K.) Said to have the latter meaning in the Kur, ix. 1, in the first of the instances of its occurrence there: (L, K:) but this is a strange interpretation. (TA.)

ودأ

1. ودأه, aor. يدأ, He made it even or plain. (K.) = See 5. = ودأ (aor. يدأ, T) Veretrum exseruit equus: (T, K:) but AHeyth says that this is an error, and that the correct word is without ء: [i.e., ودَى, q.v.]. (TA.) = دأنى [imp.], i.g. دعنى, Let me &c. (K.) Said by some to be of weak authority. (TA.)

2. ودأ عليه الأرض, inf. n. تودى, He made the earth even, or plain, over him. (AZ, S, K.) — ودأته الأرض The earth, or the land, hid, or concealed, him. (TA.) [See also 5.] — ودأ, He, or it, buried. (IAqr.) — ودأ بهم, inf. n. تودت; (S, L;) accord. to the K, ودأ; but this is incorrect; (TA;) He covered, or overwhelmed, them with evil, or with ill treatment. (L, K.)

5. تودأت عليه الأرض The earth became even, or plain, over him, (K,) as over a dead body in the grave: (TA:) or enclosed him: or was overturned over him: or was broken in pieces over him. (K.) — The earth, or the land, hid, or concealed, him. (TA.) [See also 2.] This phrase is used when a person has gone away to the more distant parts of the earth, or land, so that it is not known what he has done: also, when a man has died; even if among his family. (ISh.) — تودأت عنه الأخبار News, or tidings, of him were cut off, or ceased to come; like ودئت, and were hid. (K.) [In the K we read, وتودأت عليه وتودأت عنه الأخبار انقطعت, whence it seems that الأخبار عليه التودأت also has the above signification. But in the TA, after عليه, in the passage above quoted from the K, is inserted الأرض. This word, however, has, I think, been inserted through inadvertence: if not, تودأت عليه الأرض signifies The land was interrupted to him, and hid: as also ودئت.] — تودأ على ماله He took his property or wealth, and kept it carefully. (K.) = تودأ عليه He, or it, destroyed him. (S, K.)

ودأ Perdition; destruction. (K.)

مودأ [Earth made even, or plain, over a person: or earth hiding, or concealing, him;] like

مودأ for موصن, &c. (TA.) — A grave. (See below.) — Zuheyr Ibn-Mes-ood Ed-Dabbee says, in an elegy on his brother Ubeí,

أ أبى إن تصبح رهين مودأ

زنج الجوانب قعره ملحود

[O Ubeí! if thou become a deposit in a place over which the earth is made even, or plain, (or in a place that hideth thee, or in a grave,) with smooth, or slippery, sides, and having its bottom hollowed out laterally, —] (S, TA. See Ham, p. 466.) — مودأة A place of destruction, or perdition; or a desert in which is no water. (AA, S, K.) — Also, accord. to IAqr, or without ء, as in an example which he quotes, A grave. (TA.)

ودب

ودب An evil state, or condition. (L, K.)

ودج

1. ودج, (S, K,) aor. ودج, (S,) inf. n. ودج (L, K) and وداج; (L;) and ودج, inf. n. تودج; (K;) but the latter has an intensive signification; (Msb;) He cut the vein called الودج: (K:) he bled a beast by cutting the vein so called; ودج with reference to a beast, as the object of the act, being the same as فصد with reference to a man. (S.) — ودج, inf. n. ودج † He put to rights; put into a right or proper state; adjusted. (S, K.) ودج المال He put the property into a right or proper state. (Msb.) ودج بين القوم He adjusted differences between the people, (S, Msb,) and put an end to evil. (TA.)

2: see 1.

3. وادجه, inf. n. مودجة, † He acted towards him with gentleness and good nature. (ISh, A.)

ودج, (S, K,) also written with kesreh, [app. ودج, but perhaps ودج] (Msb,) and وداج, (S, K,) [A name given to each of the external jugular veins;] a certain vein in the neck; (S, K;) one of two veins, which are called the ودجان: (T, S, &c.) these are two veins extending from the head to the lungs; and the pl. is أوداج: (M:) or two great veins on the right and left of the pit between the clavicles: (Msb, TA:) they are by the side of the وريدان, [here app. meaning the two carotid arteries,] and are of the number of the veins in which the blood [merely] runs, whereas the وريدان are for pulsation and for [the diffusion of] the soul, النفس [i.e. النفس, not النفس; for, accord. to the Arabs, the animal soul (الروح الحيوانى), as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins,

or arteries]: (T, Msb, TA:) accord. to some, the ودج and وريد are the same; [meaning, that each of these names is applied to the external jugular vein:] (Msb:) or the اوداج are the veins which surround the windpipe: (TA:) or the ودج is the vein called the اخذع, [elsewhere said to be a branch from the وريد, in the place where one is cupped,] which the slaughterer [of an animal] cuts through, thereby putting an end to life. (Msb.) — ودجان † Two brothers: (S, K:) two persons mutually attached; likened to the two veins so called. (A.) — بئس ودجا Two evil brothers of war are they two. (S.) = ودج † A cause; a means whereby one attains to a thing; syn. سبب and وسيلة; (K;) or, as in some lexicons, وصلة. (TA.) Ex. كان فلان ودجى إلى كذا Such a one was my means of attaining to such a thing. (TA.)

ودح

4. اودح He confessed; syn. أقر: (L, K:) or he confessed a falsehood, or what was false: (ISk, T, K:) or he confessed himself submissive to him who would lead, guide, or govern, him: (AZ, T, K:) he was submissive, or prompt in obedience, and humble. (S, K.) — He (a ram) held back, and would not mount the female. (S, K.) — اودحت الإبل The camels became fit and in good condition. (S, K.)

[ودر, &c.]

See Supplément.]

ودأ

1. ودأه, (S, K,) aor. يدأ, (TA,) inf. n. ودأ, (S,) He imputed to him a vice, fault, or the like; despised him; (S, K;) chid him; (S, K;) and blamed, or reproached him. (A'Obeyd.) = ودأت عنه عينه His eye recoiled from him, or it: syn. تبت عنه. (K.)

8. ائذأ, quasi-pass. of ودأ, He was charged with a vice, fault, or the like; &c. (S, K.)

ودأ Disapproved, or hateful, language; (K;) whether it be reviling or of another description.

ودأ (like ودية) ما به ودأ There is no fault, or defect, (علة,) in him or it. (Abou-Málik, K.)*

وذب

وذب The stomach of a ruminant beast, (or, as in some lexicons, the stomachs of such beasts, TA,) with the intestines, or guts, into which milk is put, and which are then cut in pieces, [and eaten]: a pl. which has no sing. (ISd, K.) — Also The perforations, or punctures, made in sewing, or the loops, (the word in the original is

حُرْبٌ, pl. of حُرْبَةٌ: in some of the lexicons, حُرْبٌ: but both these words relate to the same things: TA: [whence it appears that, accord. to the author of the TA, &c., the former of the above two meanings is the one intended:] of a مَزَادَةٌ. (K.)

وذح

1. تَذَحُّ and تَوَذَّحُ (S, K) or تَذَحُّ (TA), inf. n. وَذَحُّ (S), *The sheep was, or became, foul with وذح* [q.v. infra]. (S, K.) — وَذَحُّ, inf. n. as above, *He suffered from an inflammation and excoriation of the inner sides of his thighs*; (En-Nadr, L, K;*) as also مَذَحُّ. (En-Nadr, L.)

وَذَحُّ The dung and urine that have clung to the wool of sheep, (K,) or to their tails and the inner sides of the roots of their thighs (أرغابها), and dry [thereon]: (S:) or the filth that clings to the rump, or buttocks, of the ram: (Th:) n. un. with ة: pl. وَذَحُّ; like بَدْنٌ (S, K,) pl. of بَدَنَةٌ. (S.)

وذر

1. وَذَرَهُ, of the same measure as وَسَعَهُ (S, K, TA,) or وَذَرَهُ (Lth, ISk, T, TA,) is the original pret. of which the aor. is يَذَرُهُ (Lth, ISk, T, S, K, TA) signifying, *He leaves, lets alone, or ceases or desists from, it, or him; he leaves it undone*; syn. يَدَعُهُ (ISk, T, S, K, TA,) and يَتْرُكُهُ (Msb); imp. ذَرُهُ, syn. دَعَهُ: (ISk, T, S, K, TA:) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Msb, K,) تَرَكَهُ being used in its stead; (Lth, T, S, TA:) and because its pret. is not used, the aor. is of the measure يَفْعَلُ; for if there were a pret., [it would most probably be of the measure فَعَلَ, as this is the regular measure of trans. unaugmented trilateral verbs, and] the aor. would be of the measure يَفْعَلُ or يَفْعُلُ: (Sb, M, TA:) nor is the inf. n. used, (Lth, T, M, Msb, K, TA,) تَرَكَ being used in its stead, (Lth, T, M, TA,) i. e., instead of وَذَرُ: (K:) nor is the act. part. n., (ISk, T, S, Msb, K,) نامولٍ وَذِرٌ, instead of which تَارِكٌ is used: (ISk, T, S:) or the pret. is sometimes used, (Msb, K,) though rarely, (Msb,) or by the deviation from the constant course of speech: (K:) so in the K; but in the M it is said, that the phrase لَمْ أَذِرْ وَرَائِي شَيْئًا [I left not behind me anything, with kesr to the ذ, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, ذَرُ دَا and ذَرُ دَا [Leave thou, or let alone, or cease or desist from, this]. (ISk, T.) It is said in the Kur, [lxviii. 11,] وَذَرْنِي And leave me, or let me alone, with the beliers, or discreditors; (Bd;) commit their

case to me, (Bd, TA,) and busy not thy heart respecting them; (TA;) for I will stand thee in stead to recompense them. (Bd.)

[وذف, &c.]

See Supplement.]

ورأ

1. يَرَأُ, aor. وَرَأٌ, *He repelled, pushed, or thrust.* (K.) = وَرَأٌ مِنَ الطَّعَامِ *He was, or became, filled with food.* (K.) = مَا وَرَيْتُ, and مَا وَرَيْتُ, *I knew not.* (K.) مَا أَوْرَيْتُ بِالشَّيْءِ *I knew not the thing, or of the thing.* (L.)

2 and 4: see 1.

5. تَوَدَّاتِ i. q. تَوَدَّاتِ عَلَيْهِ الأَرْضُ, *The earth became even, or plain, over him: or enclosed him:* &c. (IJ, K.)

10. اسْتَوْرَاتِ الإِبِلُ *The camels took fright and ran away, in a body, one after another:* (Aq:) accord. to AZ, this is said when they have taken fright and ascended a mountain; but if they have taken fright and run away in a plain, one says استأورت: so in the dial. of the tribe of 'Okeyl. [Thus in the TA in this art.: but see إِسْتَوْرَتْ.]

وَرَاءٌ and وِرَاءٌ and وِرَاءٌ, indecl., (K,) an adverbial noun of place or time: (Bd, &c.): J mentions it in art. وِرَى, regarding the و as substituted for ي; and this is the opinion of the Koofees, and of all writers on inflexion, though disapproved by F, who, however, mentions it again in art. وِرَى as though belonging to that art.: (TA:) Behind: and, contr., before. (K.) In like manner, الوِرَاءُ [The location that is behind, or beyond; and the time past: and, contr. that is before, or preceding]. (K.) Or it does not bear contr. meanings; but one meaning; namely, what is concealed from one. (K, art. وِرَى.) Or it is a homonym; [but not a word of contr. meanings; as it signifies what is behind, or beyond, in respect of place, and what is before in respect of time]. Fr. says, It is not allowable to say, of a man behind thee, that he is بَيْنَ يَدَيْكَ; nor of a man before thee, that he is وَرَاءَكَ; these expressions being only allowable [as synonymous] in cases relating to particular times of events or actions: thus one may say, وَرَاءَكَ بَرْدٌ شَدِيدٌ and بَيْنَ يَدَيْكَ بَرْدٌ شَدِيدٌ [meaning Before thee is intense cold]: each of these expressions is allowable because the intense cold is a thing that is coming; so, as it will overtake thee, it is, as it were, behind thee; and as thou wilt attain to the period thereof, it is, as it were, before thee. It is said in the Kur, [xviii. 78,] كَانَ وَرَاءَهُمْ مَلِكٌ [because it has reference to a certain period, which might be said to be before them as they

would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, "there was behind them when they returned, and before them now, a king."] Of the same kind also is the phrase مِنْ وَرَائِهِ جَهَنَّمَ [Kur, xiv. 19,] Before him is hell: [for the same reason]. (TA.) — وَيَكْفُرُونَ بِمَا وَرَاءَهُ [Kur, ii. 85,] signifies *And they disbelieve in what [hath been revealed] beside that: syn. سِوَاهُ: (IAq:) or it may mean after that.* (Jel.) — وراء is masc. and fem. (TA.) Its dim. is وَرِيَّةٌ (K,) accord. to those who hold the و to be a radical letter, not substituted for ي; namely, the Başrees: accord. to others, وَرِيَّةٌ and وَرِيٌّ. (TA.) — [See also art. وِرَى.] رَجُلٌ مَانِعٌ مَا — وَرَاءَ ظَهْرِهِ: see زَبُونَةٌ. — وَرَاءٌ *A son's son, or son's offspring.* (K.) — وَرَاءٌ *Bulky, and thick in the الأواح, or shoulder-blades.* (AAF.)

ورب

1. وَرَبٌّ, aor. يُوْرِبُ, inf. n. وَرَبٌّ, *It, or he, (a root, origin, or stock, S, or a man, TA,) was, or became, corrupt.* (S, K.)

2. وَرَبٌّ, inf. n. تَوْرِبٌ, [app., *He expressed himself respecting a thing equivocally, or ambiguously, by words objectionable in one sense, and allowable in another: so thinks IbrD:] the inf. n. is thus explained: أَنْ تُوْرِيَ عَنِ الشَّيْءِ بِالْمَعَارِضَاتِ وَالْمُبَاحَاتِ* (T, K, but in the latter, the و before the last word is omitted.)

3. وَارِبٌ, inf. n. مُوَارِبَةٌ *He strove to outwit, deceive, beguile, or circumvent [another]: syn. خَاتَلٌ and دَاهَى. (K.)* Accord. to IAth, it is from الوَرَبُ "the being corrupt:" or it may be from الأرب "intelligence, &c.;" the ا being changed into و. The latter is the opinion of AM. (L.) — One of the sages says, مُوَارِبَةٌ *[The striving to outwit the cunning, or intelligent, or sagacious, is ignorance and labour without profit].* (TA.) [See art. أرب, where this saying, but with مُوَارِبَةٌ in the place of مُوَارِبَةٌ, is given as a trad.] — It is said in a trad., إِنْ بَايَعْتَهُمْ وَأَرْبَوْكَ, i. e., *If thou buy and sell with them, they will deceive thee, or endeavour to deceive thee.* (IAth.)

أُورَابٌ *The hole of a wild beast:* pl. أُورَابٌ. (K, TA.) — وَرَبٌّ *The space between two ribs;* (K:) but this (says SM) I find not in any other book than the K; and probably it should be مَا بَيْنَ إِصْبَعَيْنِ *the space between two fingers;* for we read in the L that ورب is said to signify مَا بَيْنَ الْأَصَابِعِ (TA:) pl. أُورَابٌ. (K, TA.) [See also أُرْبٌ.] — وَرَبٌّ *The space measured by the extension of the thumb and forefinger; syn. فِتْرٌ:* pl. أُورَابٌ. (K, TA.) = وَرَبٌّ

وَرَبٌّ † **أُورَابٌ**. (K, TA.) **وَرَبٌّ** [also] is a dial. form of **أُرْبٌ**, (K,) as signifying "a member, or limb." (TA.) The form of word commonly known, says AM, is **أُرْبٌ**; but I do not deny that **وَرَبٌّ** may be a dial. form, like as **وَرْتٌ** and **أُرْتٌ** are two words whereof one is a dial. form of the other. (TA.) — **وَرَبٌّ** and † **وَرَبَّةٌ** The *podex*: syn. **إِسْتٌ**: pl. of the former **أُورَابٌ**. (K, TA.) — † **وَرَبَّةٌ** The *pit*, or *hollow*, that is in the lower part of the side, i. e., the *hypochondre*, or *flank*. (TA.) — **وَرَبٌّ** The mouth of the hole of a rat, or mouse, (**فَارَةٌ**) and of a scorpion: pl. **أُورَابٌ**. (K.)

وَرَبٌّ: see **وَرَبٌّ**.

وَرَبَّةٌ: see **وَرَبَّةٌ**.

وَرَبٌّ *Corrupt*. (K.) — **عَرَقٌ وَرَبٌّ** A corrupt root, origin, or stock. (S, K.) Aboo-Dharrah El-Hudhalee says,

• **إِنْ تَنْتَسِبَ تَنْسَبَ إِلَى عَرَقِي وَرَبِّي** •
[If thou mention thy lineage, thy lineage is traced up to a corrupt origin, or stock]. (S.) — **وَرَبٌّ** *A corrupt man*. (TA.) — **وَرَبٌّ** A cloud that is loose (K) and much broken. (TA.)

مُورَبٌّ [i. q. **مُورَبٌّ**] A member, or limb, cut off entire. (TA.)

ورث

1. **وَرِثٌ**, aor. **يَرِثُ**, (S, K,) an instance of deviation from a constant rule, there being only the following verbs of the measure **فَعِلَ** which have the aorists of the measure **يَفْعَلُ** only, namely, **وَرِثَ**, **وَرِثَ**, **وَرِثَ**, **وَرِثَ**, **وَرِثَ**, and **وَرِثَ**, (Ibn-Malik and others,) and **وَرِثَ**: (TA, art. **وَصَبٌ**): the **و** falls out in **يَرِثُ** [&c.] because it occurs between **ي** and **كسره**; and in those persons of the aor. which begin with **ل** and **ت** and **ن** because these letters are changed from **ي**, which is the original: (S:) inf. n. **وَرِثٌ** and **أُرْتٌ**, (S, K,) in which the **و** is changed into **أ**, (S,) and **رِثَةٌ**, (S, K,) in which the **ة** is a substitute for the [elided] **و**, (S,) and **وَرِثَةٌ**, (S, K,) [the most common form] and **إِرِثَةٌ**, (TA,) and accord. to some **مِيرَاثٌ**, but this is an error, for **مَفْعَالٌ** is not one of the measures of inf. ns., (ISd,) [but it is used by some of the professors of practical law as an inf. n.,] and **تَرَاثٌ**: (Msb [but see **وَرِثٌ** below]:) **He inherited**. (S, K, &c.) You say **وَرِثَ أَبَاهُ** **He inherited [the property of] his father**: (S, K:) but the original phrase is **وَرِثَ مَالَ أَبِيهِ** **He inherited the property of his father**. (Msb.) Also **وَرِثَ مِنْ أَبِيهِ** (and **عَنهُ**, A,) **He inherited of his father**: (K:) or **he inherited part of the property of his father**.

(Msb.) And **وَرِثَ الشَّيْءَ مِنْ أَبِيهِ** **He inherited the thing of, or from, his father**. (S.) When you say **وَرِثَ زَيْدٌ أَبَاهُ مَالًا** [**Zeyd inherited of his father property**], the word **مَالًا** is a second objective complement, if the verb be doubly trans.; or it is a substitute of implication (**بَدَلُ أَشْتِمَالٍ**) for **زَيْدٌ**. (MF.) You say **وَرِثْتُهُ** (**بَدَلُ أَشْتِمَالٍ**) **and مَجْدَهُ**, **I inherited his property, and, his glory**: and **وَرِثْتُهُ عَنهُ** **I inherited it from him**. (TA.)

2. **وَرِثَةٌ**, inf. n. **تَوَرِثٌ**, **He included him among the heirs of his property**: (S:) or **made him to be one of his heirs**: (TA:) [see also 4:] or **وَرِثْتُهُ مَالًا** **he included him among his heirs, he not being one of them, and assigned him a portion**: (AZ, Msb:) [in like manner,] **وَرِثْتُ فِي مَالِهِ** **he included among his heirs of his property one or more not of them**. (TA.) — **وَرِثْتُ فَلَانًا مِنْ** **I made such a one to be the heir of such a one**. (TA.) See 4. = **وَرِثَ** **He stirred a fire, in order that it might burn up, or blaze**: (K:) a dial. form of **أَرِثَ**, q. v. (TA.)

4. **أَوْرَثَهُ الشَّيْءَ** **He (his father) made him to inherit the thing**. (S.) — **أَوْرَثَهُ إِبْرَاهِيمًا حَسَنًا** **He made him to have a goodly inheritance**. (TA.) — **وَرِثْتُهُ** † **أَبَاهُ**, and **المِيرَاثَ**, and **أَوْرَثَهُ الإِرْثَ** **He made him to inherit the heritage**. (A.) — **وَرِثْتُهُ** † **وَرِثْتُهُ** **He (his father) made him to be one of his heirs**. (K.) [See also 2.] — **أَوْرَثَ وَوَلَدَهُ** **He made his son sole heir**. (AZ.) — **أَوْرَثَهُ شَيْئًا** † **It occasioned him, as its result, a thing**. Ex. **أَوْرَثَهُ المَرَضُ ضَعْفًا** † **The disease occasioned him, as its result, weakness**. (TA.)

6. **تَوَارَثُوهُ كَابِرًا عَنْ كَابِرٍ** † [**They inherited it by degrees, one great in dignity and nobility from another great in dignity and nobility**]. (S.) [See art. **كَبِيرٌ**.] — **تَوَارَثَنِي الحَوَادِثُ** (Bedr Ibn-'Amir El-Hudhalee) † **Misfortune took me by turns, as though they inherited me, one from another**. (TA.)

† **وَرِثٌ** † **What is fresh, juicy, or moist, of things**. (K.)

تَرَاثٌ and † **إِرْتٌ** [see 1] and † **تَرَاثٌ** (in which the **ت** is originally **و**, S,) and **مِيرَاثٌ** (originally **مُورَاثٌ**, the **و** being changed to **ي** because of the **كسره** immediately preceding it, S.) **What is inherited; an inheritance, or a heritage**: or, accord. to some, **ورث** and **ميراث** are used with reference to property, or wealth; and **ارث** with reference to rank or quality, nobility or eminence, reputation, or the like, in Arabic, **حَسَبٌ**: (M:) [the pl. of **مِيرَاثٌ** is **مُورَاثِيَةٌ**.] [See also art. **أُرْتٌ**.] — **أَبْتُوا عَلَى مَسَاعِرِكُمْ هَذِهِ فَأَتَكُمُ عَلَى** — **أُرْتٌ** † **رِمَانٌ مِنْ أُرْتِ إِبْرَاهِيمَ** † **Remain ye steadfast in the observance of these your rites, or ceremonies**;

for ye act [therein] according to usage inherited from Abraham. (TA, [app. from A'Obeyd].) [See also **أُرْتٌ** in art. **أُرْتٌ**.] — **لَهُمْ إِرْتٌ مَجْدٌ** † **They have an inheritance of glory**. (TA.)

وَرِثَةٌ *Fire*. (L.)

وَرِثَةٌ and **وَرَاثٌ**. (Msb.) **وَرِثَةٌ** *An heir*: pl. **وَرَاثٌ** and **وَرِثَةٌ**. (Msb.) — It is said in a prayer (of Mohammad, TA) **اللَّهُمَّ أَمِّنْ عَنِّي بِسَمْعِي وَبَبْصَرِي وَاجْعَلْهُ الوَارِثَ** [O God, cause me to enjoy my hearing and my sight, and make it (i. e. the enjoyment that I pray for, TA) survive me: or,] **make it to continue with me until I die**. (K.) Or, accord. to another relation, which substitutes **وَأَجْعَلْهُمَا** for **وَأَجْعَلْهُ**, **make them both to continue with me, sound, until I die**. Or, as some say, what is meant is the continuance and strength of those two faculties in old age, so that they may survive all the other powers: so says ISh. Some say, that by **سَمِعٌ** is meant the remembering of what is heard, and the acting according thereto; and by **بَصَرٌ**, the being admonished by what is seen, and the light of the heart, whereby one escapes from perplexity and darkness to the right course. (TA.) — **الْوَارِثُ** (as an epithet applied to God, TA.) **He who remains after the creatures have perished**. (K.) He remains after everything beside Him has perished; and thus, what was the property of mankind, his servants, returns to Him. (TA.)

إِرْتٌ:

مِيرَاثٌ:

تَرَاثٌ:

مُورَاثٌ *Property inherited*. (Msb.)

† **لَهُمْ إِرْتٌ مَجْدٌ** † **Glory is inherited among them**. (A.)

ورخ

1. **وَرِخٌ**, aor. **يُورِخُ**, (S, L, K,) inf. n. **وَرِخٌ**; (S, L;) and † **تَوَرِخٌ**; (L;) **It (dough) was, or became, thin, or flaccid**, (S, L, K,) by reason of the abundance of water in it. (S, L.)

2. **وَرِخَ** **He inscribed the writing, or letter, with the date of such a day**; i. q. **أَرِخَهُ**; (S, K*;) of which it is a dial. form. (Yaakooob.)

4. **أَوْرِخَ** **He made dough thin, or flaccid**, (S, L, K,) by putting much water to it. (L.)

5: see 1: — and 10.

10. **تَوَرِخَتْ** **The land, or ground, became wet, or moist**. (K.)

وَرِخٌ *A kind of tree resembling the مَرِخٌ in its*

growth, (L, K,) *except that it is dust-coloured, having slender leaves, like the leaves of the طرخون, or larger.* (L.)

أَرْضٌ وَرِخَةٌ *Land having tangled and luxuriant herbage.* (K.)

دَوْحَةٌ وَرِخَةٌ *Dough that is thin, or flaccid, (S, K,) by reason of the abundance of water in it.* (S.) — *Wet, or moist, land, or ground.* (K.)

تَوَارِيخٌ, pl. of تَوَارِيخٌ : see تَوَارِيخٌ.

ورد

1. وَرَدَهُ (S, M, L, Mṣb,) aor. يَرُدُّ (S, L, Mṣb,) inf. n. وَرُودٌ (M, L, Mṣb) and مَوْرَدٌ (L) and وَرْدٌ (M, L, K,) or the last is a simple subst., (L, Mṣb,) *He (a man, and a camel, &c., Mṣb) came to it, or arrived at it, (M, Mgh, L, Mṣb, K,) [and repaired to it,] namely a water (S, M, L, Mṣb, K) &c., (M, L, K,) whether he entered it or did not enter it; (M, Mgh, L, Mṣb, K;) as also وَرَدَ عَلَيْهِ (M, L,) and تَوْرَدَهُ (M, L, K,) and استَوْرَدَهُ (M, A, Mgh, L, K;) he came to it (namely a water) to drink: (L:) † he arrived at it (namely a town or country or the like), whether he entered it or did not enter it: (Mgh, L:) it is allowed by common consent not necessarily to imply entering. (L.) [Hence, وَرَدَتِ الْإِبِلُ, the objective complement مَاءٌ or الْمَاءُ being understood, *The camels came to water.*] — وَرَدَ, inf. n. وَرُودٌ, *He came; he was, or became, present.* (S, L.) — وَرَدَ عَلَيْنَا, inf. n. وَرُودٌ † *He (a man) came to us.* (Mṣb.) — وَرَدَ الْكِتَابَ (A, Mṣb,) inf. n. [وَرُودٌ] and مَوْرَدٌ (A,) † *The letter came, (A, Mṣb,) وَرَدَ عَلَيَّ to me: you say, وَرَدَ عَلَيَّ الْكِتَابَ (A.) — وَرَدَ هُوَ يَتَوْرَدُ الْمَهَالِكُ † He ventures upon, or goes into, places of destruction.* (A.) — وَرَدَهَا, and استَوْرَدَ † [He ran into error]. (A.) — وَرَدَ عَلَيْهِ أَمْرٌ لَمْ يَطْفِقْهُ † [A thing befell him which he was unable to master]. (A.) — وَرَدَ عَلَيْهِ It contravened it; presented itself as an objection to it; opposed it.] — [وَرَدٌ, said of a word or phrase or the like, *It occurred.*] — وَرَدَتُهُ الْحُمَى (aor. تَرَدُّ, Mṣb, inf. n. وَرُودٌ, A) † *The fever attacked him periodically.* (S, A, L, Mṣb.) — وَرَدٌ † *He suffered a periodical attack of fever.* (A, L, Mṣb.) = وَرْدٌ, aor. ٔ, (S, Mṣb, K,) inf. n. وَرُودَةٌ (S, L, Mṣb;) and اِبْرَادٌ, originally اَوْرَادٌ, the و becoming ي because of the kesreh before it; (S, L, K;) † *He (a horse) was, or became, [of a bright, or yellowish bay colour;] of a colour between that called كَمِيْتٌ and أَشْقَرٌ: (S, L, K:) or, of a red colour inclining to yellow.* (M, L, Mṣb.) — اَرْنَبَةٌ and شَمْرٌ see وَرُودُ الْاَرْنَبَةِ.*

2. وَرَدَ ثَوْبَهُ † [He dyed his garment, or piece of cloth, red, or of a rose-colour]. (A.) — وَرَدَتِ الشَّجَرَةُ (AHn, L, K,) inf. n. تَوْرِيْدٌ (K;) and وَرَدَتْ, aor. تَرَدُّ (Mṣb;) *The tree flowered,*

or blossomed. (AHn, L, Mṣb, K.) — وَرَدَتْ † *She (a woman) reddened her cheek with the dye of dyed cotton.* (L.)

3. وَارَدَهُ (inf. n. مَوْرَدَةٌ, A,) *He came to water with him.* (L, K.) — وَبَيْنَ الشَّاعِرَيْنِ مَوْرَدَةٌ, and تَوَارَدٌ † [Between the two poets is an agreement, or a coincidence, in ideas and expressions; as though they both drew from the same source]. (A.) Similar to this is the phrase تَوَارَدَ الْخَاطِرُ † [Agreement, or coincidence, of thought, or idea]. (TA.)

4. اَوْرَدَهُ, and استَوْرَدَهُ (K,) and تَوْرَدَهُ (ISd,) *He brought him to the watering-place.* (K.) — Also, the first and second of these verbs, *He brought him; made him to come, or to be present.* (S, L.) — [And the first, *He adduced it, or cited it; namely, an evidence, a speech or saying, a word, &c. — He set it forth, or expressed it; namely, a meaning.*] — اَوْرَدَهُ الْمَاءَ (inf. n. اِبْرَادٌ, A.) *He made him to come to the water.* (L, Mṣb.) [See an ex. voce حَمَضٌ.] — اَوْرَدَهُ الضَّلَالَةَ † [He made him to run into error. (A.) — اَوْرَدَ عَلَيْهِ خَيْرًا † [He brought to him wealth, property, or what was good.] (Mugh, in art. حَطَبٌ.) — اَوْرَدَ عَلَيْهِ الْخَبْرَ † He related to him the news. (L.) — اَوْرَدَ الشَّيْءَ † He mentioned the thing. (TA.) — اَوْرَدَ وَأَصْدَرَ † He began and compelled. (TA, art. صَدْرٌ.) — اَوْرَدَهُ وَاَصْدَرَهُ *He brought it and he took it away.* (Har. p. 361.)

5 : see 1, and 4, and 10. — تَوْرَدَتِ الْخَيْلُ الْبَلْدَةَ † *The horses entered the town by little and little.* (S, L, K,*) = تَوْرَدَ † [It became red, roseate, or rose-coloured]: said of a woman's cheek. (A.)

6. تَوَارَدْنَا *We came to water together.* (A.)

10. اسْتَوْرَدَ (ISd) and تَوْرَدَ (K) *He desired to come to water.* (ISd, K.) [See an ex. of the part. n. voce حَمَضٌ.] — See 1 and 4.

11 : see 1.

ورد [coll. gen. n.] *The flower, or blossom, of any tree (AHn, L, K) or plant: (AHn, L:) but its predominant application is to the rose حَوْجَمٌ (L, K,) the well-known red flower (TA) which one smells: (S, L, TA:) its colour varies in winter and summer: (L:) and it is of different kinds in the cultivated soil and in the desert and in the mountains: (AHn, L:) n. un. with ة. (S, L.) Said to be an arabicized word. (Mṣb.) — وَرْدٌ † A horse [of a bright, or yellowish, bay colour;] of a colour between that called كَمِيْتٌ and أَشْقَرٌ: (S, L, K:) a horse, (M, L, Mṣb,) or other thing, (M, L,) of a red colour inclining to yellow, (M, L, Mṣb,) beautiful in everything: (M, L:) fem. with ة: (S, L, Mṣb:) applied in the above sense to the sky, in the Kur, lv. 37: (L:) or it there means *roseates, or of a rose-colour: (Zj, L:) pl. وَرْدٌ (S, L, K,) like as جَوْنٌ**

is pl. of جَوْنٌ (S,) and وَرَادٌ (S, L, Mṣb, K) and اَوْرَادٌ (K:) but this last is unknown, and app. a mistake. (M, F, TA.) — وَرْدٌ † *A lion of the colour termed وَرْدٌ: (S, A, L:) or a lion; as also مَتَوْرَدٌ (K.) — عَشِيَّةٌ وَرْدَةٌ † An evening when the horizon is red (L, K,) at sunset; which is a sign of drought: and in like manner the morning at sunrise. (L.) — لَيْلَةٌ وَرْدَةٌ † A night of which the beginning and end are red; which is the case in a time of drought. (A.) — وَرْدٌ *Bold, or daring; (K;) an epithet applied to a man; (TA;) as also وَارِدٌ (K.) — وَرْدٌ Saffron.* (K.) — اَبُو الْوَرْدِ: see عَبَالٌ. — الْوَرْدُ الْجَبَلِيُّ † *The penis: (K:) so called because of its redness.* (TA.)*

ورد *A coming to, or arriving at, water &c., whether one enters it or does not enter it; (S,* L, Mṣb, K;) contr. of صَدَرَ. (S, L, Mṣb.) See also 1. — وَرْدٌ Water to which one comes to drink. (L.) — وَرْدٌ The time of the day of coming to water, between the two periods of abstaining from water: (L:) a time, or turn, of coming to water. (TA in art. حَزْبٌ.) — وَرْدٌ The arrival of the day of coming to water. (L.) — اَوْرَادٌ, and وَرَدَتِ الْإِبِلُ الْمَاءَ وَرْدًا — and in like manner, الطَّيْرُ, *The camels, and the birds, came to the water in a herd, or in a flock, and in herds, or in flocks.* (L.) — وَرْدٌ A company of men, (S, L, Mṣb, K,) and a number of camels, and of birds, &c., (L,) coming to, or arriving at, water; (S, L, Mṣb, K;) as also وَارِدَةٌ (L, Mṣb, K:) the former originally an inf. n.: (Mṣb:) its pl. is اَوْرَادٌ. (L.) See also وَارِدٌ. — وَرْدٌ A herd of camels. (L.) — A flock of birds. (L, K.) — † An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) — A portion, or share, of water. (L, K.) — Thirst. (L.) — نَسُوْقُ الْمُجْرِمِيْنَ † [Kur, xix. 89.] + *We will drive the sinners to hell like beasts that come to water; or, thirsty: (Beyd:) or, walking and thirsty.* (Zj, L.) — وَرْدٌ † *The day of a fever, when it attacks the patient periodically: (Aṣ, S, L, Mṣb,* K:*) or one of the names of fever: (L, K:) but the former explanation is the more correct. (TA.) — وَرْدٌ † A portion of the night when a man has to pray. (L.) — وَرْدٌ † A section, or division, (S, L, K,) of the Kur-án: (L, K:) a set portion of recitation or the like: (Mṣb:) a certain portion of the Kur-án, as a seventh, or half a seventh, or the like, (Mgh, L,) which a person recites at a particular time: (L:) a set portion of the Kur-án, or of prayer; &c., of which a man imposes upon himself the recital on a particular occasion, or at a particular time; i. q. حَزْبٌ q. v.: (Mgh, L:) pl. اَوْرَادٌ. (L, Mṣb.) Ex. قَرَأْتُ وَرْدِي [I recited my set portion of the Kur-án, &c.]: (S, L:) and وَرْدٌ كَلَّ لَيْلَةً وَرْدٌ †**

مَنْ يَقْرَأُ مِنَ الْقُرْآنِ يَقْرَأُ *Such a one has every night a set portion of the Kur-án which he recites.* (L.)

وَرْدَةٌ [A bright, or yellowish, bay colour;] a colour between that of a horse that is termed كُمَيْتٌ and that of one termed أَشْقَرُ: (S, L:) or a red colour inclining to yellow. (L.)

بَنَاتٌ وَرْدَانٌ, (Msb,) pl. بَنَاتٌ وَرْدَانٌ, (K,) A certain insect, (Msb, K,) well known, (K,) like the beetle, of a red colour, mostly found in baths and in privies. (Msb.)

وَرْدَانٌ, and حَبْلُ الْوَرِيدِ, [Each of the two carotid arteries: and sometimes applied to each of the two external jugular veins:] each of two veins asserted by the Arabs to be from the وَتَيْنِ [or aorta], on the right and left of the two sides of the neck, next the fore part, and thick: (S, L:) or the وريد is a certain vein, said to be the وِدَج [or external jugular vein]: or, by the side of the وِدَج: or, accord. to Fr, a certain vein between the windpipe and [the two sinews called] the عِلْبَاوَانِ, always pulsing; being one of the veins in which is the life; the blood not flowing in it, but only the soul, النَّفْسُ [i. e., النَّفْسُ, not النَّفْسُ; for, accord. to the Arabs, the animal soul (الروح الحيواني), as is said in the KT,] diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries: see also وِدَجٌ: (Msb:) or the وريدان are two veins in the neck, (AZ, L, K,) between the أَوْدَاجِ [or external jugular veins] and [the two parts of the neck called] the لَيْتَانِ: in the camel, the وِدَجَانِ [or two external jugular veins]: (AZ, T:) or, accord. to AHeyth, and his is the correct explanation, two veins beneath the وِدَجَانِ, [see above,] which latter are two thick veins on the right and left of the pit between the clavicles; they (the former) are always pulsing, in man: the وريد is a vein in which the soul (النفس [see above]) flows, and in which the blood does not flow: and every pulsing vein, in which the life flows, is of those thus called: (T:) or the وريد is the vein in each side of the neck which swells out on an occasion of anger: (L:) or four veins in the head; of which two descend before the ears, and of which are the وريدان in the neck: or a certain vein beneath the tongue: and, in the upper half of the arm, the فُلَيْقِ [or cephalic]: and, in the fore arm, the أَكْحَلِ [or median]: and, among those which separate in the outer side of the hand, the أَشَاجِعِ: and, in the belly of the fore arm, the رَوَاهِشِ: (T:) pl. أَوْرِدَةٌ [a pl. of pauc.] (M, Msb, K) and وُورِدٌ, (M, Msb,) like as بُرْدٌ is pl. of بَرِيدٌ, (Msb,) [and وَتَيْنِ and وَتَيْنِ, &c.,] or وُورِدٌ, (K,) [but this I think a mistake]. — رَجُلٌ مَنْتَفِخُ الْوَرِيدِ [A man whose external jugular vein swells out;] a man of bad disposition or temper, prone to anger. (TA.)

وَرَادٌ: see وَاوَدٌ.

وَاوَدٌ A man, and a camel, or other animal, (L,) coming to, or arriving at water, &c., whether he enter it or do not enter it; (L, Msb, K;) as also وَاوَدٌ: (L, CK:) pl. of the former, وَاوَدٌ (S, L, Msb, K) and وَاوِدُونَ: (L:) and of the latter, وَاوِدُونَ. (L.) See also وُورِدٌ. — وَرَادٌ [Kur, xix. 72, There is not any of you that shall not come to it,] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.) — طَرِيقٌ وَاوَدٌ † A road, or way, by which people come to water: opposed to صَادِرٌ. (M, A, art. صدر.) See also مَوْرِدٌ — مَا لَهُ صَادِرٌ وَلَا وَاوَدٌ: see art. صدر. — وَاوَدٌ A preponderance. (L, K.) So (accord. to some, TA) in the Kur, xii. 19. (L.) — وَاوَدٌ Courageous; (K;) bold; forward in affairs. (TA.) See also وُورِدٌ. — شَعْرٌ وَاوَدٌ † Long and lank hair: (L, K:) or hair so long as to reach the buttocks, (A,) of a woman. (L.) — وَاوَدٌ † Anything long. (L.) — أَرْتَبَةٌ وَاوَدَةٌ † The end, or tip, of a nose advancing over the middle of the mustaches: (A, L:) because the nose, when it is long, reaches to the water when the person drinks: and in like manner, a lip, and a gum. (L.) — فُلَانٌ وَاوَدٌ † Such a one has a long end, or tip, to his nose. (S, L, K.) شَجَرَةٌ وَاوَدَةٌ الْأَعْصَانِ † A tree having pendulous branches. (L.) — See وُورِدٌ.

مَوْرِدٌ: see وَاوَدٌ, وُورِدٌ, and مَوْرِدٌ.

إِبْرَادَاتٌ † Income; revenue: pl. إِبْرَادَاتٌ.

مَوْرِدٌ A place of coming to water: (Msb:) a watering-place: (L:) and مَوْرِدَةٌ a road, or way, by which one comes to water; (L, K;) as also وَاوَدَةٌ: (A, K:) pl. of the first (L) and second, (TA,) مَوَارِدٌ; (L, TA;) and of the third, وَاوَدَاتٌ. (TA.) — Hence, (A, TA,) مَوْرِدٌ and وَاوَدٌ † A road, or way; (S, L;) as also وَاوَدَةٌ: (TA:) or the last, the middle and main part of a road; or a main road; or simply, a road; syn. جَادَةٌ; (K;) as also مَوْرِدَةٌ: (L, K:) pls. as above. (A, TA.) — مَوَارِدُ أَمْرٍ † [The ways leading to a thing: or the ways of commencing a thing]: (TA, art. رَحَب.) [See an ex., voce تَرَاخَبٌ; and see its opposite, مَصَادِرُ أَمْرٍ, voce مَصْدَرٌ.] — مَوْرِدٌ also signifies, agreeably with analogy, The time of coming to water: pl. مَوَارِدٌ: see the last signification of تَلَّةٌ in this lexicon: see also وُورِدٌ. — مَوْرِدٌ مَثَلٌ † [The primary idea, or thing, signified by a parable or proverb: correlative of مَضْرِبٌ مَثَلٌ: pl. مَوَارِدٌ. (TA, &c., passim.)

مَوْرِدَةٌ: see مَوْرِدٌ.

مَوْرِدٌ † Attacked by a fever periodically: (S,

L:) or suffering a periodical attack of fever. (Msb.) — An Arab of the desert said to another, مَا أَمَارُ إِفْرَاقِ الْمَوْرِدِ [What is the sign of the convalescence of him who is attacked by a periodical fever?] and he answered, الرَّحَضَاءُ [The sweat which follows it; or copious sweat]. (S.)

مَوْرِدٌ † A shirt dyed of a rose-colour; of a less deep dye than that which is termed مَضْرِبٌ: (S, L;) or dyed with saffron. (TA.) — خَدٌ مَوْرِدٌ † A reddened cheek. (TA.) — رَجَعَ مَوْرِدٌ الْقَدَالِ † He returned [with the back of his head] slapped, or thumped with the fist, [and rendered red]. (A.)

مَوْرِدٌ: see وُورِدٌ.

ورس

1. وِرْسٌ, inf. n. وُورِسٌ, It (a plant) became green. (AA, A, Hn, M.) — See also 4. — وِرْسٌ, (M, K,) aor. وُورِسٌ, (K,) It (a rock, M, K, in water, K) became overspread with [the green substance called] طُحْلَبٌ, so that it became green and smooth. (IDrd, M, K.) — See also 4.

2. وِرْسَةٌ, inf. n. تَوْرِسٌ, He dyed it (a garment, or piece of cloth,) with وِرْسٌ, q. v. (S, K.)

4. اُورِسُ الْمَكَانِ The place produced the plant called وِرْسٌ. (S.) — اُورِسُ الرَّمْثِ The [trees called] رَمْثٌ produced وِرْسٌ, a thing yellow like the [garments termed] مَلَاءٌ; as also وِرْسٌ: so it is asserted, on trustworthy authority: (M:) or became yellow in their leaves, (S, K,) after attaining to maturity, (S,) and had upon them what was like yellow مَلَاءٌ; (S, K;) and in like manner one says of a place, اُورِسُ الْمَكَانِ: (TA:) or became yellow in its fruit: (A:) — اُورِسُ الشَّجَرِ The trees put forth leaves; (K;) as also وِرْسٌ. (IKtt.)

وِرْسٌ A certain plant, (S, A, Msb, K,) of a yellow colour, (S, Msb,) resembling sesame, (A, K,) with which one dyes, (A, Msb,) and of which is made the [liniment called] غُمْرَةٌ for the face, (S,) existing in El-Yemen, (S, K,) and nowhere else, (K,) being there sown; (Msb;) it is not wild, but is sown one year, and remains ten years, (AHn, M,) or twenty years, (K,) without ceasing to be profitable, resembling sesame in its manner of growth; and when it dries, on its attaining to maturity, its pericarps (خِرَائِطٌ) burst, and it is shaken, and the وِرْسٌ shakes out from it: (AHn, M,) it is useful for the [discolouration of the face termed] كَلْفٌ, used as a liniment; and for the [leprous-like discolouration of the skin termed] بَيْقٌ, [prepared] as a drink; and the wearing of a garment dyed with it strengthens the venereal faculty: (K:) or a certain yellow dye: or, as some say, a certain plant, of sweet odour: or, as is said in the قَانُونِ [of Ibn-Seenà, or Avicenna,]

a certain thing of an intensely red colour, resembling powdered saffron, brought from El-Yemen, and said to be scraped or rubbed off, or to fall off, from its trees: (Mgh:) or, as some say, a species of كُرْكُر, q. v.: or, as some say, resembling كُرْكُر: (Mṣb:) or a certain thing, yellow, like the [garments of the kind called مَلَاء, that comes forth upon the [trees called] رَمْت, between the last part of summer and the first part of winter, (M, TA,) which, when it touches a garment, soils it: (TA:) or it also, sometimes, [accord. to certain persons who seems to misapply the word, is a substance which] pertains to the [trees called] عَزْرَع and رَمْت, and to other trees, above all in Abyssinia; but this is inferior to that first mentioned (K, TA) in virtue and properties: as to that of the عَرَع, it is found between its rind and the main substance, when it dries up; and when it is rubbed, it rubs off; and there is no good in it; but ورس [properly so called] is adulterated with it: and as to that of the رَمْت, when it is the end of summer, and it has attained its utmost state, it becomes intensely yellow, so that what envelops it becomes yellow, and with this also one adulterates: so says AHn: (TA:) ورس is called in Persian اسبرك [اسْبِرْك]; and in Turkish آلاجهه (TK.) [Freytag adds to what he has given on this word from the K, S, TK, as follows: "Memecylon tinctorium. Sprengel. hist. med., t. ii., p. 444, ed. tert. (ubi ورس scriptum est). Spreng. hist. rei herb., t. i., p. 258. Avicenn. p. 110."]

وَرَسٌ: see وَرَسٌ.

وَرَسِيٌّ A yellow bowl: (A:) or a bowl made of نُضَار, (M,) which is a yellow wood: (TA:) or of the best kind of those made of نُضَار. (Lth, K.) — A pigeon that is red inclining to yellowness: (M:) or a pigeon inclining to redness and yellowness. (K.) — See also وَرَسِيٌّ.

وَرَسِيٌّ A garment dyed with ورس; as also وَرَسٌ and وَرَسِيٌّ (M) and وَرَسِيٌّ (M, A.) You say, مَلْحَفَةٌ وَرَسِيَّةٌ, (so in some copies of the S and K) or وَرَسِيَّةٌ, (as in other copies of the S and K, and thus in a copy of the Mṣb,) [An outer wrapping garment] dyed with ورس; (S, Mṣb, K;) i. q. وَرَسِيَّةٌ; (K;) which latter epithet is sometimes used. (Mṣb.) — See also وَرَسِيٌّ.

وَرَسٌ applied to a place [Producing the plant called ورس]. (TA.) — Applied to a tree of the kind called رَمْت, Producing ورس, a thing yellow like the [garments termed] مَلَاء: (M:) or becoming yellow in the leaves, (S, K,) after attaining to maturity, (S,) and having upon it what is like yellow مَلَاء: (S, K:) or becoming yellow in its fruit: (A:) or, app., having ورس, like as

تَامِرٌ signifies "possessing dates;" (AHn;) and وَرَسِيٌّ likewise has the last of these significations: (TA:) وَرَسِيٌّ also signifies the same as وَرَسٌ, applied to a tree of the kind above-mentioned; (A, K;) but is very rare, though agreeable with analogy: (K:) it is said (M) one should not say وَرَسِيٌّ; (S, M;) but it occurs in a poem of Ibn-Harmeh. (M.) — Applied to a tree [of any other kind], Putting forth green leaves. (TA.) — Applied to a plant, Becoming green. (M.) You say also, صَخْرَةٌ وَارِسَةٌ بِالطَّحْلِبِ, A rock overspread with the green substance called طحلب, so that it is green and smooth: see 1]. (A.) — It also denotes intenseness of colour, in the phrase أَصْفَرٌ وَارِسٌ Yellow intensely bright. (M.) And [in like manner] you say, جَمَلٌ وَارِسٌ A camel intensely red. (Sgh.) And زَعْفَرَانٌ وَارِسٌ [app., Bright-coloured saffron]. (A.) See also وَرَسِيٌّ.

وَارِسٌ: see وَرَسِيٌّ.

وَرَسِيٌّ: see وَرَسِيٌّ, in two places.

ورش

1. وَرَشٌ, (S, A, K,) aor. يَرِشُ, inf. n. وَرُوشٌ (K) and وَرَشٌ, (TA,) He took, or reached, or took or reached with the hand, or with the extended hand, (S, A, K,) food, (A, K,) or somewhat thereof, (S,) or a little thereof. (AZ.) — Also, (K,) inf. n. وَرَشٌ and وَرُوشٌ, (TA,) He ate vehemently and greedily: (Ibn-'Abbád, A, K:) but accord. to IAar, وَرُوشٌ, with the rá first, signifies the "eating much;" and وَرَشٌ, with the wáw first, the eating little. (TA.) — Also, (K,) inf. n. وَرَشٌ, (TA,) He coveted; longed; yearned; eagerly desired; strove to acquire, obtain, or attain. (Ibn-'Abbád, K.) You say, وَرَشَ He coveted it; &c. (TK.) — وَرَشَ عَلَيْهِمْ, (A, K,) inf. n. وَرَشٌ, (TA,) He came in to them uninvited when they were eating, (A, K, TA,) to get some of their food: and when one has gone in to others while they were drinking, you say, وَاْرَشَ عَلَيْهِمْ: but see وَارَشٌ. (TA.) — وَرَشَ فُلَانًا بِفُلَانٍ He incited such a one against such a one: (Ibn-'Abbád, TA:) in the K, erroneously, وَرَشَ فُلَانٌ بِفُلَانٍ. (TA.) See also 2.

2. وَرَشٌ بَيْنَ الْقَوْمِ, (S,) inf. n. وَرَشِيٌّ, (S, K,) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people; syn. حَرَشٌ; (S, K;) as also وَرَشٌ (S) [and هَرَشٌ]. See also 1, last signification.

وَرَشَانٌ A certain bird, (S, Mgh, K,) of the pigeon-kind, (AHát, Mgh, Mṣb,) or resembling the pigeon, (TA,) also called حَرٌّ, (S, Mṣb,

K,) which is the male of the قَمَارِيٌّ [or kind of collared turtle-doves of which a single female is called قَمَرِيَّة (see قَمَرِيٌّ)], (Mṣb,) of the birds of the desert, (TA,) the flesh of which is lighter than that of the [common] pigeon: (K:) fem. with ة: (K:) pl. وَرَشِيْنٌ (S, Mgh, Mṣb, K) and وَرَشَانٌ, (S, Mṣb, K,) like as كِرْوَانٌ is a pl. of كِرْوَانٌ, contr. to rule. (S.) It is said in a proverb, بَعَلَّةُ الْوَرَشَانِ تَأْكُلُ رُطَبَ الْمَشَانِ [With the pretext of the warashán, thou eatest the fresh ripe dates of the excellent kind called مشان]: (S, A, K:) said to him who pretends one thing and means another: (A, K:) originating from the fact that some people employed a slave belonging to them to guard the fresh ripe dates of their palm-trees, and he used to eat them, and, when reproved for his evil conduct, laid the blame upon the warashán; wherefore this was said to him. (Sgh.)

وَارَشٌ One who comes in to a people uninvited, when they are eating; like وَاغِلٌ in the case of beverage: (S:) and, accord. to some, i. q. وَاغِلٌ but others say, that وارش has the first signification only, relating to food: and that of a sponger desiring food. (TA.) See وَارَشِيٌّ and طَفَيْلِيٌّ.

ورط

1. وَرَطَهَا He veiled, concealed, hid, or covered, her, or it, or them; [to what the pronoun relates is not said; but I incline to think that the right reading is وَرَطَهَا, and that the pronoun relates to camels; (see 2;) as also وَاورطها: (L, TA:) from IAar. (TA.)

2. وَرَطَهُ, (S, Mṣb, K,) inf. n. تَوَرِطٌ, (S, Mṣb,) He made him to fall into what is termed وَرَطَةٌ [properly and also tropically, or in its primary sense and also in any of its subordinate senses]; as also وَاورطه, (S, Mṣb, K,) inf. n. اِبْرَاطٌ: (Mṣb:) both signify + he made him to fall into that from which he could not extricate himself: (TA:) or into that from which he could not easily extricate himself. (Mṣb.) — وَرَطَ اِبْلَهُ among other camels [in order that they might escape the notice of the collector of the poor-rates]; as also وَاورط. (K.) [See also 1, and 3.]

3. وَرَاطٌ (S, Mṣb, TA) and مَوَارِطَةٌ (TA) [The act of mutually making to fall into what is termed وَرَطَةٌ. — And hence,] + The act of mutually deceiving, beguiling, or circumventing; or endeavouring to deceive, beguile, or circumvent; (TA;) or the act of deceiving, beguiling, or circumventing; (S, Mṣb;) and the acting, or advising, or counselling, dishonestly, or insincerely; (S, Mṣb, TA;) and وَرِطٌ and وِرَاطَةٌ, the latter on the authority of J, [accord. to some

copies of the S , but in other copies وَرَاط ,] signify the same [as subst.] (TA.) You say, $\text{لَا تُوَارِطُ لَا تُوَارِطُ}$ + $\text{جَارَكَ فَإِنَّ الْوَارِطَ يُورِدُ الْوَارِطَ}$ [Do not thou practise mutual deceit with thy neighbour, or endeavour to deceiving him, &c., for the doing so brings upon its author things, or affairs, from which it is difficult to escape]. (Z, TA.) And it is said in trad., $\text{لَا خَلَاطَ وَلَا وَرَاطَ}$, which is like his [Mohammad's] saying, + $\text{ثَلَاثَةٌ لَا تُجْمَعُ وَلَا تُفْرَقُ وَلَا تُجْمَعُ وَلَا تُفْرَقُ}$ [There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate: (S): خَلَاط has been explained in its place: (TA:) وَرَاط [has also been variously explained in that place, and, it is said,] signifies the putting together what is separate: and the reverse: (K): or the dispersing camels (K , TA) among other camels: (TA:) or the hiding camels among other camels; (Th, K ;) or in a low, or depressed, piece of ground; in order that the collector of the poor-rate may not see them: (K): or the making one another to fall into a وَرَطَةٌ , (TA,) one saying to the collector of the poor-rate, "Such a one has that for which a poor-rate is due," when he has not; (K , TA;) so accord. to IAqr: accord. to Ibn-Hāni, it is from أَوْرَطَ الجَرِيرِ فِي عُنُقِ الْبَعِيرِ. (TA.) See 4.

4: see 2, in two places; and 1. — اورط أَوْرَطَ + $\text{جَرِيرَ فِي عُنُقِ الْبَعِيرِ}$ [q. v.] of the camel into its ring, and then pulled it so as to throttle him. (Ibn-Hāni, K .)

5. $\text{تَوَرَّطَ فِي وَرَطَةٍ}$ He fell into what is termed وَرَطَةٌ [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. (S .) You say, $\text{تَوَرَّطَتِ الْغَنَمُ وَغَيْرَهَا}$, The sheep, or goats, &c., fell into mud from which they could not extricate themselves; or into a depressed piece of ground in which was no way directing to escape: and hence the verb is used in relation to any straitness or difficulty. ($\text{M}\text{ṣb}$.) Thus you say, $\text{تَوَرَّطَ فُلَانٌ فِي الْأَمْرِ}$, + $\text{تَوَرَّطَ فُلَانٌ فِي الْأَمْرِ}$, or embarked in, the affair, and could not easily extricate himself; and so فِيهِ + استَوْرَطَ : ($\text{M}\text{ṣb}$;) or the former signifies + $\text{he fell into the affair, or case}$: (K ;) or + $\text{he became entangled in the affair, and could not easily extricate himself from it}$; (TA;) and so تَوَرَّطَ and استَوْرَطَ both signify he stuck fast : or + he perished ; or died . (TA.)

10: see 5, in three places. — استورط مع فلان $\text{استَوْرَطَ مَعَ فُلَانٍ}$ + $\text{He behaved proudly, haughtily, or insolently, in speech, with such a one}$. (TA.)

وَرَط : see 3.

وَرَطَةٌ Slime, or thin mud, [in the كَرْحَل , الرَّحْلُ ,] into which sheep or goats fall, and from which they cannot extricate themselves: ($\text{M}\text{ṣb}$, K ;) this, or, as some say, what here next follows, is the primary signifi-

tion: ($\text{M}\text{ṣb}$;) a low, or depressed, piece of ground or land, in which is no way, or road, (S , $\text{M}\text{ṣb}$, K ;) directing to escape: ($\text{M}\text{ṣb}$;) this is said by A'Obeyd to be the primary signification: (S ;) a deep hollow, cavity, or pit, in the ground: (TA:) a deep hollow, cavity, or pit, formed for the purpose of a stratagem, such as may be in a mountain, occasioning difficulty to him who falls into it: ($\text{A}\text{ṣ}$;) and hence, (TA,) a well: (K , TA:) and anything that is غَامِضٌ [app. here meaning low, or depressed]: (K ;) also, by derivation from the first of these significations, ($\text{M}\text{ṣb}$;) or from the second, (S , $\text{M}\text{ṣb}$;) [or some other,] + perdition ; or destruction ; or death : (S , $\text{M}\text{ṣb}$, K ;) and + [any embarrassing, or difficult, case, or affair;] any case, or affair, from which escape is difficult: (K ;) pl. [of pauc.] أَوْرَاطٌ , (S , IS ;) the ā in the sing. being app. regarded as elided; (IS ;) and [of mult.] وَرَاطٌ , (K ;) and وَرَطَاتٌ . (TA.) — Also, † The podex : or the anus: syn. إِسْت . (K , TA.)

وَرَاطَةٌ : see 3.

[ورع &c.]

See Supplement.]

وز

وَز a dial. var. of أَوْز , (S , K ;) A kind of water-fowl; (S ;) [the goose, or geese; and the duck, or ducks; but generally the former of these birds;] as also وَزِينٌ : (K ;) n. un. of the former, وَزَّةٌ ; ($\text{M}\text{ṣb}$, art. وز ;) and of the latter, وَزِينَةٌ . (Sgh , TA.) See كُرْكِي .

وَز and وَزِينَةٌ : see وَزِينٌ .

أَرْضٌ مَوْزَةٌ A land abounding with the birds called وَز ; (K ;) like مَأْوَةٌ from أَوْز . (TA.)

وزأ

1. وَزَأَ , (S , K ;) aor. وَزَأَ , (K ;) inf. n. وَزْءٌ , (S ;) He dried flesh-meat: (S , K ;) or he roasted and so dried it. (TA.) — وَزَأَ الْقَوْمَ He repelled one part of the people from another. (K ;) — وَزَأَ الْقَوْمَ One part of the people repelled another part. (TA.)

2. وَزَأَ الْوِعَاءَ , inf. n. تَوَزَيْتُ and تَوَزَيْتُ , He made tight the contents of the bag; or other repository: syn. شَدَّ كَنْزَهُ . (AZ , S , K ;) — وَزَأَ , (S , K ;) inf. n. تَوَزَيْتُ , (S ;) He filled a water-skin (S , K ;) or other vessel. (TA.) — وَزَأَتْ بِهِ , (S , K ;) inf. n. تَوَزَيْتُ , (S ;) She (a mare, TA) or a camel, S , K ;) threw him (i. e. her rider, TA,) down prostrate. (S , K ;) — وَزَأَهُ He made him bind himself by every oath: (K ;) or by a hard, or severe, oath. (L.)

5. تَوَزَأَ It (a water-skin, K , or other vessel, TA) was filled, or became full. (K ;) — هِيَ وَازِرَةٌ , or became, filled with drink to satiety. ($\text{A}\text{ṣ}$, S .)

وَزَأٌ Strong-made: (S , K ;) or a short, fat, strong-made, man. (TA.)

وزب

1. وَزَبَ , aor. يَزِبُ , inf. n. وَزُوبٌ , It (water, K , or a thing, T,) flowed. (T, K .)

4. $\text{أَوْزَبَ فِي الْأَرْضِ}$ + $\text{He went, or went away, or pursued his course, through the land}$, (K ;) like as does water. (TA.)

وَزَابٌ † A clever thief: (K ;) so called because quick in his motions, like running water. (TA.)

مِيزَابٌ A water-spout; a pipe or other channel that spouts forth water; (TA, art. أَزْب ;) that by which water pours down from a high place; (Towsheeh;) a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF, art. زوب ;) from وَزَبَ الْمَاءَ "the water flowed:" (K ;) or a Persian term, arabicized; (S , K ;) i. e., composed of the Persian words, (TA,) signifying "make water:" (K ;) also written مِثْرَابٌ ; and in this case its pl. is مِيزَابِيٌّ : (S , K ;) but if without م , its pl. is مِيزَابِيٌّ , (S ;) or مِيزَابِيٌّ ; the latter agreeable with analogy, like مِيزَابِيٌّ and مِيزَابِيٌّ . (TA.) [See also arts. زوب and أَزْب .] It has also two other forms, مِيزَابٌ and مِيزَابٌ .

وزر

1. وَزَرَ , (A , Mgh , K ;) aor. يَزِرُ , inf. n. وَزْرٌ , with kees, (K ;) He bore, or carried, a heavy load, or burden. (A , Mgh , K ;) It is said in the K ur, [vi. 164, &c.], $\text{وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى}$ Nor shall any [soul] bearing [a heavy burden] bear the [heavy] burden of another soul; (S ;) i. e., its burden of sin: (Mgh , $\text{M}\text{ṣb}$;) meaning, that no one shall be punished for the sin of another; nor shall any sinning soul bear the heavy burden of another soul; every one shall be requited for his [own] deeds: (TA:) or $\text{nor shall any sinning [soul] sin by the sin of another}$. (Akh, S , TA.) — Hence, (Akh , S ;) وَزَرَ , (Akh , S , A , $\text{M}\text{ṣb}$, K ;) aor. يَزِرُ ; and وَزَرَ , aor. يُوزِرُ ; (Akh , S , A , $\text{M}\text{ṣb}$, K ;) and وَزَرَ (the same and A ;) aor. يُوزِرُ ; (Akh , S , K ;) inf. n. وَزْرٌ and وَزْرٌ and وَزْرَةٌ , (K ;) or وَزْرَةٌ , accord. to Zj, as I have seen it [says IM] pointed and well written; (L;) † He sinned : (Akh , S , A , K ;) or $\text{he bore [a burden of] sin}$. ($\text{M}\text{ṣb}$.) See also 8. — وَزَرَ also signifies † $\text{He was charged with, or accused of, a sin}$. (K ;) TA.) — $\text{وَزَرَ لِلْأَمِيرِ}$, (A ;) and لِلْسُلْطَانِ , ($\text{M}\text{ṣb}$, TA.) [this I believe to be the right reading; but in the only copy of the $\text{M}\text{ṣb}$, that I have, I find it written السلطان ;] aor. يَزِرُ ; (A , $\text{M}\text{ṣb}$;) inf. n. وَزْرَةٌ ; (A ;) and $\text{تَوَزَّرَ لِلْأَمِيرِ}$ or لِلْمَلِكِ ; (S ;) or $\text{تَوَزَّرَ لِلْمَلِكِ}$; (S ;) and وَزَرَ ; (S , K ;) † $\text{He was, or became, [or vicerent] [S, A, M}\text{ṣb}, \text{K}] to the governor, [S, A,] or sultán, [M}\text{ṣb}, \text{or king. [K].}$

[by a metonymy,] † A certain disease, [i. e. melancholia, in which is a doting in the imagination and judgment, a sort of delirium, vulgarly attributed to diabolical prompting or suggestion, but, it is said,] arising from a predominance of the black bile, attended with confusion of the intellect. (Msb.) — [And from the primary signification seem to be derived those which here follow.] † The low, or faintly heard, sound of the hunter and the dogs. (S, K.) — † A low or faint sound [or rustling] of wind; as also † وَسْوَسَةٌ. (M.) — † The sounds, (S,) or sound, (M, K,) of women's ornaments: (S, M, K:) [the chinking thereof: see 1.] = Also, الوَسْوَسُ The devil; (M, K;) a name of the devil: (S:) it occurs in verse 4 of the last chap. of the Kur; and is said to mean there ذُو الْوَسْوَسِ [the prompter, or suggester, of what is vain, or unprofitable, and destitute of good. (M.)

مَرَضٌ وَسْوَسِيٌّ [A disease of the nature of melancholia]. (K in art. عَشَق.)

مُوسِسٌ: see مَوْسِسٌ.

وَسَاوِسٌ, with kees, A man subject to مَوْسِسٌ [or diabolical promptings, or suggestions, of vain, or unprofitable, things, and thereby confused in his intellect, or disordered in his mind]: (M:) an act. part. n., applied as an epithet to a man, because he to whom it is applied talks to himself: and one also says مَوْسِسٌ إِلَيْهِ, [مَوْسِسٌ إِلَيْهِ] like المَغْضُوبُ عَلَيْهِمُ: (Msb.) or, accord. to IAqr, one should not say مَوْسِسٌ. (TA.)

وسب

1. وَشِبَتِ الْأَرْضُ, aor. تَسِبَتْ, (inf. n. وَشِبَتْ, TA;) and † اَوْسَبَتْ; The land became abundant in fresh herbage, such as is called عَشْبٌ, (S, K,) and in dry herbage. (TA.) — وَشِبَتْ, aor. يَوْسِبُ, inf. n. وَشِبَتْ, He, or it, was dirty: (IAqr, K:) syn. with وَكِبَتْ and حَسِنَتْ. (TA.)

4: see 1.

وَسْبٌ Wood that is put in the lower part of a well, when its earth is such as would pour in, (K,) and that prevents the earth from doing so: called by the people of Egypt خَنْزِيرَةٌ, and only of the wood of the sycamore fig-tree: (TA:) [the خَنْزِيرَةٌ is a lining of planks, resembling a barrel; and the wood above mentioned is used in its construction because water does not rot it so quickly as it rots other kinds of wood:] pl. وَسُوبٌ. (K.) [Accord. to IDrd, of the dial. of El-Yemen. (Freytag.)]

وَسْبٌ Plants; herbs; herbage: (S, K:) or abundance of herbage. (M, in art. اَسْب.)

مُوسِبٌ † A ram abounding with wool: (K:) likened to a land abounding with herbage. (TA.)

مُجَزَّعٌ مِيسَابٌ Dates such as are termed مُجَزَّعٌ, [i. e., half, or two-thirds, ripe]: (K:) i. e., as applied to رَطْبٌ, vile, or bad. (TA.)

وسج

1. وَسَجَ, (aor. يَسِجُ, K,) inf. n. وَيَسِجُ (S, K) and وَسَجَانٌ and وَسَجَانٌ; (L;) He (a camel) went a certain pace; (S, L, K;) [more quick than that called عَسِجٌ: the contr. is said in the TA, app. by a mistranscription: but see نَصَبٌ, and دَمَلٌ:] the first pace, accord. to En-Nadr and As, is called الدَّيْبُ; the next, العَقَقُ; the next, التَّرِيدُ; the next, الدَّمِيلُ; the next, العَسِجُ; and the next, الوَسِجُ: or he went quickly, or swiftly. (TA, L.)

4. اَوْسَجَ He incited, urged, or made, a camel, to go at the pace called الوَسِجُ. (S, K.)

جَمَلٌ وَسِجٌ عَسِجٌ A quick, or swift, camel. (K.)
إِبِلٌ وَسِجٌ عَسِجٌ Quick, or swift, camels. (K.)

وسخ

1. يَسَخُ, aor. يَوْسَخُ (S, K) and يَأْسَخُ and يَسِخُ, (K,) [the last two of which are irregular forms,] inf. n. وَسَخٌ; (L;) and † اِتَّسَخَ and † تَوَسَخَ (S, K) and † اسْتَوْسَخَ (K); It (a garment, S, L, K, and the skin, L, or some other thing, Msb) was, or became, dirty, filthy, (S, L, K,) in consequence of its being seldom washed, (L,) or from want of care. (Msb.)

2: see 4.

4. اَوْسَخَ (S, L, K) and † وَسَخَ (L, K) He, or it, made a garment, (S, L, K,) and the skin, (L,) or some other thing, (Msb,) dirty, or filthy. (S, L, K.)

5: }
8: } see 1.
10: }

وَسَخٌ Dirt, filth, or soil; (S, L;) what collects upon a garment, or the skin, (L,) or some other thing, (Msb,) in consequence of its being seldom washed, (L,) or from want of care: (Msb:) pl. أَوْسَاخٌ. (Msb.) — † لَا تَأْكُلُ أَوْسَاخَ النَّاسِ † [Live not thou upon the alms of men]. (A.)

وَسِخٌ Dirty, or filthy, [in consequence of being seldom washed, or] from want of care: an epithet applied to a garment &c. (Msb.)

وسد

2. وَسَدَهُ وَسَادًا, (L, K,) and شَيْئًا, (S,) He put a pillow, (L, K,) and a thing, (S,)

beneath his (another's) head. (S, L, K.) [See an ex. in a verse cited voce ذُنُوبٌ: and another voce سَوَادٌ.]

4. اَوْسَدَ فِي السَّبْرِ He hastened, or was quick, in his pace. (L, K.) — اَوْسَدَهُ, (S, L, K,) or اَوْسَدَهُ بِالصَّيْدِ, (Msb,) He incited him (a dog) to the chase: as also آسَدَهُ. (S, L, Msb, K.)

5. تَوَسَّدَ وَسَادًا, (L, K,) and تَوَسَّدَ وَشَيْئًا, (S,) He put for himself a pillow, (L, K,) and a thing, (S,) beneath his head; (S, L,) he rested his head upon a pillow. (L.) — تَوَسَّدَ ذِرَاعَهُ He made his fore arm his pillow; i. e., lay upon his fore arm, putting it as a pillow. (L.)

وَسَادٌ (S, L, Msb, K) and † وَسَادَةٌ (S, A, L, Msb, K) and وَسَادَةٌ and وَسَادَةٌ, (K,) but some disallow the last two forms, (TA,) and إِسَادَةٌ, (L,) and أُسَادَةٌ, (K, art. اَسَد,) A pillow, or cushion, upon which one rests his cheek (S, A, L, Msb, K) or head: (L:) and the first, a thing upon which one reclines, or rests: (M, L, K:) or the first, only, signifies, anything that is used as a pillow, (A, Msb,) or put beneath the head, (L,) whether of household-furniture, (Msb,) or stones, (L,) or earth (A, L, Msb) &c.: (Msb:) pl. of the first, وَسَادَاتٌ (S, L, Msb, K) and وَسَادَاتٌ. (Msb.) — † إِنَّ وَسَادَكَ لَعَرِيضٌ † [lit., Verily thy pillow is wide:] said by Moḥammad (L, K) to 'Adee Ibn-Hātim: (L:) alluding to his sleeping much; (L, K;) because he whose pillow is wide sleeps pleasantly: (K:) or to his sleeping night and day: (L:) or to his having a wide back to his neck, and a great head, indicating want of understanding. (L, K.) You say, هُوَ عَرِيضٌ الوَسَادِ, meaning, He is stupid, dull, or wanting in intelligence: (Msb:) or sleepy. (TA, art. عَرْض.)

وَسَادَةٌ: see وَسَادٌ.

وسط

1. وَسَطَ الْقَوْمِ, aor. يَسِطُ, inf. n. وَسِطٌ (S, Msb, K) [and وَسُوطٌ (as shown below)] and وَسِطَةٌ (S, K,) He sat, [or was, or became,] in the middle, or midst, of the people, or company of men; (K;) or among them: (TA;) i. q. † تَوَسَّطَهُمُ; (S, K;) or تَوَسَّطَ بَيْنَهُمُ; (Msb:) and in like manner, وَسَطَ الْمَكَانِ [he was, or became, or sat, in the middle, or midst, of the place]: (Msb:) and وَسَطَ الشَّيْءِ, and وَسَطَهُ, and تَوَسَّطَهُ, he was, or became, in the middle, or midst, of the thing: and [in like manner] وَسَطَ الشَّمْسِ signifying تَوَسَّطَهَا † [The sun's being, or becoming, in the middle, or midst, of the sky]. (M.) — وَسَطَ الشَّيْءِ also signifies He, or it, was, or

became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسَطَهُ *He alighted, or took up his abode, in, or among, the best, or most generous, thereof.* (M.) And وَسَطَ الرَّجُلُ قَوْمَهُ, and فِي قَوْمِهِ, inf. n. وَسَاطَةٌ, *The man occupied, or held, a middle place, [meaning the best place, or one of the best places,] among his people, in respect of truth and equity.* (Mṣb.) And وَسَطَ قَوْمَهُ فِي الْحَسَبِ, aor. يَسِطُ, inf. n. سِطَةٌ, [*He held a middle, or good, or the best, rank among his people in regard of grounds of pretension to respect.*] (M.) And وَسَطَ فِي حَسَبِهِ, [aor. يُوَسِّطُ,] inf. n. وَسَاطَةٌ and سِطَةٌ, [*He held a middle, or good, or the best, rank in regard of his grounds of pretension to respect;*] (M, TA;) and وَسَطٌ signifies the same; (M;) and so does وَسِطٌ, (M, TA,) inf. n. تُوَسِّطُ. (TA.) [See وَسَطٌ, below.]

2. وَسَطَهُ, (K,) inf. n. تُوَسِّطُ, (S, K,) *He put it in the middle, or midst.* (S, K.) — And [so in the S, but in the K “or,”] *He cut it [in the middle, or midst, i. e.] in two halves.* (S, K.) [See the pass. part. n., below.] — [In the Kṣur, c. 5,] some read, فَوَسَّطَنَ بِهِ جَمْعًا [which may mean *And have put in the midst, thereby, a company of the enemy: or have divided in two halves, thereby, &c.: or have thereby become in the midst of a company of the enemy*]: (S, TA;) others read فَوَسَّطَنَ. (TA.) See 1, first sentence. — وَسَطَ فِي حَسَبِهِ: see 1, last sentence.

5: see 1, first sentence, in four places. — وَسَطَ He mediated, or interceded, between the men, or people, for the purpose of accommodation; from وَسَطَ الرَّجُلُ قَوْمَهُ and فِي قَوْمِهِ, explained above; (Mṣb;) or from وَسَاطَةٌ وَسِطَةٌ; (S;) *he made mediation, or intercession, (عِيْل) between them.* (K.) — وَسَطَ also signifies *He took what was of a middle sort, between the good and the bad.* (K.)

وَسَطٌ, with the س quiescent, is an adv. n.; [as such written وَسَطٌ, meaning *In the middle of; in the midst of; or among;*] (S, M, IB, Mgh, K;) and it is for this reason that it has its middle letter quiescent, (S, IB,) like بَيْنَ (IB) with which it is syn.; (IB, Mṣb;) [for] it may be used in any case in which بَيْنَ may be substituted for it; (S, IAth, K;) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from وَسَطٌ. (S, IB, K.) You say, جَلَسْتُ وَسَطَ الْقَوْمِ (S, IB, Mṣb) *I sat [in the middle of, or in the midst of,] or among, the people, or company of men,* (IB, Mṣb;) not being one of them. (IB.) And وَسَطَ رَأْسِهِ دُهْنٌ [In the middle of his head is oil]; not meaning a component part of the head. (IB.) And it is said in a trad. الْجَالِسِ وَسَطَ الْحَلْقَةِ مَعُونٌ [*The sitter in the*

midst of the ring is cursed]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IAth.) — It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from وَسَطٌ; unless it have the adverbial particle [فِي] prefixed to it; in which case it has the sense of وَسَطٌ, and you say, وَسَطَ رَأْسِهِ دُهْنٌ and جَلَسْتُ فِي وَسَطِ الْقَوْمِ, [like as you say وَسَطَ رَأْسِهِ and جَلَسْتُ وَسَطَ الْقَوْمِ, explained above]: and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنٌ is used as a subst., though virtually an adv. n., in cases like that where it is said in the Kṣur, [vi. 94,] لَقَدْ تَقَطَّعَ مَا بَيْنَكُمْ [meaning مَا بَيْنَكُمْ, or, as explained in the Expos. of the Jel., وَضَلَّكُمْ بَيْنَكُمْ]: (IB;) or وَسَطٌ is sometimes used for وَسَطٌ, improperly; (S;) or it may be so used; (Mṣb;) or it is so used by poetic license; (M;) or, as some say, each of them may take the place of the other; and this seems the most likely: (IAth;) or one says وَسَطٌ, with sukoon, only, of that whereof the component parts are separate, or distinct, (IAth, K*) such as a number of men, and beasts of carriage, &c.; (IAth;) and وَسَطٌ, (IAth,) or both, (K,) of that whereof the component parts are united, (IAth, K*) such as a house, and the head, (IAth,) or such as a ring: (K;) it is related, as on the authority of Th, that وَسَطٌ الشَّيْءِ and وَسَطُهُ [both meaning *The middle, or midst, of the thing*] are said when the thing is solid; but when its component parts are separate, or distinct, the word is وَسَطٌ, with sukoon, exclusively. (M.)

وَسَطٌ [The middle, midst, or middle part, of a thing; i. e.,] properly, the part of which several lateral, or outer, portions are equal; as, for instance, the middle finger: but also meaning the part which is surrounded, or enclosed, on its several sides, although unequally: (Mṣb;) or the part that is between the two sides or extremities of a thing; (M, IB, Mgh, K;) [or the part, or point, that is between every two opposite extremities of a thing; and properly when equidistant;] as, for instance, the centre of a circle: (Mgh;) as also وَسَطٌ, (M, K,) which is [likewise] a subst., like أَفْكَلٌ and أَزْمَلٌ [but imperfectly decl. because originally an epithet]: (M;) وَسَطٌ has its middle letter with fet-h in order that it may agree in measure with its contr., which is طَرْفٌ; the like agreement being frequent: (IB;) and it is only used in cases in which بَيْنٌ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from وَسَطٌ: (S, IB, K;) [respecting the similar and dissimilar usages of وَسَطٌ and

وَسَطٌ, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of وَسَطٌ is أُوسَاطٌ; and that of its syn. وَاسِطٌ is أُوَسِيطٌ; or this may be a pl. of وَاسِطٌ, and originally وَوَاسِيطٌ. (M.) You say, جَلَسْتُ فِي وَسَطِ الدَّارِ [I sat in the middle, or middle part, of the house]; (S, Mgh, Mṣb;) because وَسَطٌ is a subst. (S.) And اِتَّسَعَتْ وَسَطُهُ [The middle, or middle part, thereof, became wide]. (Mgh, Mṣb.) And ضَرَبْتُ وَسَطَ رَأْسِهِ [I smote the middle, or middle part, of his head]. (Mgh,* Mṣb.) And كَسَّرْتُ وَسَطَ الرُّمْحِ [I broke the middle, or middle part, of the spear]. (IB.) And وَسَطُهُ خَيْرٌ مِنْ طَرَفِهِ [The middle, or middle part, thereof is better than the extremity]. (Mgh, Mṣb.) And خَيْرَ الْأُمُورِ أُوسَاطُهَا *The best of affairs, or actions, or cases, are such of them as are between two extremes.* (M. [See R. Q. 1, in art. حَق.] It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَسْتُ وَسَطَ الدَّارِ; but this is an instance of departure from the original usage; and [the meaning is as explained above; so that] it is not here syn. with بَيْنٌ, like as وَسَطٌ is. (IB.) — It is also used as an epithet: (IB, Mgh;) [as such signifying *Middle; intermediate; midway, or equidistant, between the two extremities or extremes; in place, or position;* but in this sense superseded in usage by وَسَطٌ and وَاسِطٌ and مُتَوَسِّطٌ: and in time; but in this sense also superseded in usage by وَسَطٌ:] middling; of middle sort, kind, or rate; (Mṣb;) as also وَسَطٌ (S,* M, Mgh, Mṣb, K) and مُتَوَسِّطٌ (M, Mgh, Mṣb) and وَسُوطٌ (M, TA) [and وَسِيطٌ]; *between good and bad*; (Mṣb, TA;) as also وَسَطٌ: (Mṣb;) *conforming, or conformable, to the just mean; just; equitable*: (Zj, S, K;) *good*: (Zj, M, Mṣb, K;) as also وَسِيطٌ: (M;) *most conforming, or conformable, to the just mean; most just; most equitable*; applied to what is so of a thing; (S, M, K;) whatever it be; (S, K;) as also وَسَطٌ: (M;) *best*; (Mṣb;) as also وَسَطٌ: (S,* Mṣb, K*;) *most generous*: (M;) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh;) the fem. of وَسَطٌ is وَسَطِي; (Mgh, Mṣb;) and the pl. masc. أُوَسِيطُ; and pl. fem. وَسَطٌ. (Mṣb.) Hence, (Mṣb,) اِلْتَصِغَ الْوَسَطِي (S, Mṣb, K) *The middle finger.* (Mṣb.) And الْيَوْمُ الْاَوْسَطُ [The middle day]. (Mṣb.) And الْلَيْلَةُ الْوَسَطِي [The middle night]. (Mṣb.) And الْعَشْرَةُ الْاَوْاسِطُ, meaning *The [ten middle] days.* (Mṣb.) And الْعَشْرُ الْوَسَطُ, meaning *The [ten middle nights: not*

العَصْرُ الْاَوْسَطُ; for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription. (Msb.) And الصَّلَاةُ الْاَوْسَطَى (M, Mgh, &c.) mentioned in the Kur, [ii. 239,] (M, K,) meaning *The middle prayer* (Bd, TA) *between the other prayers*, (Bd,) or *between the prayers of the night and the day*; (TA;) or *the most excellent of them in particular*: (Bd:) i. e. *the prayer of the afternoon*; ('Alee Ibn-Abee-Tálib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Ahzáb, "they have diverted us from الصَّلَاةِ الْاَوْسَطَى, the prayer of the afternoon:" (Bd:) or *the prayer of daybreak*; (also said to be on the authority of 'Alee, Mgh, Bd, K;) because it is between the prayers of the night and the day; (Bd;) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) *the prayer of Friday*; (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B;) and the first is that which commonly obtains: (Mgh:) or *the prayer of noon*; (Mgh, Bd, Msb, K;) because it is in the middle of the day: (Bd:) or *the prayer of Friday on the day thereof*; but on other days the prayer of noon: (K, and also said to be on the authority of 'Alee:) or *the prayer of sunset*: (Mgh, Bd, K:) or *the prayer of nightfall*: (Bd, K:) or [the night-prayer called] الوُتْرُ: (K:) or *the prayer of the breaking of the fast*: (K:) or *the prayer of sacrifices*: (K:) or *the prayer of the period called the ضَحَى*: (K:) or *the prayer of fear*: (K:) or *the prayers of nightfall and daybreak together*: (K, and said to be on the authorities of 'Omar and 'Othmán:) or *the prayers of daybreak and the afternoon together*: (K:) or *any of the five prayers*; because before it are two prayers and after it are two prayers: (K:) or *all the divinely-appointed prayers*: (K:) or *certain prayers not particularized*: (K:) or *prayer of middling length, between long and short*. (K.) Hence also, شَيْءٌ وَسَطٌ *A middling thing; a thing of middle sort or kind*; (Msb;) *between good and bad*; (S, Msb;) as also اَوْسَطٌ (Msb:) and in like manner it is applied to a male slave, and a female slave, (Msb,) and two male slaves, and two sheep or goats. (Mgh.) And مِنْ اَوْسَطٍ مَا تُطْعَمُونَ (Mgh.) *Of the middle sort of that which ye give for food to your families*, (Mgh, Msb,) *between what is prodigal and what is niggardly*. (Mgh.) And النَّمَطُ الْاَوْسَطُ *The middle class of men*: occurring in a saying of 'Alee, cited in full in art. غَط. (M.) And عَلَّمْنِي وَسُوطًا *Teach thou to me a religion of the*

middle sort: occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce فَطَّرَ. (M, TA.) And جَعَلْنَاكُمْ اُمَّةً وَسَطًا, in the Kur, [ii. 137,] (S, Mgh, Msb,) [*We have made you to be a nation*] *conforming, or conformable, to the just mean; just; equitable*: (Zj, S, IB, Bd, K:) or *good*. (Zj, Bd, Msb, K.) And مَرْعَى وَسَطٌ *Choice pasturage*. (M.) And رَجُلٌ وَسَطٌ *A good man*; as also وَسَيْطٌ (M:) or *a man having good grounds of pretension to respect*. (TA.) And فُلَانٌ وَسَيْطٌ فِي قَوْمِهِ (S, K,) or وَسَيْطٌ (as in some copies of the K,) *Such a one is the best of his people (أَوْسَطُهُمْ) in race, and the highest of them in station*. (S, K.) And فُلَانٌ وَسَيْطٌ الدَّارِ وَالْحَسَبِ [*Such a one is of good quality, or of the best quality, in respect of tribe, and of grounds of pretension to honour*]. (Lth.) And هُوَ مِنْ وَسَطِ قَوْمِهِ, and هُوَ مِنْ اَوْسَطِهِمْ (Msb.) *He is of the best of his people*. (Msb.) And in like manner, هُوَ مِنْ وَسَطِ الشَّيْءِ, and هُوَ مِنْ اَوْسَطِهِ (Msb.) *It is of the best of the thing*. (Msb.) And قَالَ هُوَ مِنْ اَوْسَطِهِمْ in the Kur, lxviii. 28, *The best of them said*: (Jel:) or *the most rightly directed, of them, to the truth*: (Msb:) or it means اَوْسَطُهُمْ رَأْيًا [*the most remote, of them, from either extreme, in judgment*]; or سِنًا [*in age*]. (Bd.)

وَسُوطٌ: see وَسَطٌ, as an epithet, in two places.

وَسَيْطٌ: see وَسَطٌ, as an epithet, in five places. — *A mediator, or an intercessor, for the purpose of accommodation, (O, K,) between people, (O,) or between two persons engaged in mutual altercation or litigation.* (K.)

وَسَاطَةٌ [originally an inf. n.: (see 1:) — and hence, as a subst., *Mediation, or intercession*]. (S, K: see 5.) — وَسَاطَةُ الدَّانِيَةِ *The best of deenárs.* (TA.)

وَسَائِطٌ *A mean, or means*: pl. وَسَائِطٌ.

وَاسِطٌ: see وَسَطٌ, as a subst., and also as an epithet. — وَاسِطُ الْكُورِ, (Lth, S, K,) or الرَّحْلُ الْوَاسِطُ, (Lth, M, K,) and وَاسِطَتُهُ, (Lth, M, K,) and مُوسِطَتُهُ, (Lth, M, [or perhaps مُوسِطَتُهُ, corresponding to مُؤَخَّرَتُهُ]) *The fore-part of the camel's saddle*: (S, K:) accord. to Lth, (Az, TA,) *the part, of the camel's saddle, which is between the تَادِمَةُ and the آخِرَةُ*; (Az, M, L;) but this is a mistake; (Az, L;) for the واسِطُ of the camel's saddle is one of the شَرْخَانِ, (ISH, Az, L,) *which are its two extremities, [or upright pieces of wood,] like the قَرْبُوسَانِ of the horse's saddle, (Az, L,) between which the rider sits*; (ISH, Az, L;) *it is the extremity which is next to the head of the camel*; (Az, L;) *the tall fore-part next to the breast of the rider, (ISH, Az, L,) against which the breast of the rider sometimes*

strikes; (TA, in art. نَحَز.) the آخِرَةُ being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (تَحَادِي) the head of the rider: (ISH, Az, L:) the former of these is not called واسِطُ as being a middle part between the آخِرَةُ and the قَادِمَةُ, as Lth says; nor has the camel's saddle any [part called] قَادِمَةُ. (Az, L.) — الْوَاسِطُ also signifies *The piece of wood that is in the middle, between the two pieces called the عَضَادَتَانِ, in the yoke that is upon the neck of a bull which draws a cart or the like.* (L in art. عَضَد.)

وَاسِطَةٌ *The jewel that is in the middle of a قِلَادَةٌ [or necklace], which is the best thereof*; (S;) the large pearl (دُرَّةٌ) that is in the middle thereof, which is the most precious of the beads thereof. (L.) — [In modern Arabic, *A* means of doing a thing. You say, بِوَاسِطَةِ كَذَا *By means of such a thing*. — Also, *An intermediary, interposer, or agent between parties; a go-between.*] — See also وَاسِطٌ. — هُوَ فِي وَاسِطَةٍ مِنَ الْعَيْشِ † *He is in a good condition of life.* (Er-Rághib, TA, in art. حَف.)

أَوْسَطٌ; fem. وَسَطَى; pl. masc. أَوْاسِطٌ; pl. fem. وَسَطٌ: see وَسَطٌ, as a subst., in two places; and as an epithet, throughout.

مُوسِطٌ *What is in the middle of a بَيْتٌ [i. e. house, or tent, &c.], particularly.* (Ibn-'Abbád, K.)

مُوسِطَةٌ, or مَوْسِطَةٌ: see وَاسِطٌ.

قَتَلَ فُلَانًا مُوسِطًا *He slew such a one cut [in the middle, or midst,] in two halves.* (TA.) [This mode of slaughter, termed تَوْسِيطٌ, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by El-Makreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.]

مُتَوَسِّطٌ: see وَسَطٌ, as an epithet, in two places.

[&c. وسع.]

See Supplement.]

وش

R. Q. 1. [وَشَوْشٌ, inf. n. وَشَوْشَةٌ, *He spoke in a low, faint, gentle, or soft, manner, with confusedness*; accord. to an explanation, given by Khaleefeh, of the inf. n.; or the word of which he gave that explanation was وَشَوْسَةٌ, with س: (see وَسَوْسٌ:) or *he spoke confusedly, so as to be hardly intelligible*: or *he spoke in a low, faint, gentle, or soft, manner*: (see وَشَوْشَةٌ below: and see R. Q. 2:) in the present day it signifies *he whispered*: and وَشَوْشَةٌ, *he whispered to him*.] — وَشَوْشَتُهُ إِيَّاهُ, [or rather, app., وَشَوْشَتُهُ] *I gave or handed, it to him in a small quantity.* (K.)

R. Q. 2. تَوَشَّوْا They were in a state of commotion, and spoke together one to another, or some of them to others, in a low, faint, gentle, or soft, manner. (IDrd, K.)

وشوش: see وشواش.

وشوشة Speech with confusedness, (S, K,) so as to be hardly intelligible: (TA:) or confused speech: or low, faint, gentle, or soft, speech: or such a word or saying. (TA.) See R. Q. 1. = Lightness, activity, or agility. (K.)

وشوشى: see وشواش.

وشواش Light, active, or agile; (Lth, S, K;) applied to a man; (S;) and to an ostrich; (AA, K;) and so وشواشة applied to a she-camel; (K;) or this last, so applied, signifies quick, and light or active or agile; and so وشواش applied to a he-camel; and وشوش applied to a he-camel and to a man. (TA.) You say also, رجُلٌ وشوشى meaning, نششيه, (K,) i. e., A man slender in the [fore] arm, and light, or active, in work. (AO, TA.)

وشب

وشب [app. meaning *Fleshy*] is from the expression تَمْرَةٌ وَشْبَةٌ, (in one copy of the K, وشبَاء, TA.) A date having a thick لَحَاءَ [i. e. pulp, or flesh]. (K.) Of the dial. of El-Yemen. (TA.)

وشب sing. of أُوشَابٌ, (K,) which is the same as أُوشَابٌ (S, K) and أُوشَابٌ, (TA,) [but see this last word, in art. شوب,] and signifies, A medley, or mixed multitude; (K;) or sundry, or separate sorts of people; (S;) and young men of the baser sort. (TA.) A term of dispraise only. (Marg. note in a copy of the S.)

وشح

1. وَشَحَتِ العُرُوقُ وَالْأَغْصَانُ The roots and branches became entangled together. (S.) — وَشَحَ, aor. يَشْحُ, inf. n. وَشْحٌ and وَشِجٌ, It (anything) became entangled, intermixed, confused, or intricate. (TA.) — وَشَحَتِ فِي قَلْبِهِ أُمُورٌ وَهَمُومٌ † Affairs, and griefs, or solicitudes, became perplexing in his heart. (TA.) — قَدْ وَشَحَتِ † The relationship of such a one to thee has become intricate; (S, K, TA;) like as the roots and branches of trees become intricate. (TA.)

2. وَشَحَ القَرَابَةَ, inf. n. تَوَشَّجٌ, † He (God) made the relationship intricate. (S, K.) — وَشَحَ † God joined and mixed them together. (TA.) — وَشَحَ He laced together مَحْمِلٌ [or basket in which grapes are carried to the drying-place] with a leather thong, or the like, (such as شَرِيْطٌ, TA.) lest anything should fall from it. (K.)

وشح Trees of which spears are made: (S, K:) or canes growing obliquely, or, as in the M, in an intricate manner: or the hardest of canes: or, as a coll. gen. n., † spears; n. un. with ة: (TA:) [See also عَجَلَةٌ:] or, originally, the roots of canes: and afterwards applied to signify spears, themselves; so called because of their intermingling when meeting together. (Ham, p. 165.) — أَفْنَتِ السَّنَةَ † They thrust one another with the spears. (A.) — أَلْبَسَتِ السَّنَةَ Drought destroyed the tangled trees, or their roots; no moisture remaining in the earth. (TA, from a trad.) — وَشِجٌ The roots of the sinews. (TA.) — وَشِجٌ; Intricacy of relationship: (S, K:) pl. وَشَائِحٌ. (TA.) Ex. بَيْنَهُمْ There is an intricacy of relationship between them. (TA.)

وشيجة The root (عَرَقٌ) of a tree. (S, K.) — See وَاشِجَةٌ. — وَشِجَةٌ [An implement made of] fibres of the palm-tree (لَيْفٌ) twisted, and then tied (or, as in some lexicons, attached in the manner of a net, TA,) between two pieces of wood, (or a net between two pieces of wood, TA,) upon which reaped wheat &c. are carried. (S, K.)

واشح Anything entangled, intermixed, confused, or intricate. (TA.)

واشجة (S, K) and وَشِجَةٌ (TA) † Intricate relationship; or intricate uterine relationship; (S, K;) and close. (TA.) Ex. بَيْنَهُمْ وَأَشِجَةٌ Between them is an intricate and close relationship. (TA.)

أمرٌ مُوشِحٌ An intricate, or a confused, affair. (TA.)

وشح

2. تَوَشَّجَ المَرْأَةَ, inf. n. وَشْحٌ, He put on the woman a وشاح, q. v. (S, K.) — See 5. — وَشَحَهُ † He struck him a blow upon the place of the وشاح. (TA.)

5. اَتَشَحَتْ, (K,) and تَوَشَّحَتْ, (S, K,) She (a woman) put on, or decked herself with, a وشاح, (S, K, &c.) — تَوَشَّحَ بِثَوْبِهِ (S, K, &c.) and اَتَشَحَ بِهِ (Msb,) † i. q. تَقَلَّدَهُ (K:) but MF disapproves of this explanation: (TA:) or He put his garment under his right arm-pit, and threw it [meaning a portion of it] over his left shoulder, like as the مُحْرِمُ does; (T, Msb;) like اِضْطَبَعَ and قَاتَبَطَ: (T:) or he threw a portion of his garment over his left shoulder, and drew its extremity under his right arm, and tied the two extremities together in a knot upon his bosom. (M.) Also, He wrapped himself up in his gar-

ment. (L.) — وَشَحَهُ † الثَّوْبَ (L.) — أَشَحَهُ † He put on him the garment in the manner described in the explanation of the phrase تَوَشَّحَ بِثَوْبِهِ. (M, L.) — تَوَشَّحَ بِسَيْفِهِ (S, K, &c.) † i. q. تَوَشَّحَ بِحِمَائِلِ سَيْفِهِ [or i. q.] He put the suspensories of his sword over his left shoulder, leaving the right bare: (T:) and تَوَشَّحَ بِبِنَجَادِهِ [signifies the same]. (A.) — تَوَشَّحَ بِبِلْجَامِهِ (L) † He threw the bit and bridle of his horse upon his shoulder, and put his arm through it, so that it became like a وشاح. (Expos. of the Mo'allakát printed at Calcutta, p. 171.) [See the verse of Lebeed quoted below.] — تَوَشَّحَ † Inivit feminam: (A, TA:) or he embraced a woman round the neck, and turned her over. (TA.)

8: see 5, in two places.

وشاح: see اُشَاحٌ.

اُشَاحٌ and وشاح (S, K,) also written اِشَاحٌ and وشحن (S,) An ornament worn by women, (L,) [consisting of] two series (كِرْسَانٌ) of pearls and jewels strung or put together in regular order, which two series are disposed, or placed, contrariwise, (يُخَالَفُ بَيْنَهُمَا,) one of them being turned (مَعْطُوفٌ) over the other [so that they cross each other]: (L, K:) or a thing woven of leather, and adorned with jewels, like a قِلَادَةٌ, worn by a woman: (Msb:) or a wide [piece, or thing, of] leather, (K,) or a thing woven of leather, in a wide, or broad, form, (S,) and adorned with jewels, which a woman binds (تَشُدُّهُ) between her shoulders and her flanks: (Lth, S, Mgh, K:) or a قِلَادَةٌ of the belly, which is sometimes long, so that the redundant portions of its two extremities are thrown over the shoulders: (Mgh:) or one of a pair of necklaces which a woman makes to hang down upon her sides; one upon her right side, and the other upon her left: (W. 144:) [hence it seems to be of different kinds; one kind consisting of two ornaments resembling necklaces, one of which rests upon the right shoulder and against the left flank, the other resting upon the left shoulder and against the right flank; another kind seems, from an expression in the A, “a woman bearing a وشاح, and وشاحين,” to be one such ornament; another, an ornament resembling a necklace, thrown over the head, so as to rest upon the shoulders, crossing in front, and passing round the loins, and is tied or crossed in front, and of which the redundant portions are thrown over the shoulders: see also كَشْحٌ:] pl. وَشْحٌ and اُوشِحَةٌ (S, K) and وَشَائِحٌ: (M, K:) the last thought by ISd to be formed as though from وشاحة. (L.) — Lebeed says:

- وَلَقَدْ حَمَيْتُ الحَى تَحْمِيْلَ شَيْئِي
- فَرَطْتُ وَشَاحِي إِذْ غَدَوْتُ لِحَامِي

[And I have protected the tribe; a swift, outstripping, horse, whose bit and bridle were my] **وشاح** when I went away, bearing my arms: see **توشح** بلجامه: he relates his having gone forth as a scout for his people, mounted on his camel, with his horse by his side, and bearing its bit and bridle like a **وشاح**, so that he might bit the horse if he perceived the enemy. (L.) — **وشاح** † A bow: (L:) [so called because of the manner in which it is worn]. — **وشاح** (M) and **وشاحة** † (M, K) † A sword: (M, K:) so called because of the manner in which it is worn: see 5. (M.) — **وعطشى الوشاح**, [and غرثى الوشاح] — **وشاح** and **عاطشة الوشاح**, and **جائعة الوشاح**, † She is slender in the belly and flanks. (K.) [See also art. غرث.]

وشاح: see **وشاحة**.

وشحاة A she-goat (S, K) that is black, (L.) with a white mark, or with two white marks, like a **وشاح**; expl. by **موشحة ببياض** (S, L, K.)

† A garment, and a cock, having two marks like a **وشاح**. (L.) — **موشحة** † A gazelle, and a sheep, and a bird, having two streaks, or strips, one on each side. (L.) [See **صلصل**.]

وشر

1. **وشر**, (S, K,) inf. n. **وشر**, (TA,) He sawed a piece of wood with a **ميشار**; a dial. form of **أشر**; (S, K:) i. q. **نشر**. (K.) — **وشرت**, aor. **تشر**, (Msb,) inf. n. **وشر**, (S, K,) She (a woman) sharpened (S, Msb, K) her teeth, (S, K,) or her canine teeth, (Msb,) and made them thin [and serrated], (S, Msb, K,) meaning their edges: (TA:) [as also **أشرت**.] See **واشرة**.

10. **استوشرت** She (a woman) asked for her [teeth or] canine teeth to be sharpened and made thin [and serrated]. (Msb.)

وشر a dial. form of **أشر** [A serration and a sharpness of the extremities of the teeth]. (Sgh, K.)

واشرة A woman who sharpens and makes thin [and serrated] the [teeth, or] canine teeth. (Msb.) It is said in a trad., **لَعَنَ اللَّهُ الْوَأَشِرَةَ وَالْمُوتَشِرَةَ** [May God curse her who sharpens and makes thin and serrated the teeth, or the canine teeth, and her who orders one to do this, or who asks for it to be done]. (S, TA.) An old woman does this in order to make herself like the young. (TA.)

موشر العَصْدَيْنِ, applied to the beetle, [meaning, Having the fore-shanks formed thin, and serrated;] as also without ء. (K.)

ميشار, without ء, A saw; a dial. form of **ميشار**. (S, * K.)

موتشرة A woman who orders one to sharpen teeth and to make them thin [and serrated]: (L:) or who asks for this to be done; as also **مستوشرة**: (K:) if with ء, it is from **أشر**, not **وشر**; and if without ء, accord. to the regular way it should be **مُتَشِرَةٌ**. (K.)

موتشرة: see **موتشرة**.

[&c. وشظ]

See Supplement.]

وص

2. **وصصت**, (AZ, TA,) or **ووصوت** † (M,) She (a girl, M,) put on, or wore, her **نقاب** [a kind of face-veil], (AZ, TA,) or her **قناع** [a kind of head-covering], (M,) in such a manner that nothing was seen but her eyes: (AZ, M, TA:) **توصيص** and **توصيص** signify the same: (AZ, S, CK:) the former is of the dial. of Temeem: (AZ, TA:) or both the above verbs signify she (a woman) contracted her **نقاب** (K, TA) so that it shewed nothing but her eyes: (TA:) or **وصصت** signifies she (a woman) put her **نقاب** near to her eyes. (Fr. TA.)

R. Q. 1. **ووصوت**: see 2, throughout — **ووصوص** He looked through a hole such as is termed **ووصوص**. (K.) — He (a whelp) opened his eyes. (K.) — **ووصوص عينه** He (a man) contracted his eye in order to obtain a sure view. (IDrd, M.)

ووصوص: see **ووصوص**.

ووصوص, (S,) or **ووصاوص** † (M,) or both, (K,) the latter on the authority of Lth, (TA,) A hole in a veil or the like, of the size of the eye, through which one looks. (S, M, K.) And **ووصاوص**, [the pl. of the former, or of either,] The narrow parts of the apertures for the eyes of a **برقع** [a kind of woman's face-veil]; (M, TA;) as also **ووصاوص**. (TA.)

ووصاوص: see **ووصوص**. — A small **برقع** [a kind of face-veil]: (S, M:) pl **ووصاوص** (S,) signifying small **برقع** worn by a girl. (K.) — **ووصاوص برقع** A **برقع** that is contracted [so as to show nothing but the eyes]. (M, TA.)

وصأ

1. **وصي**, as also **صي**, (mentioned by Lb, TA,) It (a garment) was, or became, dirty. (K.)

وصب

1. **وصب**, aor. **يصب**, inf. n. **وُصِبَ**, (S, K;) and **اوصب** † (K;) It continued; was constant; (S, K;) was fixed, settled, or firm. (K.) — **وصب لبن الناقة** † The milk of the camel continued, or was constant. (A.) — **وصب**, aor.

يُوصِبُ, inf. n. **وَصَبَ**; (S, K, Msb;) and **وَصَبَ** and **اوصب** and **توصب**; (K;) He (a man, S,) was, or became, diseased, ill, or sick: (S, K:) or in pain: (Msb:) [or in violent pain: or in continual, or constant, pain: or emaciated in body by reason of fatigue or disease: or in a state of excessive fatigue: and, sometimes, he suffered fatigue, or weariness, and languor: see **توصيب**:] **توصيب** is also explained as signifying the being languid: (TA:) and **توصب**, as signifying he felt, or experienced, pain in his body. (A.) — **وصب الشحمة** † The fat [in an animal] continued. (TA.) — **وصب على الأمر**, (S, K,) aor. **يصب**; [inf. n. **وُصِبَ**]; and **وصب**, aor. **يصب**; the latter aor. extr. [with respect to analogy]; (Kr;) like **ويثق**, aor. **يثق**, and **ومتم**, aor. **يتم**, &c.; but not mentioned by the lexicographers with these verbs; (TA;) [and **اوصب**; see below;] and **واصب**; (TA;) i. q. **وأظب**; He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; (S, K;) and managed it, or conducted it, well. (K.) — **وصب في ماله**, and **على ماله**; and **وصب**; aors. as above; He kept, attended, or applied himself, constantly to his property, [meaning his camels &c.,] and managed it well. (Kr.) — **اوصب القوم على الشيء** The people kept, attended, or applied themselves, constantly, perseveringly, or assiduously, to the thing. (S, K.)

2. **وصبه** He took care of him, tended him, or nursed him, in his sickness: like **مرضه**. (TA, from a trad.) — See 1.

3: see 1, and 4.

4. **اوصبه** It (a disease) rendered him ill, or sick. (TA.) See **وصب**. — **اوصبه** He (God) afflicted him with a disease, sickness, or malady. (S, K.) See **وصب**. — **اوصب** He (a man) had diseased children born to him. (K.) Accord. to **اوصب القوم**, **اوصب القوم** The people had their children wearied by disease. (TA.) — **اوصبت الناقة** **اوصبت الناقة** † The she-camel grew fat, (K,) and continued so: (TA:) [explained in the K by **تبتت**; which is probably a mistake for **تبتت**; and if so, I prefer another reading of the phrase in the K, mentioned in the TA; namely, **اوصب الناقة الشحمة**; i. e., the she-camel was constantly fat]. — **اوصبت الناقة**, and **واصبت** † The she-camel yielded milk continually, or constantly. (A.) — See 1.

5: see 1, in two places.

وصب The space between the third finger and the first finger; or, lit., what is between those two fingers. (K.)

وصب A disease, sickness, or malady: (S, K:) or pain: (Msb:) or violent pain: or continual, or constant, pain: or continuance of pain: (TA:) or emaciation of the body by reason of

fatigue or disease : (IDrd:) or excessive fatigue : (Zj:) and, sometimes, fatigue, or weariness, and languor : (TA:) pl. **أَوْصَابُ**. (K.)

وَصِبَ (S, K) and **وَاصِبٌ** (TA) *Diseased; ill; sick* : (S, K:) or *in pain* : (Msb:) [or *in violent pain* : or *in continual, or constant pain* : &c. : see **وَصَبٌ**]: pl. of the former **وَصَابِي** and **وَصَابٌ**. (K.)

وَاصِبٌ : see **وَصِبٌ**. — **عَذَابٌ وَاصِبٌ** [Kur. xxxvii. 9,] *A continual, perpetual, constant, or fixed, punishment.* (Fr, TA.) — **لَهُ الدِّينَ وَاصِبًا** [Kur. xvi. 54,] as Zj observes, is said to mean *To Him shall be rendered obedience perpetually, or constantly* : (Fr, S:) or it may mean *To Him shall be rendered obedience, whether man be content with that which he is commanded to do, or not; or whether it be easy to him, or not: to Him shall be rendered obedience, even if it be attended by excessive fatigue.* (TA.) — **مَفَازَةٌ وَاصِبَةٌ** *A desert far-extending, [as though] without end* : (S:) *that extends so far as scarcely to have an end* : (A:) *very far-extending.* (K.)

مُوصَبٌ *Afflicted by God with a disease, sickness, or malady.* (S.)

نَاقَةٌ مُوصِبَةٌ, and **مُوصِبَةٌ** [perhaps a mistake for **مُوَاصِبَةٌ** : see 4:] † *A she-camel that yields milk continually, or constantly.* (A.)

مُوصَبٌ *Having many pains [or diseases].* (S, K.)

نَاقَةٌ مُوصِبَةٌ : see **مُوصِبَةٌ**.

وصد

4. **اَوْصَدَ** *He closed, a door, or an entrance; syn. أَغْلَقَ* : (S, M, A, L, K;) and **أَطْبَقَ** : (Msb, K:) as also **أَصَدَّ**. (S, L, K.) — See 10. — **اَوْصَدَ** *It (a door, or entrance) became closed.* (S.) — **اَوْصَدَ** *He covered, or covered over, a cooking-pot.* (M, A, L.) — **وَقَعَ الجَبَلُ عَلَى الوَصْدَةِ** *The mountain fell upon the entrance of the cavern, and stopped it up.* (L, from a trad.) See also **أَوْطَدَ عَلَيْهِ**. — **اَوْصَدُوا عَلَيْهِ** † *They straitened him, and imposed on him a difficulty which he was unable to bear.* (A.)

10. **اِستَوَصَدَ** (S, A, L, K) and **اَوْصَدَ** (A, K) *He made a fold, such as is called وَصِيدَةٌ* (S, L,) or **وَصِيدٌ**, (K,) or a **حَظِيرَةٌ**, for his sheep or goats, (A,) in a mountain. (S, L.)

وَصِيدٌ (M, L,) as also **اِصَادٌ**, (L,) and **وَاصِدٌ** [see the Kur. xviii. 17,] (K,) *i. q. مطبق* : (M, L, K:) [in a copy of the M written **مَطْبِقٌ** in the L, without any syll. signs: in the CK, **مَطْبِقٌ**: and in my MS. copy of the K, **مَطْبِقٌ**: see the remarks on these words in art. **اُصَدَ**:] or **وَاصِدٌ** and **اِصَادٌ** are like **طَبَاقٌ**. (O.)

وَصِيدٌ *A court, or an open or a wide space in front of a house or dwelling, or extending from its sides* : (S, M, A, L, Msb, K:) as also **اِصِيدٌ**;

q. v. : (L:) pl. **وَصَائِدٌ** and **وَصَائِدٌ**. (TA.) — *A threshold (Msb, K) of a door or entrance.* (Msb.) — *A door, or entrance.* (A.) See **وَصَادٌ**. — It has the first of these meanings in the Kur. xviii. 17; (A, L, TA;) or the second: (TA:) or the third: (A, TA:) or it there means *The cavern of the Ashdab el-Kahf.* (K*, TA.) — Also, **وَصِيدٌ**, (K,) or **وَاصِيدَةٌ**, (S, A, L,) [as also **اِصِيدَةٌ**,] *A fold (حَظِيرَةٌ) for sheep or goats* : (A:) or *a house like a حَظِيرَةٌ, of stones, made in the mountains, for flocks or herds*; (L, K;) *i. e., for sheep or goats &c.* : (TA:) *an enclosure like a حَظِيرَةٌ, made for flocks or herds, excepting that it is of stones, and a حَظِيرَةٌ [is] of branches of trees* : (S, L:) F, misunderstanding this explanation, has erroneously said in the K, that **وَصِيدٌ** also signifies *a حَظِيرَةٌ of branches of trees* : (TA:) pl. **وَصَائِدٌ**. (A.) — [Snares, or traps, for catching beasts of prey: see **رَصَائِدٌ** in art. **رَصَدَ**.] — **وَصِيدٌ** † *Strait; straitened*; (K, TA;) as also **مُوصَدٌ عَلَيْهِ**. (A, TA.)

وَاصِيدَةٌ : see **وَصِيدٌ**.

مُوصَدٌ *A door, or entrance, closed* : (L:) or *become closed.* (S.) — In the Kur. civ. 8, [and xc. 20,] **مُوصَدَةٌ** (as some read instead of **مُؤَصَدَةٌ**, L) signifies *Closed over.* (S, L.) — See **وَصِيدٌ**.

وصر

وَصَرَ *A covenant, compact, or contract* : (S, K:) a dial. form of **اِصْرٌ**; like as they said **اِصْرٌ** and **وَصْرٌ**, and **اِصَادَةٌ** and **وَصَادَةٌ**. (S.) — Also, (S, A, K,) and **وَاصِرَةٌ** (Lth, A, K) and **وَاصِرَةٌ** (K) and **اَوْصَرَ** (Lth, T, S, L,) *A written statement of a purchase or sale, transfer, bargain, or contract* : (S, A, K, TA:) the first is from **اِصْرٌ**, and is generally used in this sense: pl. of the first, **اَوْصَارٌ**; and of the second, **وَصْرَاتٌ**: Lth says, that the second is an arabicized word; and others say, that the first and second are Persian words, arabicized. (TA.) One says, **أَقْطَعَهُ الوَصْرَ**, and **الْأَرْضَ وَكَتَبَ لَهُ الوَصْرَ**, [He made him a grant of the land to be held in fee, and wrote for him the statement of the transfer.] (A.) And it is said in a trad., **هَذَا أَشْتَرَى مِنِّي أَرْضًا، وَقَبَضَ مِنِّي وَصْرَهَا فَلَا هُوَ يَرُدُّ عَلَيَّ الوَصْرَ وَلَا يُعْطِينِي التَّمَنُّ** [This man purchased of me some land (or دارًا a house, as in the TA) and received of me the written statement of its sale, but he will not restore to me the written statement of the sale, nor will he give me the price]. (S.)

وَاصِرَةٌ }
وَاصِرَةٌ } see **وَصْرٌ**.
اَوْصَرَ }

[&c. وصف]
See Supplement.]

وضا

1. **وَضَوُ** (S, K) aor. **يُوضُو**, inf. n. **وَضَاءٌ**; (TA;) and **وَضِيَ**, aor. **يُوضِ**; (IO, &c.;) *He was, or became, fair, beautiful, neat, or clean.* (S, K.) — **يَضًا**, (S, K,) aor. of the latter **فُوضَاهُ**, (S,) dev. from rule, by which, as a verb of the class called **افعال المغالبة**, it should be like **يَنْصُرُ**, (TA,) *He vied with him for the honour of surpassing in fairness, or comeliness, and prevailed over him therein.* (S, K.)

2. **وَضَاهُ** [He made him, or assisted him, to perform the ablution termed **وَضُو**, or **وَضُو**. (M, TA.) [See an ex. voce **تَسَطُّ**.]

3 : see 1.

5. **تَوَضَّأَ** (S, K,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. **تَوَضُّؤُ**,] **وَضُو**, or **وَضُو**, or both, [see these two nouns below,] from **وَضَاءٌ**, (lit., *He made himself fair, beautiful, neat, or clean* : TA:) *He performed ablution, for, or preparatory to, prayer.* (S, K.) — It sometimes signifies *He washed some one or more of his members: he purified his hand, or hands, and mouth, by washing, from the foul smell of fat, or greasy, food: he washed his hand.* — Some say **تَوَضَّأَتْ** [for **تَوَضَّاتُ**]; but this should not be said: (S:) it is of weak authority, or is viciously so pronounced: (K:) it is said to be of the dial. of Hudheyl. (TA.) — **تَوَضَّأَتْ**, and **تَوَضَّأَتْ**, *He (a youth), and she (a girl), arrived at the age of puberty.* (K.)

وَضِيٌّ : see **إِضَاءٌ**.

وَضُو : see **وَضُو**.

وَضُو signifies *The act of ablution, &c.* (S, K) (see 5); and **وَضُو**, *the water with which that act is performed, or the water that is prepared for that act*, (S, K, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the act itself]: (S, K:) or they are syn. words of two different dialects, each sometimes used as an inf. n., signifying the act, (though inf. ns. of the measure **فَعُولٌ** deviate from constant rule, TA,) and each sometimes as signifying the water. (S, K, TA.) AA says, that **وَضُو** signifies “the water with which one performs the ablution above mentioned;” and he knew not **وَضُو** [though it occurs in many traditions]: and A’Obeyd disallows **وَضُو**, and allows only **وَضُو**. (TA.)

وَضِيٌّ (S, K,) pl. **أَوْضِيَاءٌ** and **وَضَاءٌ**; (K;) and **وَضَاءٌ**, (S, K; in the CK, erroneously, **وَضَاءٌ**;) and

pl. **وَضَائِرٌ** and **وَضَائِرٌ**; **وَضَائِرٌ** (K) and **وَضَائِرٌ** (K) which is used in the future sense, accord. o Lh, [like an act. part. n., though from a neut. verb,] as in the ex. [mentioned in the K] **مَا هُوَ مَا هُوَ** being used in the present sense; (TA) **Fair, beautiful, neat, or clean.** (S, K). — In the following of En-Nābighah,

* **فَهِنَّ إِضَاءٌ صَافِيَاتُ الْعَلَائِلِ** *
[And they are fair, beautiful, neat, or clean; unsullied as to their inner garments], **وَضَائِرٌ** may be put for **وَضَائِرٌ**. (TA.)

وَضَاءَةٌ Fairness, beauty, neatness, or cleanness. (S, K).

وَضَائِرٌ and **وَضَائِرٌ**: see **وَضَائِرٌ**.

أَوْضَاءٌ Fairer, neater, or cleaner. (TA, from a trad.)

مِيضَاءَةٌ, and, sometimes, **مِيضَاءَةٌ**, A place in which, and from which, one performs the ablution termed **مِطْرَةٌ**; (K) [as also **مُتَوَضِّئٌ**]; **مِطْرَةٌ** (K: in the CK, **مِطْرَةٌ**), meaning that from which, or in which, one performs the said ablution: (TA) [a tank for ablution, accord. to present usage].

مِيضَاءَةٌ: see what precedes.

مُتَوَضِّئٌ: see **مِيضَاءَةٌ**. A privy; or place where one performs ablution. (K, TA, voce **مَذْهَبٌ**, &c.)

وضح

1. **وَضَحَ**, aor. **يَضِخُ**, inf. n. **وَضُوحٌ** (S, Mṣb, L, K) and **وَضَحَةٌ** and **وَضَحَةٌ** (L, K), the last with fet-ḥah because the guttural letter; (TA) and **وَضَحَ** (S, Mṣb, K) and **وَضَحَ** (L, K); **It** (an affair, **أَمْرٌ**, S, K, and a thing, **شَيْءٌ**, L), **appeared; became apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K); became clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered.** (Mṣb.) — † **It** (language) **was perspicuous.** (The Lexicons, passim.) — **تَوَضَّحَ** **مَلِكُ الطَّرِيقِ** The middle of the road became plainly apparent, obvious, or conspicuous. (S.) — **مِنْ أَيْنَ وَضَّحَ الرَّكَّابُ** as AZ says, or, as others say, **مِنْ أَيْنَ وَضَّحَ**, Whence did the rider make his appearance? (L.) Or **رَكَّابُ** **وَضَّحَ** signifies the rider came forth: (ISd) and **مِنْ أَيْنَ وَضَّحَتْ** whence hast thou come forth? (IAḡr, S) and [in like manner one says] **وَضَّحَتْ** **الإِبِلُ** = (S.) **مِنْ أَيْنَ بَدَأَ وَضَّحَكَ** **بِاللَّبَنِ** i. q. **أَلْمَعَتْ**. (K.) = **وَضَّحَ**, aor. -, inf. n. **وَضَّحَ**, [a verb of which the inf. n. is explained in the Mṣb by the word **دَرَنَ**: if this be not a

mistake of a copyist, it app. signifies *He, or it, was dirty; or was dirtied, soiled, or besmeared*].

2: see 4.

4. **أَوْضَحَهُ**, (S, Mṣb, K) and **أَوْضَحَ عَنْهُ**, (L,) inf. n. **إِبْضَاحٌ**: (TA) and **وَضَّحَهُ**, (K,) inf. **تَوَضِّيحٌ**; (TA) **He rendered it apparent or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K); rendered it clear, or unobscured; exposed it to view; displayed it; laid it open; disclosed or uncovered it.** (Mṣb.) — **أَوْضَحَتْ** **اللُّغَةَ** **فِي الرَّأْسِ** The wound upon the head laid bare the bone. (Mṣb.) [See **مَوْضِحَةٌ**]. — **أَوْضَحَ** **الْكَلَامَ**, (S, K) and **الْكَلَامَ**, (S, K) and **اللُّغَةَ**, (S,) **plain, or clear, to him.** (S, K). — See 1. — **أَوْضَحَ قَوْمًا** **He saw a people.** (L.) — **أَوْضَحَ** **He** (a man) **had white children born to him:** (S, L:) and in like manner one says [**أَوْضَحَتْ**] of a woman. (L.)

5. See 1. — **تَوَضَّحَ** [app., **He** (a sheep or goat) **had a whiteness predominant over other colours, overspreading generally his whole body: or in his breast and back and face**]. (L.)

8: see 1.

10. **أَسْتَوْضَحَ شَيْئًا** **He put his hand over his eyes (in the sun, L) to try if he could see a thing, (S, L, K), guarding his eyes with his hand from the rays of the sun: as also** **أَسْتَشْرَفَهُ**, and **أَسْتَشْرَفَهُ**. (L.) One says **أَسْتَوْضَحَ عَنْهُ يَا فُلَانٌ** [Try if thou canst see him, or it, by putting thy hand over thine eyes, O such a one]. (S.) — **أَسْتَوْضَحَ السَّبِيلَ** **He sought or endeavoured to see plainly or clearly the way: syn. اسْتَبَانَهُ** (Beyd, vi. 55.) — **أَسْتَوْضَحَ الشَّمْسَ** **He blinked at the sun; syn. تَحَاوَصَ إِلَيْهَا.** (A.) — **أَسْتَوْضَحَهُ الْأَمْرَ**, (S, K) and **الْكَلَامَ**, (S,) **He asked him to make the affair, (S, K) and the language, (S,) plain, or clear, to him.** (S, K). — **أَسْتَوْضَحَ عَنِ الْأَمْرِ** **He inquired respecting the thing or affair; sought for information respecting it; inquired into it; investigated it.** (L.)

وَضَّحَ Light, and whiteness, (S,) of anything: (TA) the whiteness of daybreak, or dawn: and of the moon; (K) and its light. (TA.) — **فَاسْتَوْضَحُوا مِنَ الْوَضَّحِ إِلَى الْوَضَّحِ** **Fast ye from new moon to new moon.** (IAth, from a trad.) — **وَضَّحَ** † **Leprosy; syn. بَرَصٌ.** (S, K.) It is sometimes used in this sense, metonymically. (S.) — **وَضَّحَ** **A mark in a horse differing in colour from the generality of his coat. You say** **بِالْفَرَسِ وَضَّحٌ** **In the horse is such a mark.** (S.)

— **وَضَّحَ** **A blaze, or white mark on a horse's forehead or face.** (K.) — **What is termed** **تَحْجِيلٌ** **in the legs of a horse.** (L, K.) And also applied to other varieties of colour. (L.) — **وَضَّحَ** **A horse having a blaze and what is termed** **تَحْجِيلٌ**. (A.) — **وَضَّحَ** **Whiteness of the hair, or hoariness; or white, or hoary, hair.** (K.) — † **Milk:** (L, K:) thought by ISd to be so called because of its whiteness: or **milk that has not been mixed with water:** (L:) or **that is just drawn.** (TA, art. **زَهْر**.) Abou-Dhu-eyb says,

* **عَقَوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ** *
* **ثُمَّ اسْتَفَاؤُوا وَقَالُوا حَبَدًا الْوَضَّحُ** *

[They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. **عَقَى**]. — **وَضَّحَ** **A sound, whole or perfect, [silver coin, of the kind called]** **دِرْهَمٌ**.

(S, K.) **دِرْهَمٌ وَضَّحٌ** **A clean, white dirhem: pl. أَوْضَاحٌ.** (TA.) — **وَضَّحَ** **The middle, or main part and middle, of a road; the part of a road along which one travels.** (S, K.) — **وَضَّحَ** **A woman's ornament (حَلِيٌّ) of silver: (A'Obeyd, K:) or, of stones; (El-Meshárik;) i. e. of silver-stones: (Towsheeh;) so called because of its whiteness: (TA) pl. أَوْضَاحٌ (K) or أَوْضَاحٌ (TA.)**

وَضَّحَ **The middle, or main part and middle, of a road; the part of a road along which one travels.** (S, K.) — **وَضَّحَ** **A woman's ornament (حَلِيٌّ) of silver: (A'Obeyd, K:) or, of stones; (El-Meshárik;) i. e. of silver-stones: (Towsheeh;) so called because of its whiteness: (TA) pl. أَوْضَاحٌ (K) or أَوْضَاحٌ (TA.)**

وَضَّحَ **signifies a kind of woman's ornament (حَلِيٌّ) made of whole [silver coins such as are called]** **دِرْهَمٌ**: (S:) and (according to some, TA) **وَضَّحَ** **signifies an anklet; syn. خَلْخَالٌ (K) or**

وَضَّحَ (K) or **وَضَّحَ** (L, but the latter word is there written **طَرِيقَةٌ**), **Small portions, or parts, of herbage; (L, K); what has become white thereof: (AHn) pl. أَوْضَاحٌ (L) or**

أَوْضَاحٌ مِنْ كَلَا **or** **أَوْضَاحٌ** **signifies somewhat of herbage that has become white: (Aḡ) Az says, I have mostly heard the term** **وَضَّحَ**, with respect to herbage, applied to the **نَصِيٌّ** and **صَلْبَانٌ صَيْغِيٌّ** **which is not a year old and has not become black: and on another occasion he says, that it is the remains of the**

وَضَّحَ **Whiteness predominating over other colours in sheep or goats, overspreading generally the whole body: pl. أَوْضَاحٌ (L) or, in the breast and back and face: (T:) you say also** **تَوَضِّيحٌ** (L.)

— **وَضَّحَ الْقَدِيمَ** — see 1. — **مِنْ أَيْنَ بَدَأَ وَضَّحَكَ** **Whiteness of the hollow of the sole of the foot.** (L.)

وَضَّحَ **A she-ass.** (K.)

وضيعة *Camels, or camels and sheep*; syn. *وضائح*: pl. *وضائح*. (L, K.)

وضاح: see *واضح*.

واضح and *وضاح* [but the latter has an intensive signification] *Apparent, or plainly apparent; overt; conspicuous; manifest; notorious; plain; obvious; or evident*; (L, K;) *clear, or unobscured; exposed to view; displayed; laid open; disclosed, or uncovered.* (So accord. to the explanation of the verb in the Mṣb.) — *Perspicuous language.* (The Lexicons passim.) — Also the *واضح* latter, *A man of white, or fair, and beautiful, complexion*: (S, L, K:) *of beautiful and smiling countenance.* (L.) — See *متوضح*. — Also the *واضح* latter, *Leprous.* Hence Jedheemeh El-Abrash was called *الوضاح*. (S.) — *الوضاح* *The day.* (L, K.) *The night is called الدهمان.* (L.) — *بكر الوضاح* *The prayer of morning, or daybreak.* *The prayer of nightfall is called ثنى دهمان.* (L, K) [but in the CK and a MS. copy of the K, for *دهمان* we find *دهمان*.] — *عظم وضاح*, (L, K,) and *عظيم وضاح*, (L,) *A certain game (of the children of the Arabs of the desert, L,) in which children take a white bone and throw it in the darkness of night, and then disperse themselves in search of it*: (L, K:) *he who finds it wins.* (L.) [See more in art. *عظم*.] — *هو منك ادنى واضحة* *He is plainly apparent to thee, as though he had become white.* (Th.) — *رجل واضح الحسب*, and *وضاحه*, *A man as though he were conspicuous, clean, or pure, and white, with respect to rank or quality, nobility, reputation, or the like.* (L.) — In like manner one says, *له النسب الوضاح*, *He is of conspicuous and pure race, or lineage.* (TA.) — *واضح* + *An illustrious man.* (Es-Saadee.) — [And so] *من الناس وأوباش* *Illustrious people, and mixed people of the baser sort*; *companions of people of various tribes.* No sing. of *واضح* in this sense has been heard. (L.) — *الوكاب الوضوح* [pl. of *واضح*] *The stars called الكواكب [namely, Saturn, Jupiter, Mars, Venus, and Mercury,] when in conjunction with the bright stars of the Mansions of the Moon.* (L.)

واضحة: see *واضح*. — *صيام الأواضح*, originally *صيام*, (Hr, K,) pl. of *واضحة*, (TA,) or *صيام*, (IAth.) *The fasting during the days of the white nights*: (K*, TA:) which was commanded by Moḥammad: (K:) these are the 13th, 14th, and 15th, [of the lunar month]. (TA.) — *الواضحة* *The teeth that appear when one laughs*: (S, K:) an epithet in which the quality of

subst. predominates: pl. *ضواحك*. (TA.) — See *موضحة*.

واضح: see *وضح* and *واضح*.

توضيح inf. n. of 2, q. v. — And see *وضح* at the end.

موضحة (S, K) and *واضحة* (TA) *A wound by which the head or face is broken, that shows the whiteness of the bone*: (S, K, TA:) or, *that removes the skin which is between the flesh and the bone*: the only kind of *شجة* for which retaliation is allowed: for [some] other kinds there are assigned mulcts: and for this too is assigned a mulct, consisting of five camels: but a *موضحة* may also be in other parts than the head or face; and respecting this, a judge must give his sentence: pl. *مواضح*. (TA.) [See *شجة*.] — *مواضح الحق*: q. v. (TA, in art. *بين*). — *موضحة* *A woman who brings forth white children.* (O, in TA, art. *بيض*.)

واضح and *متوضح* *A camel that is white, but not intensely so*; (En-Nadr, L, K;) *more white than such as is termed أعيص* [app. a mistake for *أعيب*] and *أصب*: (En-Nadr, L:) also (the former accord. to the K, and the latter also accord. to the L) *of such a colour in the أقراب* [or *flanks*]. (L, K.) — *متوضح* *One who is apparent, or plainly apparent.* (K.) — *One who shows himself openly in the road*, (S,) or *who goes along the middle, or main part and middle of the road*, (K,) and *does not enter a woody place or the like where he would be concealed.* (S, K.)

وضح

1. *وضح الدلو*, and *واضحها*, *He nearly half-filled the bucket, so that it resembled one half-full.* (L, K.) [See also 4.]

3. *واضح*, inf. n. *مواضحة* (S, K) and *واضح*, (K,) *He emulated, or imitated, him* (that is his companion) *in drawing water, doing as he did.* (As, Ks, S, K.) This is the original signification: afterwards used with reference to any two persons emulating each other. (Ks, S.) [Hence,] — *He emulated him, or imitated him, in running*; (L, K;) and *exerted himself excessively, or exceeded the usual bounds or degree, therein*: (L:) or [so in the L; in the K, and] *went, journeyed, or marched, like him; or kept pace with him in going, journeying, or marching*; (S, L, K;) *not a vehement rate*; (S, L;) as also *واضحة السير*. (L.) Az says, that *مواضحة*, as used by the Arabs, signifies emulation, although not with unusual exertion, or an exceeding of the usual bounds or degree, in running. (L.) [See also 6.]

4. *واضح بالدلو* *He drew water with the bucket and shook it about vehemently* [app. so that it did not become, or remain full]: or *he drew with it little water.* (L.) [See also 1.] — *واضح له* *He drew for him little, or a little, water.* (S, L, K.) — Also, *واضحت البئر* *The well contained little water; its water became little*; (K;) water having been taken from it for irrigation. (TA.)

6. *تواضحا* *They (two men standing together over a well, L) emulated each other* [in drawing water and] *in watering, or irrigating.* (L, K.) — *They (two horses) emulated each other* [in running]: (L:) and *تواضحت الإبل* *the camels emulated one another in going, journeying, or marching.* (L, K*) [See also 3.]

وضوح *Water in a bucket resembling half* [of the quantity that would fill it]: (S, L, K:) or *what is less than the quantity that would fill it.* (L.)

وضر

1. *وضر*, (M, Mṣb, K,) said of a vessel, (TA,) and *وضرت*, said of a bowl, (قصة, S,) aor. *يوضر* (Mṣb) and *توضر*, (S,) inf. n. *وضر*, (S, Mṣb,) *It was, or became, dirty, or filthy*, (S, M, Mṣb, K,) *with grease or gravy, or the dripping that exudes from flesh-meat*, (S, M, K,) or otherwise, *with what is termed وضر*. (M, K.)

2. *وضره* [He made it (a vessel) dirty, or filthy, with *وضر*, i. e., grease, or the like]. — *كان نقي* *He was unsullied in honour, and he sullied it by baseness.* (A.)

وضر *Dirt, or filth*: (S, Mṣb): and *grease, gravy, or dripping that exudes from flesh-meat or from fat*: (S:) or *the dirt of grease or gravy, or of what exudes from flesh-meat, and of milk*: (M, A, K:) and (so in the M; but in the K, or) *the washings of a skin that is used for milk or for water, and of a bowl and the like*: (M, K:) [see *حضره الوضر* voce *عشب*:] and *remains of هناء* [or *tar*] (AO, S, K) &c.: (AO, S:) [and *feculence of clarified butter, adhering to the interior of a skin*: see *عبكة* and *عبة*:] and *the soil, or stain, of saffron and the like*; (K;) or of [the perfume called] *خلوق*, or of [other] perfume having a colour: and a mark that remains from what is not perfume: (TA:) pl. *أوضار*. (K.) — Also, *The odour, (A,) or what a man smells of the odour, (AA, S, K,) of food in a corrupt state.* (AA, S, A, K.) — You say also of a man, *في أخلاقه وضر* *In his dispositions is foulness.* And *هو ذو أوضار* *He possesses foul qualities.* (A.)

وضر *Dirty, or filthy*, (M, A, Mṣb, K,) *with grease, or gravy, or what exudes from flesh-meat.*

or otherwise, with what is termed **وَضْرٌ**; (M, A, K;) applied to a vessel: (A:) fem. **وَضْرَةٌ** (M, A, K) and **وَضْرَى**; (M, K;) both applied to a woman; (M;) and the former, to a hand. (A.) See **سَهْكٌ**. — [Hence] **الْوَضْرَى** (IAqr, K) and **الْوَضْرَاءُ** (A, Sgh, K) *The anus*; syn. **الإِسْتُ**, (A, TA,) and **الفَنْدُورَةُ** (K, TA, [in the CK, **الفَنْدِيرَةُ**, which is a mistranscription,]) both of which signify the same. (TA.) — [Hence also,] **وَضْرُ الأَخْلَاقِ** † *Such a one is foul in dispositions.* (A.)

وَضْرَى and **وَضْرَاءُ**: see **وَضْرٌ**; the former in two places.

[&c. وضع]

See Supplement.]

وط

1. **وَطٌ**, [an inf. n., of which the verb is **وَطَّ**, aor., accord. to rule, **وَطَّ**, but accord. to the TK, **وَطَّ**,] *The crying of the وَطَّوَاتُ*. (Sgh, K.) — *The creaking of the [kind of vehicle called] مَحْبِلٌ*. (Sgh, K.)

R. Q. 1. **وَطَّوَاتٌ**, [inf. n. of **وَطَّوَاتٌ**] *The uttering speech, or words rapidly, or near together.* (K.) [See **وَطَّوَاتٌ**.] — † *The being weak.* (K.)

R. Q. 2. **تَوَطَّوَاتٌ** *He (a child) cried out.* (Ibn. 'Abbád, Sgh, K.)

وَطَّوَاتٌ: see the last sentence of the next paragraph.

وَطَّوَاتٌ *The bat*; syn. **خَفَّاشٌ**: (Aq, S, K;) or the *large خَفَّاشٌ*: (Msb.) or the *swallow*; syn. **خَطَّافٌ**; (S, Msb.) this is thought by A'Obeyd to be, more probably than the first, the correct meaning; (S;) or the last may be right, but the first is that which is commonly known: (IB:) or it has the first signification, and also signifies *a species of the swallows (خَطَّافِيْفٌ) of the mountains*, (K, TA,) *black and likened to a species of the خَشَّاشِيْفٌ [or bats], because of its [frequent] receding and turning aside [in its flight]*: (TA:) [Golius says, as on the authority of the K, "pec. genus montanum et vocale, quod āpous dicitur; i. e. the swift:"] pl. **وَطَّوَاتِيْفٌ**, (Msb.) or **وَطَّوَاتٌ**, (S,) or both, (Kr, K,) but the latter, which is irreg., only allowable in poetry, in cases of necessity. (Kr.) It is used in the first of these senses in the proverb, **أَبْصَرَ فِي اللَّيْلِ مِنَ الوَطَّوَاتِ** [More clear-sighted in the night than the bat]. (S, Msb.) — *Clamorous*; (Lh, K;) applied to a man: (Lh:) and one who utters his speech, or words, rapidly, or near together; (Lh, K;) as though his voice were the voice of bats: so they assert it to mean: (Lh:) fem. with ة: (K:) and [in like manner]

وَطَّوَاتِيْفٌ signifies *loquacious; a great talker; a babbler.* (K*, TA.) — † *A man weak in intellect and judgment*: (Ish:) or *weak and cowardly*; (A'Obeyd, S, K;) in the opinion of A'Obeyd, as being likened to the flying thing so called; (S;) as also **وَطَّوَاتِيْفٌ**: (K:) and **وَطَّوَاتٌ**, (IAqr, K,) of which **وَطَّوَاتٌ** is the sing., (TA,) men (IAqr) *weak in intellects and bodies.* (IAqr, K.)

وَطَّوَاتِيْفٌ: see **وَطَّوَاتٌ**, in two places.

وطا

1. **وَطَّ**, aor. **يَطُّ**; (S, K;) the **و** falls out from the aor. of this verb, and from that of **وَسِعَ**, because they are transitive; for other verbs of the class **فَعَّلَ**, having the aor. of the measure **يَفْعَلُ**, and the first radical letter infirm, are intransitive; and as these two differ from their class in being transitive, they are also made to differ in the aor.; (S;) or **يَطُّ** was originally **يَطُّي**, and therefore the **و** falls out from it; (TA;) inf. n. **وَطَّ** (TA) [and **وَطَّ**, q. v. infra]; and **وَطَّ** (K, but this has an intensive signification, MF;) and **تَوَطَّ** (S, K) *He trod; trod upon*; (**بِرَجْلِهِ** with his foot; S) *trod under foot; trampled upon*: (S, K, TA:) or **وَطَّ** signifies *he pressed, or bore, upon him, or it, with his hand or his foot.* (TA, in art. **تَطَّأَ**.) [See also **وَطَّأَ**.] — **طه**, at the commencement of the 20th ch. of the Kur, is read by some **طه**, and said to be for **طأ**, (the **ه** being substituted for **ه**), and to signify *Tread upon the ground with the soles of both thy feet*; because Mohāmmad raised one of his feet in prayer. (TA.) — **هُم يَطُّوهُمُ الطَّرِيقُ** † *They (i. e. the sons of such a one) sojourn, or encamp, near the road, so that its passengers tread upon them [i. e., became their guests]*: (Sb, K:) a tropical phrase, in which **الطَّرِيقُ** is put for **أَهْلُ الطَّرِيقِ**; this being done to give greater force to the phrase, as it is one expressive of praise; for the road is a thing that is constant; whereas its passengers are sometimes upon it, and sometimes absent. (L.) [It means *They are a people who take up their abode near the road in order that many passengers may enjoy their hospitality.*] — [See also **طَّرِيقٌ**.] — Of the same kind is the phrase **أَخَذْنَا عَلَى الطَّرِيقِ الوَاطِي لِبَنِي فُلَانٍ** † [We look to the road whose passengers tread on (i. e., make themselves the guests of,) the sons of such a one]. (IJ.) — So too, **مَرَرْنَا بِقَوْمٍ بالطَّرِيقِ** † [We passed by a people trod on (i. e., resorted to for their hospitality,) by the passengers of the road]. (IJ.) — Also, **يَا طَّرِيقُ** † *O road, bring us near to [or,*

lit., *make us to tread on, i. e., make us the guests of,] the sons of such a one!* (IJ.) — **وَطَّي**, (S, K,) aor. as above, (S,) *Inivit feminam.* (S, K.) — **وَطَّ**, inf. n. **وَطَّ**, † *He trod under foot, and despised.* Ex. **نَعُوذُ بِاللَّهِ مِنْ طَيْئَةِ الدَّلِيلِ** *We put our trust in God for protection from the vile person's treading us under foot, and despising us.* (Lh.) — **وَطَّ** and **وَطَّ** (in MF's copy of the K) *He prepared, and made plain, smooth, or soft.* (K.) — **وَطَّيْتُ**, for **وَطَّيْتُ**, is disallowed. (TA.) — **وَطَّوُ**, aor. **يُوطُّوُ**, inf. n. **وَطَّوُ**, [so in the TA: probably a mistake for **وَطَّأَ**: see **طَيْئَةٌ** below:] *He (a horse &c.) was, or became, easy to ride upon.* (TA.) — **وَطَّوُ**, aor. **يُوطُّوُ**, inf. n. **وَطَّوُ** (S, K) and **وَطَّوُ** (TA) and **وَطَّوُ** (TA, as from the K) [and, app., **وَطَّوُ**, q. v. infra], *It (a place, S) was plain, level, smooth, soft, or easy to be travelled, or to walk, or ride or lie upon.* (S, K, TA.) — **كُنْتُ أَطُّ ذِكْرَهُ** † *I used to conceal the mention of him, or it.* (TA, from a trad.)

2. See 1, in two places. — **وَطَّ**, inf. n. **تَوَطَّ**, *He made plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon.* (S, K.) *He made a beast of carriage easy to ride upon; trained, or broke, it* (M, voce **رَأَصَ**.) — Also, (TA,) and **تَوَطَّ** (L,) *He prepared* (L, ubi supra, and TA,) *a bed, or a chamber.* (TA.) — *He arranged, or facilitated, an affair.* (TA.) — **وَطَّ** [for **وَطَّيْتُ**] is disallowed. (S.) — **وَطَّ** *He (i. e. God) rendered a land plain, level, smooth, soft, or easy to walk or ride or lie upon.* (TA.) — Also, *He (God,) rendered a land depressed.* (K.) — See 4.

3. **مَوَاطَأَةٌ** (AZ, S, K,) inf. n. **وِطَاءَةٌ** (S) and **وِطَاءَةٌ**; (TA;) and **تَوَاطَأَةٌ** and **تَوِطَاءَةٌ**; (K;) † *He agreed, or concurred, with him respecting a thing.* (S, K.) The radical signification of **وِطَاءٌ** is said to be *He trod in the footsteps of another*: and the signification of agreement is therefore figurative. (MF.) — **فُلَانٌ يُوَاطِي أُسْمَهُ أَسْمِي** † [Such a one's name agrees, or is the same, with mine]. (S.) — **لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللهُ** † [That they may agree in the number of (the months) which God hath made sacred: Kur, ix. 37]. (S.) — **أَشَدُّ وِطَاءً**, as some read, [in the Kur, lxxiii. 6,] signifies † *More, or most, suitable*; (S;) [i. e., prayer, and the recitation of the Kur-án]: but some read **وِطَاءً**, in the sense of **قِيَامًا**: see **نَاشِئَةٌ**. (S, L.) See 4.

4. **اِوْطَأَهُ غَيْرَهُ** *He made another to tread, or trample, upon him.* (TA.) — **اِوْطَأَهُ فَرَسَهُ** *He made his horse to tread, or trample, upon him.* (K, TA.) — **اِوْطَأَهُ الأَرْضَ** *He made him to tread upon the ground.* (Msb.) — **اِوْطَأُوهُمُ** † *They overcame them, or prevailed over them, in a*

contention, or dispute. (TA.) — In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (اوطؤوهم). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, they made (others) to tread, or trample, upon them: (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) — اوطأه العشوة (K,) and عَشْوَةٌ (S, K,) He made him to pursue a course without being rightly directed. (K*, TA.) See art. عَشْوٌ. — اوطأ في الشَّعْرِ (S, K,) inf. n. اِبْطَاءٌ; (TA;) and اوطأ الشَّعْرَ, and اوطأ فيه, and وِطَاءٌ, and اَطَّاهُ, and اَطَّاهُ (K,) in which last the و is changed into ا; (TA;) He repeated a rhyme in a poem, (S, K,) using the same word in the same sense: (Akh, K:) when the word is the same, but the meaning different, the repetition is not called اِيطَاءٌ [but جِنَاسٌ تَامَرٌ]. (TA.) This repetition (اِيطَاءٌ) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.)

5. See 1, 2, 3. — تَوَطَّأْتُ for تَوَطَّيْتُ is incorrect. (S.) — توطأ He, or it, was, or became, prepared. (K.) [See also 8.]

6. تَوَاطَوْا + They agreed together. (S.) — تَوَاطَوْا عَلَيْهِ + They agreed together, or concurred, respecting it. (TA.) [See 3.]

8. اِطَّأٌ It was prepared, and became plain, smooth, or soft. (K.) [See also 5.] — اِطَّأَ الْعِشَاءُ (in a trad.) The evening became completely dark: [or the period of nightfall fully came:] also read اِبْطَأَ, accord. to the dial. of the tribe of Kays, and explained as signifying the period of nightfall came. The latter verb also signifies "concurrence, or concord, and agreement, with another." (TA.) — اِبْطَأَ الشَّهْرُ [About half the month has elapsed]. This is said a day before the half, and a day after the half. (AZ.) — اِطَّأَ (as in the CK,) or اِبْطَأَ (as in a MS. copy of the K,) measure اِفْتَعَلَ [in the TA written اِسْتَطَأَ, which is doubtless a mistake,] It was right, and attained its full period; was perfect, or complete. (K.)

10. اسْتَوَطَأَ He found, or deemed, a thing plain, level, smooth, soft, or easy to walk or ride or lie upon. (K, TA.) — He found, or deemed, the thing on which he rode smooth, soft, or easy to ride upon. (S.)

مِفْطَأٌ and مِطَأٌ and مِطَأٌ (measure مَفْعَلٌ, as shown in the TA; but in the CK, مِطَأٌ; Depressed land, or low ground, between eminences [in the CK نَشَارٌ] and اَشْرَافٌ [in the CK

اشْرَافٌ is pl. of نَشَرٌ, and اَشْرَافٌ is pl. of شَرَفٌ; and both signify "eminences." (TA.)

طَاءَةٌ: see طَاءَةٌ.

طَاءَةٌ and وَطَاءَةٌ (in both of which the final ة is a substitute for the incipient و, S) and وَطَاءَةٌ (S, K) and وَطُوَةٌ (K) Plainness, levelness, smoothness, softness, or state of being easy to walk or ride or lie upon. (S, K, TA.)

وَطَاءَةٌ [A tread, or a treading. — And hence,] ; A pressure; oppression; affliction; violence: (S, K:) or a vehement assault, or punishment; syn. اُخْذَةٌ شَدِيدَةٌ (K:) also, a hostile expedition or engagement; battle, fight, or slaughter. (TA.) — اللَّهُمَّ اشْدُدْ وَطَأَتَكَ عَلَيَّ مُضْرًا, in a trad., O God, make thy punishment of Mudar severe. (S, TA.) — وَطَأْنَا الْعَدُوَّ وَطَاءَةً شَدِيدَةً [The enemy assaulted, or punished, us with a very vehement assault, or punishment]. (TA.) — آخِرُ وَطَاءَةٍ وَطَأَهَا, in a trad., † The last assault, or conflict, which God caused to befall (the unbelievers was) in Wejj [a valley of Et-Táif]. (TA.) — وَطَاءَةٌ and مَوَطَأٌ (K) and مَوَطِئٌ (S, K) A place on which the sole of the foot is placed; a footstep, or footprint. (S, K.)

وَطَاءٌ: see وَطَاءٌ, and وَطَاءٌ.

وَطَاءٌ (S, K) and وَطَاءَةٌ (K,) the former is the word commonly known and approved; the latter disapproved by many; (TA;) The contr. of غَطَاءٌ (a covering); [what is placed, or spread, beneath one, to sit or lie upon]: (S, K:) pl. اَوْطَائَةٌ. (TA, in art. خور.)

وَطِيٌّ Plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon. (S, K, TA.) — دَابَّةٌ وَطِيٌّ (IAqr) A beast easy to ride upon. (TA.) — عَيْشٌ وَطِيٌّ [An easy life]. (TA.) — وَطِيٌّ الْخَلْقِ Easy in nature, or disposition. (TA.)

وَطَاءَةٌ }
وَطُوَةٌ } see طَاءَةٌ.

حَيْسَةٌ A certain kind of food, (S,) i. q. حَيْسَةٌ (IAqr:) or dates of which the stones are taken out, and which are kneaded with milk: or what is called اَقِطٌ, with sugar: (K:) or a food of the Arabs, prepared with dates, which are put into a stone cooking-pot; then water is poured upon them, and clarified butter if there be any; (but no اَقِطٌ is mixed up with them;) and then it is drunk, like حَيْسَةٌ: (T:) or it is like حَيْسٌ; dates and اَقِطٌ kneaded together with clarified butter: (ISH:) or a certain kind of food, also called وَطِيٌّ; a thin عَصِيدَةٌ: when it is thickened, it is called نَفِيئَةٌ; when a little more thick, نَفِيئَةٌ

when a little thicker, نَفِيئَةٌ; and when so thick that it may be chewed, عَصِيدَةٌ. (El-Muffaddal.) — Also, (as some say, TA,) A thing like [the kind of sack called] a غِرَارَةٌ (S:) or a غِرَارَةٌ containing dried meat (قَدِيدٌ) and كَعَكٌ (K) and other things: (TA:) — أَخْرِجْ إِلَيْنَا ثَلَاثَ أَكْلٍ مِنْ وَطِيئَةٍ Take forth and give us three cakes of bread from a غِرَارَةٌ. (S, TA, from a trad.) — [See also مَوَطَأٌ and وَاطِئَةٌ.]

وَاطِئَةٌ Fallen dates. (K.) An act. part. n. in the sense of a pass.: (K:) [such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from وَطَاءًا, pl. of وَطِيئَةٌ, [which is] from وَطَأَ; [and such dates are] so called because their owner has despised them, or trampled upon them, (ذَلَّهَا,) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) — وَطَاءَةٌ (K) [pl. of وَاطِئٌ] and وَاطِئَةٌ (S, K) Travellers; wayfarers: (S, K:) so called from their treading the road. (S.)

وَضَوْءٌ لَا يُتَوَضَّأُ مِنْ مَوَطَأٍ (i. e., to repeat it,) on account of treading on filth in the road: but this does not mean that one is not to wash off the filth. (TA, from a trad.) — See وَطَاءَةٌ.

وَطَاءَةٌ: see مَوَطِئٌ.

وَطِيٌّ: see مِيطَأٌ.

آثَارٌ مَوَطُوَةٌ (in a trad. respecting destiny) Tracks trodden [as it were] by past predestined events, good and evil. (TA, from a trad.)

وَطِيٌّ، الْاِكْنَافُ (K,) and الْاِكْنَفُ (TA,) A man of easy nature, or disposition, generous, and very hospitable: or one in whose vicinity his companion is possessed of power, authority, or dignity; not harmed, nor inconveniently situated. (K.) — اللَّهُمَّ اجْعَلْهُ مَوَطَأً O God, make him to be (a Sultan, followed by many dependants, and) one whose heels shall be trod upon: (K*, TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to 'Omar, who said this with reference to the informer if a liar. (TA.)

وطب

وَطْبٌ A skin (سِقَاءٌ) in which milk is put, (S, K,) specially used for that purpose: (S:) or a skin in which are put clarified butter and milk: (Mejma' el-Bihár, &c. :) it is made of the skin of an animal such as is termed جَذَعٌ, [meaning a goat in its second year,] or what is above that [in age]: (ISk, S, K:) the skin of a sucking kid, in which milk is put, is called شَكْوَةٌ; and that

of one that is weaned, *بَدْرَةٌ*; and the like of a *شكوة*, in which clarified butter is put, *عَكَّة*; and the like of a *بَدْرَةٌ*, *مَسَادٌ*, *بَدْرَةٌ*: (ISk, §:) see also *بَدْرَةٌ*: pl. of pauc. *أَوْطَبٌ*, and of mult. *وَطَابٌ* (§) and *أَوْطَابٌ*, (dev. with respect to analogy, (TA,) [accord. to most grammarians; but not so accord. to Fr, because its first radical letter is و;] and pl. pl. (i. e. pl. of *اوطب*, TA,) *أَوْطَبٌ*. (K.) — *وَطَبٌ* † *A hard, rough, rude, or coarse, man*: syn. *رَجُلٌ جَافٌ*. (§, K.) — *وَطَبٌ* † *A large breast*: (K:) likened to the skin so called. (TA.) — *وَطَبَهُ* † *He died*: or *he was slain*: (K:) the body's becoming empty of the soul is compared to the skin's becoming empty of the milk: or the meaning is *his blood issued forth from his body*: or; as some say, *his skins became empty of their milk*; a hostile attack having been made upon his camels, and no milch camel remaining in his possession. (TA.) [See similar sayings voce *رَفَدٌ*; and see Ham., p. 34.]

طبة, without *teshdeed*, [but whether *طَبَّةٌ* or *طَبَّة* is meant is not said,] *A piece of skin, or hide*: thought by ISd to be perhaps from *الوَطْبُ*: but the word commonly known is *طَبَّة*, with *teshdeed*, mentioned in art. *طَب*. (TA.)

وَطَبَةٌ, occurring in a trad., accord. to one relation, and explained by En-Nadr as signifying *The kind of food called حَمِيْسٌ, made of dates and clarified butter*: but said to be erroneous: accord. to another relation, *رطبة*, which is erroneous: accord. to another, *وَطِيئَةٌ* [q. v., app. the right reading]. (TA.) See *حَمِيْسٌ*.

وَطَبَاءٌ † *A woman having large breasts*: (§, K:) as though having a *وَطْبٌ*; (§;) i. e., carrying a *جَدُّ* of milk. (TA.)

وطث

1. *وَطَثَ*, (aor. *يَطِثُ*, K,) inf. n. *وَطِثٌ*, *He struck the ground vehemently with his foot*: (§, K:) or *he (a camel) struck vehemently with his foot*: (TA:) a dial. form of *وَطَسَ*, or viciously pronounced for the latter word: (§:) or the *ث* of *وطث* is a substitute for the *س* of *وطس*; and the meaning is *he broke*: (Yaqaob:) or *وَطِثَهُ*, aor. *يَطِثُهُ*, inf. n. *وَطِثٌ*, signifies *he trod, or trampled, upon it so that he broke it*. (T.)

وطح

1. *وَطَحَهُ*, aor. *يَطِخُ*, (inf. n. *طِخَةٌ*, TA,) *He pushed him, or thrust him, with his hands, un- gently, harshly, or violently*. (K.)

6. *تَوَاطَحَ الْقَوْمُ* *The people did evil, or mischief, one to another, by turns*: or *fought together*. (El-Umawee, §, K.) — *تَوَاطَحَتِ*

الْحَوَاضِ, (TA,) or *تَوَاطَحَتِ الْحَوَاضِ*, (K,) *The camels crowded, or pressed together, to the tank or cistern*. (K.)

وَطَحَ [so in the §] and so written by Aboo-Sahl, but in the copies of the K *وَطِحَ*, (TA,) *Dung (عَرَّةٌ) or mud that adheres to cloven hoofs, and to the claws, or talons of birds*: (§, K:) n. un. with *ة*. (TA.)

وطد

1. *وَطَدَ*, aor. *يَطِدُ*. inf. n. *وَطْدٌ* (§, L, K) and *تَوَطَّدَ*; (L, K;) and *وَطَّدَ*, (K,) inf. n. *تَوَطِّدٌ*; (§, L;) *He made a thing constant, firm, steady, steadfast, fast, or established*. (§, L, K.) — *وَطَدَ*, aor. *يَطِدُ*, inf. n. *وَطْدٌ* (§, L, K) and *طِدَّةٌ*; (L, K;) and *وَطَّدَ*, (K,) inf. n. *تَوَطِّدٌ*; (§, L;) *He, or it, pressed upon a thing heavily*; syn. *ثَقَّلَ*. (§, L, K.) — *وَطَدَهُ إِلَيْهِ* *He drew and pressed him to him; hugged him*. (L, K*) — *وَطَدَ*, inf. n. *وَطْدٌ*, *He pressed a thing to another thing, and made it fast*. (AA, L.) — *وَطَدَهُ إِلَى الْأَرْضِ* *He pressed him to the ground [with his hand, or hands, or foot, or feet,] and kept him fixed upon it, preventing his moving*: (Iath, L:) *he trod upon him vehemently*: (§, L:) occurring in a trad. (L.) — *وَطَدَ لَهُ مَنْرَلَةً* † *He prepared, or established, (مَهْدٌ) for him a station*; (L, K;) as also *وَطَدَ*. (TA.) — *وَطَدَ الْأَرْضَ* *He closed up, (K,) and trod, (TA,) the ground, in order that it might become hard*. (K, TA.) — See 5. — *وَطَدَ* *He trod; trod upon; trod under foot; trampled upon; a dial. form of وَطَى*. (K.) — *وَطَدْتُ عَلَى بَابِ الْغَارِ الصَّخْرَ* *I piled up the rocks at the entrance of the cave so as to stop it up with them*. (§, L.) See also 4.

2: see 1. — *وَطَدَ اللَّهُ لِلسُّلْطَانِ مُلْكَهُ*, as also *وَأَطَدَهُ*, † *God established, or confirmed, to the Sultan his dominion*. (L.) — *وَطَدَهُ* *He beat it with the implement called مِيطَدَةٌ*. (A.)

4. *وَقَعَ الْجَبَلُ عَلَى بَابِ الْكُهْفِ فَأَوَطَدَهُ* *The mountain fell upon the entrance of the cavern, and stopped it up with its ruins*. Occurring in a trad. Iath says, One should only say *وَطَدَهُ*; or perhaps *وطده* is a dial. form. Another relation gives *أَوْصَدَهُ*. (L.) See also 1.

5. *تَوَطَّدَ*, (§, L, K,) and *أَتَطَّدَ*; (L;) and *وَطَّدَ*, (L, K,) inf. n. *وَطْدٌ*; (L;) *It became constant, firm, steady, steadfast, fast, or established*. (§*, L, K.)

8: see 5.

وَطَاةٌ i. q. *وَطَاةٌ*: so in the following words [of a trad.]: *اللَّهُمَّ أَشَدُّ وَطَدَتِكَ عَلَيَّ مُضَرٌّ* [O God, make thy punishment of Mudar severe!] (K*, TA.) [See also *وَطَاةٌ*.]

وَطِيدٌ and *مَوْطُودٌ* *Rendered constant, firm, steady, steadfast, fast, or established*. (L, K.) See also *وَاطِدٌ*. — *مَوْطُوبٌ* and *وَاطِيدٌ* *Pressed upon heavily*; syn. *مُتَقَلٌّ*. (L, K.)

وَاطِيدَةٌ † *An established station which a man holds*. (Yaqaob, L.)

وَاطِيدٌ † *The foundations, or bases, or the columns, (قَوَاعِدُ) of a building*: (§, L, K:) the columns (*أَسَاطِينُ*) of a mosque. (A.) — *فُلَانٌ مِنْ وَاطِيدِ الْإِسْلَامِ* [Such a person is one of the columns of el-Islam.] (A.) — *وَاطِيدٌ* † *The supports called أَثَافِي of a cooking-pot*: (A, K:) app. pl. of *وَاطِيدَةٌ*. (TA.)

وَاطِدٌ *Constant, firm, steady, steadfast, fast, settled, or established*; as also, by transposition, *وَاطِيدٌ* [q. v. in art. *طَدُو*]. (§, L.) See also *وَاطِيدٌ*, and *مَوْطُودٌ*, and *مَوْطِدٌ*.

مَوْطُودٌ: see *وَاطِيدٌ*, and *مَوْطِدٌ*.

مِيطَدَةٌ *A wooden implement with which the foundations of a building &c. are compressed, in order that they may become hard*. (A, L, K.) — *A piece of wood with which a boring-instrument, or drill, is held*: [i. e., a wooden socket which fits upon the top]. (§, L.)

وَاطِدٌ, and *مَوْطُودٌ*, and *عِزٌّ مَوْطِدٌ*, † *Established, or confirmed, might, or glory*. (A.)

مَوْطُودٌ *Continuous; or constant and uninterrupted*; (K;) as also *وَاطِدٌ* and *طَادٌ*. (TA.) — † *Strong; vehement; hard*. (K, TA.)

وטר

وَطَّرَ *A want; an object of want or need*: (Zj, §, A, Mṣb, K:) or one which one purposes to accomplish: (Lth:) or for which one is anxious, (A, K,) or desirous: (Mṣb:) pl. *أَوْطَارٌ*. (§, A, Mṣb, K.) It has no verb. (Kh, §, Mṣb.) You say, *قَضَيْتُ وَطْرِي* *I accomplished, or obtained, my want, &c.* (A, Mṣb, K.) And *قَضَيْتُ مِنْ كَذَا وَطْرِي* *I accomplished my want of such a thing [so as to have no further need of it: see Kur, xxxiii. 37, in two places].* (Lth.)

[&c. وطر]

See Supplement.]

وطلب

1. *وَطَبَ عَلَى شَيْءٍ*, (aor. *يَطِيبُ*, K,) inf. n. *وَطِيبٌ*, (and *وَطَبٌ*, Mṣb,) *He continued, to do a thing; persevered in it*: (Lth, Lh, §, K:) or, (as also *وَطَبَهُ*, aor. and inf. n. as above, TA,) i. q. *وَاطَبَ*, [which is the more common,] inf. n. *مَوْاطَبَةٌ*, *he kept, attended, or applied himself, constantly, perseveringly, or assiduously, to a*

thing; he was, or became, intent upon it; (AZ, Lh, S, K;) † **واظب** is said to be sometimes trans. without a preposition, like **لَا زَمَ**; but Es-Saad denies this. (TA.) — **وُظِبَتِ الرَّوْضَةُ** *The meadow was incessantly pastured on, [so that it became destitute of herbage].* (TA.) See the pass. part. n. — **فُلَانٌ يُوْظَبُ عَلَيْهِ**, and **يُؤَاطَبُ عَلَيْهِ**, [Such a one is deprived of his property (his camels &c.) by successive misfortunes]. (TA, [but for **يُوظب** is there written **يُظب**].) See the pass. part. n. = **وُظِبَ**, inf. n. **وُظِبَ**, *He trod; trod upon; trod under foot; trampled upon.* (K, TA.)

3: see 1. — **واظبه على خدمة فلان** *He incited him, or urged him, to keep to, or continue in, the service of such a one.* (TA, from a trad.)

وُظِبَةُ *The vulva (حِيَاءُ, L, or جِهَازُ, K,) of a solid-hoofed animal.* (L, K.)

مُؤَاطَبٌ عَلَيْهِ, and **وَاطِبٌ عَلَى كَذَا**, *Keeping, attending, or applying himself, constantly, perseveringly, or assiduously, to such a thing; intent upon it.* (Lh.)

مِظْبٌ *i. q. ظُرٌّ, (K,) which is a kind of stone.* (TA.)

رَجُلٌ مَوْطُوبٌ *A man deprived of his property (مال [app. meaning his camels &c.]) by successive misfortunes.* (S, K.) — **أَرْضٌ مَوْطُوبَةٌ** *A land that has been pastured on by turns, so that there remains in it no herbage, or pasture.* (S, K.) In like manner, **رَوْضَةٌ مَوْطُوبَةٌ**: or a meadow that has been incessantly pastured on. And **وَادٌ مَوْطُوبٌ** *A valley of which the herbage has been eaten by cattle &c., so that it has become barren, or bare.* (TA.)

وَاطِبٌ: see **مُؤَاطَبٌ**.

&c. **وظف**.

See Supplement.]

وعب

1. **وَعِبَ**, aor. **يَعِبُ**, (inf. n. **وَعِبٌ**, Msb;) and **استوعبُه**, (inf. n. **إِيعَابٌ**; Msb;) and **وَعِبَ**; (and **تَوَعِبَهُ**; TA, voce **تَعَبَعَبَ**;) *He took it altogether; took the whole of it.* (K, Msb.) See 4.

4: see 1. — **أوعبه** (TA) and **استوعبه** (S, TA) *He extirpated it; eradicated it.* (S, TA.) — **أوعب** and **استوعب** *He went to, or attained, the utmost limit in anything.* (TA.) — **أوعب الجذع** † *He extirpated the trunk of a palm-tree.* (K.) But this is a mistake: the right reading is **أوعب الجذع** *He made the mutilation (of a nose, ear, hand, or lip) to be radical, or total.* (TA.) See **مُوعِبٌ**. — **أوعبه** *He cut off the whole of his nose.* (S, TA.) — **أوعبه** *He cut off the whole of his tongue.* (TA.) — **استرط مؤزة**

فأوعبها *He swallowed a banana-fruit, and left nothing of it.* (Lh.) — **أوعب الشيء في الشيء**, (K,) and **وَعِبَهُ فِيهِ**, (Az,) *He put, inserted, or introduced, the whole of the thing into the [other] thing.* (K, Az, Msb.) — **أوعب في ماله** *He lent, or paid in advance, of his property, syn. أسلف: (IM:)* or *he was prodigal of his property; syn. أسرق: (IKt:)* or, as some say, *he expended his property in every way.* (TA.) — **أوعب القوم** † *The people collected themselves together; congregated: (S, TA:)* *they came all together.* (TA.) — **أوعب** *He collected; gathered together; congregated.* (K.) — **أوعب بنو فلان** † *[The sons of such a one came all together, emigrating, so that there remained not in their country one of them].* (ISk, S.) — **أوعب بنو فلان لئبي فلان** *The sons of such a one collected together a company for the sons of such a one.* (Lh.) — **أوعب القوم** † *The people went forth all together on a military expedition.* (TA.) — **أوعبوا نفر** *They [collected together the men, and] went forth all together on a military expedition.* (TA, from a trad.)

5: see 1.

10: see 1. — **استوعب الشيء** † *It (a place, or a vessel,) was large enough to contain the thing; it held the thing, or received it into its capacity.* (TA.) — **التعمه الواحدة تستوعب جميع عمل** (TA.) — **النعمة الواحدة تستوعب جميع عمل** † *One favour [of God] will be equivalent to all the works of a man on the day of resurrection.* A trad. (TA.) — **اشتوعب** [generally signifies *He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; or took in the gross; engrossed: like استغرق*]. See 1: and 4, in two places. **إذا استوعب جدعه** *إذا استوعب جدعه*, said in a trad. respecting the nose, *If the mutilation thereof be total, so that nothing be left of it, the [whole] price of blood [shall be paid]: (S:)* or, accord. to another relation, **أوعب كله** *[If] the whole of it be cut off.* (TA.)

طريق وعب *A wide road.* (K.) You say, **طريق وعب** and the pl. is **وعاب**. (TA.) — **وعاب** *Wide places in a land.* (K.) Correctly, it is pl. of **وعب**; but in the Moajam [el-Buldán] it is made a proper name of certain places. (TA.)

وعيب *An ample house, or tent.* (K.) An ample vessel, that takes in the whole of what is put into it. (TA.) — **جاء الفرس يركض وعيب** *The horse came at his utmost rate.* (S, K.) — **وعيب** *Pudendum mulieris amplum.* (TA.)

هذا أوعب لكنا *This is most proper, or fit, for the full giving, or receiving, or the like, of such a thing: syn. أحرى لاستيفائه.* (K.) This is taken from the following words of a trad. — **نومة**

بعد الجماع أوعب للماء *A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis.* (TA.)

جدع موعب, (also written **مُوعِبٌ**, TA,) *A mutilation of the nose, ear, hand, or lip, by which it is extirpated.* One says, in reviling, **جدعه** *May God mutilate him by an utter mutilation of the nose, &c.!* (S.)

جاؤوا موعبين † *They came having collected together all that they could: (S, K:)* *they came all together, not one of them remaining behind.* (Msb.)

وعث

1. **وَعَثَ**, aor. **ع**, (inf. n. **وَعَثٌ**, TA,) and **وَعَثَ**, aor. **ع**, (inf. n. **وَعُوثَةٌ** and **وَعَائَةٌ**, TA,) *It (a road) was difficult to travel, (K,) and arduous to ascend.* (TA.) — **وَعَثَ**, aor. **ع**, inf. n. **وَعَثٌ** and **وَعَثٌ**; and **وَعَثَ**, aor. **ع**, inf. n. **وَعُوثَةٌ**; *It (a road) was soft, and like what is termed وَعَثٌ.* (ISd.) — **وَعَثَ** *It (dust) was fine, and it (land) was soft, and loose, so that the feet of beasts of carriage sank in it.* (TA.) — **وَعَثَتْ يده** *His hand broke.* (K.)

2. **وَعَثَ**, inf. n. **تَوَعَيْتُ**, *He withheld, or restrained, and turned, or diverted, [another from a thing].* (K.) **وَعَثَهُ عَنْ كَذَا** *He turned him, or diverted him, from such a thing; as also وَعَوْتَهُ.* (Az.)

4. **أوعث** *He came upon a tract such as is called وَعَثٌ: (S, K:)* *he came upon an even and soft tract: (A:)* *he walked along a tract such as is called وَعَثٌ.* (Msb.) — **أوعث في ماله** *He was prodigal of his wealth, (ISk, S, K.) = أوعث, inf. n. إيعاثٌ, He confounded, or confused.* (TA.)

وَعَثٌ *A place that is even and soft, (S, K,) such as is termed دَهَسٌ, (K,) or كَثِيرُ الدَّهَسِ, (S,) in which the feet sink, (S, K,) and upon which it is troublesome to walk: (S:)* or *sand in which the feet of camels, &c., sink: (ISd:)* and [in like manner] **وَعَثًا** † signifies that *in which the hoofs of horses and the like, and the feet of camels, sink, consisting of fine sand, and what is termed دَهَاسٌ, of small pebbles: (Az, from Khálid Ibn-Kulthoom:)* or **وَعَثٌ** signifies whatever is *soft and even: (As:)* or *sand that is not much in quantity: or a soft place: pl. وَعُوثٌ and وَعَائَةٌ: and [in like manner] وَقَعَثٌ † an extended and gibbous tract of sand, which is soft, and in which the feet sink.* (TA.) — Also **وَعَثٌ** and **وَعَثٌ** and **مُوعَثٌ** † *A difficult road.* (K.) — **في الوعوث**, and **هو يمشي في الوعوث** *He walks along a tract such as is called دَهَاسٌ, (and along tracts of that kind,) in which walking is laborious.*

(TA.) — وَعَثُ † A bone broken, (S, K,) and chipped, or notched. (S.) — وَعَثٌ Leanness: (K:) soft leanness. (TA.) — وَعَثٌ A corrupt and confused state of an affair: pl. وُعُوثٌ. (L.) — وَعَثٌ † Anything inconvenient, troublesome, difficult, or toilsome. (Msb.) — اِمْرَاةٌ وَعَثَةٌ A woman who is fat, (K,) or fleshy; (S;) as though the fingers would sink into her, by reason of her softness and fleshiness. (TA.) اِمْرَاةٌ وَعَثَةٌ الارْدَابِ † A woman having soft buttocks. (ISd.) Ru-beh says,

* تَمِيلُهَا اَعْجَازُهَا الْاَوَاعِثُ *
[Her soft buttocks make her to bend]. Here اواعث may be pl. of وَعَثٌ, contr. to analogy; or it may be pl. of اَوْعَثٌ, which may be pl. of وَعَثٌ. (ISd.) † وَعَثًا also signifies the same as وَعَثٌ. (ISd.) — [For the prov.]

* عَلَى مَا خَيَّلَتْ وَعَثُ الْقَصِيرِ *
(TA,) [see 2, in art. خيل.]

وَعَثٌ: see وَعَثٌ.

وُعُوثٌ Adversity; difficulty; distress; affliction; evil. (TA.) — See وَعَثٌ.

وَعَثًا † Inconvenience, trouble, difficulty, or toil, (S, K,) of travel: (S:) or severity of trouble, difficulty, or toil, thereof. (A'Obeyd.) — Also the like with respect to crimes, sins, or the like: you say, رَكِبَ الْوَعَثَا meaning † He committed a crime, sin, fault, or act of disobedience. (A'Obeyd.) — See وَعَثٌ.

مُوعُوثٌ A man deficient in rank or quality, nobility, or eminence, reputation or note or consideration, or what is termed حَسَبٌ. (S, K.)

مُوعِثٌ: see وَعَثٌ.

وعد

1. وَعَدٌ, aor. يَوعِدُ, inf. n. وَعَدٌ and عِدَّةٌ, (S, L, Msb, K,) [in which the *ē* is a substitute for the elided *و*,] or the latter is a quasi-inf. n., (L,) and مَوْعِدَةٌ and مَوْعِدَةٌ, (L, Msb, K,) or the last is a quasi-inf. n., (L,) and مَوْعُودٌ and مَوْعُودَةٌ, (L, K,) the last two being instances of inf. ns. of the measures مَفْعُولٌ and مَفْعُولَةٌ, (L,) He promised. (TA.) It is trans. immediately, and by means of the prep. ب; (L, Msb, K;) but some say that the *ب* is redundant in this case; and most of the lexicologists disallow it with this form of the verb, allowing it only with وَعَدَ. (TA.) It is also used with reference to good and evil: (S, L, Msb, K:) you say وَعَدَهُ خَيْرًا [He promised him good]: and وَعَدَهُ شَرًّا [He threatened him with evil]: (Fr, F, S, L, Msb, K, &c.) and, [accord. to some,] وَعَدَهُ بِخَيْرٍ

and بِشَرٍّ. (IKoot, Msb.) When neither good nor evil is mentioned, if you mean the former, you say وَعَدَ [He promised good]: and if you mean the latter, † اَوْعَدَ, (Fr, T, S, L, Msb, K,) inf. n. اِيْعَادٌ, with which وَعِيدٌ is syn., (S, L, Msb, K,) being one irregular inf. n., [or quasi-inf. n.,] (Msb,) [He threatened,] or threatened with, evil; and † اَوْعَدَهُ [He threatened him, menaced him, or threatened him with evil]; (Msb;) as also † تَوَعَّدَهُ, (L, Msb,) inf. n. تَوَعُّدٌ; (S, L, K;) and † اَتَعَّدَهُ. (L.) You also say اَوْعَدَ خَيْرًا [He promised good]; (IAar, T, ISd, Msb, K;) but this is extr.: (L:) and اَوْعَدَ بِشَرٍّ [He threatened, or threatened with, evil]: (S, L, Msb, K:) when *ب* is introduced after this form of the verb, it relates only to evil: (Fg, Msb:) but you also say † شَرًّا اَوْعَدَهُ. (Msb.) — Failure of performance, with respect to a promise, the Arabs regard as a lie; but with regard to a threat, as generosity. A poet says,

* وَاِنِّي وَاِن اَوْعَدْتُهُ اَوْ وَعَدْتُهُ *
* لَمُخْلِفٍ اِيْعَادِي وَمَنْجِزٍ مَوْعِدِي *

[And verily I, if I threaten him or promise him, fail to perform my threat, but fulfil my promise]. (Msb.) Nay, they do not apply the term خُلِفَ to the failure of performing a threat. (TA.) — اَيُّومُنَا يَوعِدُ بَرْدًا † Our day promises cold. (L.) — وَعَدَتِ الْاَرْضُ † The land promised good produce. (A.) — وَاَعَدَهُ قَوْعَدَهُ: see 3.

3. وَاَعَدَهُ, inf. n. مَوْاعِدَةٌ, He promised him, the latter doing the same to him. (Aboo-Mo'adh, L.) — وَاَعَدَهُ قَوْعَدَهُ He vied with him in promising, and surpassed him therein, by promising more. (L, K.)* — وَاَعَدَهُ الْوَقْتَ, and الْمَوْضِعَ, [He appointed with him the time, and the place]. (L, K.) اَوْعَدَنِي مَوْعِدًا is a vulgar mistake. (Aboo-Bekr, L.)

4: see 1 throughout. = اَوْعَدَ, (A, L,) inf. n. اِيْعَادٌ, (L,) in the sense of which وَعِيدٌ is also used [as a quasi-inf. n.], (S, A, L, K.) † He (a stallion-camel) brayed, (هدر, S, A, &c.) on his being about to attack and fight with other camels. (S, A, L.)

5: see 1.

6. اتَّعَدُوا and تَوَاعَدُوا signify the same, [They promised one another]: (K*, TA:) or the former relates to good, (S, Msb, K,) signifying they promised one another something good: (S, Msb,) and the latter, to evil, (S, L, K,) signifying they threatened one another: (L:) and this distinction is commonly admitted and observed. (TA.) — تَوَاعَدْنَا الْمَوْضِعَ, [and الْوَقْتَ], We appointed mutually the place, and the time]. (Msb.)

8. اَتَّعَدَ, (A,) [aor. يَتَّعِدُ], inf. n. اِتِّعَادٌ, (S, L,

K,) He accepted a promise: (S, A, L, K:) originally اَوْتَعَدَ; the *و* being changed into *ت* and then incorporated [into the augmentative ت]: some persons say اَتَّعَدَ, aor. يَأْتَعِدُ, (inf. n. اِتِّتَعَادٌ, TA) and pronounce the act. part. n. مَوْتَعِدٌ, with *ء*; (S, L, K:) like as they say يَأْتَسِرُ: (S, L:) but [if they do not change the *و* into *ت*] they should say اِيْتَعَدَ, and يَأْتَعِدُ, and مَوْتَعِدٌ, without *ء*. (IB, L.) — Also, He confided in the promise of another. (L.) — See also 1: — and 6.

وَعْدٌ and عِدَّةٌ (in which latter the *ē* is a substitute for the [elided] *و*, S, L) and مَوْعِدٌ and مَوْعِدَةٌ and مَوْعُودٌ (A) and مَوْعُودَةٌ: (L:) see 1: A promising; a promise; (A, L;) meaning, of something good: (S, L, &c. :) pl. of the first, وُعُودٌ; (IJ, L;) or this has no pl.: (T, S, L, Msb:) and of the second, عِدَاتٌ: (T, S, L, Msb:) (and of the † third, مَوَاعِدٌ:] and of † مَوْاعِدٍ, مَوْاعِدٌ. (L.) When عِدَّةٌ is used as a prefixed n., [in a case of wasl,] the *ē* is elided, (Fr, S, L,) and *ي* is substituted for it: (Fr, L:) a poet says,

* وَأَخْلَفُواكَ عِدِّي الْأَمْرَ الَّذِي وَعَدُوا *

[And they have broken to thee the promise of the thing which they promised]. (Fr, S, L.) — العِدَّةُ عَطِيَّةٌ † [A promise is equivalent to a gift]: i. e., it is base to break it as it is to take back a gift. A proverb. (TA.) — وَعَدَهُ عِدَّةٌ الثَّرِيَا † [He promised him as the moon promises the Pleiades]: for the moon and the Pleiades are in conjunction once in every month. Another proverb. (TA.) [Perhaps we may also read عِدَّةٌ الثَّرِيَا الْقَمَرُ: see مدار, in art. عد.] — اِخْلَافُ الْوَعْدِ مِنْ اَخْلَاقِ الْوَعْدِ [The breaking of a promise is one of the natural habits of the mean and base]. A saying of the Arabs. (MF.) — وَعَدٌ also signifies The fulfilment of a promise. Ex. مَتَى هَذَا الْوَعْدُ, in the Kur, [x. 49, &c.] means, When shall be the fulfilment of this promise? (L.) — Also, a thing promised. (TK, art. نجر.)

عِدَّةٌ: see وَعَدٌ, and 1.

عِدِّي Of, or relating or belonging to, a promise: rel. n. of عِدَّةٌ, like زَيْنِي of زَيْنٌ, formed without restoring the *و* like as it is restored in [the rel. n. of] شَيْئِي: [see art. شيو:] but Fr says شَيْوِي and زَيْنُوِي, like شَيْوِي. (S, L.)

وَعِيدٌ: see 1: A threatening; a threat: (S, L, K:) also written وَعِيدٌ. (TA.) See also 4.

الْوَعِيدِيَّةُ *A certain sect of the خوارج, who are extravagant in threatening; asserting that transgressors [who have been true believers] shall remain in hell for ever.* (TA.)

وَأَعَدُّ † *A horse that promises run after run.* (L, K.) — † *A beast that promises to be productive of good, and fortunate.* (L.) † See an ex. in a verse cited voce مَصْدُق. — † *A tree, or herbage, promising good produce.* (A.) — † *A cloud, which, as it were, promises rain.* (L, K.) — † *A day which promises heat; (L;) as also a year: (TA:) or of which the commencement promises heat; or cold.* (S, L, K.) — † *Land of which the herbage is hoped to prove good and productive, (Aḡ, S, A, L, K,) by reason of its first appearance.* (Aḡ, L.)

مَوْعِدٌ signifies *A covenant, or compact.* So, accord. to Mujáhid, in ch. xx. vv. 89 and 90, of the Qur-án. (L.) — مَوْعِدٌ and مَوْعِدَةٌ: see 1, and وَعْدٌ. — See also مِيْعَادٌ.

مِيْعَادٌ (S, A, L, Mḡb, K) and مَوْعِدٌ (S, A, L, Mḡb) *A time, and a place, of promise: (S, A, L, Mḡb, K:) [and, of appointment; an appointed time, and place]. — مِيْعَادٌ A mutual promising, or promise.* (S, K.)

الْيَوْمَ — وَعْدٌ and مَوْعِدَةٌ: see 1, and مَوْعِدٌ. مَوْعِدَةٌ [The promised day; meaning] the day of resurrection. (TA.) — مَعْبُودٌ وَمَشْهُودٌ وَمَوْعِدٌ Past and present and future: the tenses of a verb. (Kh, in L, art. عهد.) — مَوْعِدٌ is one of the inf. ns. which have pls. governing as verbs; its pl. being مَوَاعِيدٌ.

Ex. مَوَاعِيدُ عِرْقُوبِ أَخَاهُ بَيْتْرَبَ.

[As 'Orkoob's promisings of his brother in Yethrib.] (IJ, ISd.) See عِرْقُوبٌ.

وعر

1. وَعَرَّ (S, A, Mḡb, K) aor. يُوْعَرُّ; (TA;) and وَعَرَّ, aor. يُوْعَرُّ; (Mḡb, K;) and وَعَرَّ, (Lḡ, A, K) aor. يُوْعَرُّ (K, TA) and يُوْعَرُّ; (Lḡ, TA;) inf. n. وَعُورَةٌ (S, Mḡb, K) and وَعَارَةٌ, (Mḡb, K) of the first (Mḡb, TA) and second; (TA;) and وَعَرَّ, (Mḡb, K) of the first (TA) and second; (Mḡb, TA;) and وَعُورٌ, (K) of the second only; (TA;) and وَعَرَّ, (K) of the third; (TA;) It (a place, A, K, and a mountain, S, Mḡb,) was, or became, rugged; (A, K;) as also † تُوْعِرُّ: (S, A, K) or difficult. (Mḡb.) — [Hence,] † تُوْعِرُّ † It (an affair), and he, (a man,) was, or became difficult, or hard. (K, TA.) You say, سَأَلْنَا فَلَانًا حَاجَةً وَتُوْعِرُّ عَلَيْنَا; We asked of such a one a thing wanted, and he was hard, or difficult, to us. (Sgh, TA.) — [Hence also,] وَعَرَّ, inf. n. وَعَارَةٌ and وَعُورَةٌ, † It (a thing) was, or became, little, or scanty. (K, TA.)

2. وَعَرَّهُ, inf. n. تُوْعِرُّ, He made it (a place, K, and a mountain, S,) rugged: (S, K;) [or difficult.]

4. اُوْعِرُّ بِهِ الطَّرِيقَ The road became rugged to him: or brought him to a rugged land. (K, TA.) — اُوْعِرُّ He came, or lighted, upon a rugged place. (A, K.) — See also 10. — † His (a man's) property became little, or scanty. (K, TA.) The man is thus likened to a rugged place without plants or herbage. (TA.) — اُوْعِرُّهُ † He made it (a thing, A, K,) little, or scanty. (S, A, K.)

5: see 1, in two places.

10. اسْتَوْعَرَهُ He found it, (S, Mḡb,) or deemed it, (K,) namely a place, (Mḡb,) or a road, (A, K,) or a thing, (S, Sgh,) rugged, (S, K,) or difficult; (Mḡb;) as also † اُوْعِرُّهُ. (Sgh, K.)

وَعَرَّ Rugged; contr. of سَهْلٌ: (A, K;) or difficult: (Mḡb;) applied to a place, (TA,) and a road, (A,) and a mountain: (S, Mḡb;) as also † وَعَرَّ, (A, K, or, accord. to Aḡ, this latter is not allowable, (S,) and F's assertion, that this which is said in the S is nothing, being a negation of a negation without evidence, is a thing unheard of, MF,) and وَعَيْرٌ and وَعَيْرٌ and وَعَيْرٌ (K:) and plain with ruggedness: and a mountain rugged, and difficult of ascent: and a place inspiring fear, and desolate: (TA:) pl. اُوْعُرٌ, (K,) a pl. [of pauc.] of وَعَرَّ, (TA,) and اُوْعُورٌ, (A, K,) a pl. of mult. [of the same], (TA,) and اُوْعُورَةٌ, (A,) [of the same,] and اُوْعَارٌ, (A, K,) a pl. [of pauc.] of وَعَرَّ and وَعَيْرٌ. (TA.) — Applied to a place where a thing is sought, (مَطْلَبٌ, S, and Mḡb) † Difficult [of access]. (Mḡb.) — Also, applied to a thing, † Little, or scanty. (A, TA.) And you say, فَلَانٌ وَعَرَّ الْمَعْرُوفِ, meaning, † Such a one has little goodness, beneficence, or kindness. (S, A, K.) — It is also an imitative sequent to قَلِيلٌ; (S, K;) [but in this case it is only a corroborative;] and to مَعْرٌ and وَعَرَّ, in the phrase وَتُحُّ: (S:) and so is وَعَرَّ to مَعْرٌ, in the phrase شَعْرٌ مَعْرٌ وَعَرَّ, (K,) meaning, † Little, scanty, hair. (TA.)

وَعَرَّ: see وَعَرَّ, in two places.

وَعَيْرٌ: }
وَأَعِرُّ: } see وَعَرَّ.
اُوْعِرُّ: }

وعز

1. وَعَزَّ: see 4.

2: see 4.

4. اُوْعَزَّ إِلَيْهِ فِي كَذَا (S, K) or بَكَدَا, (Mgh,) inf. n. اِبْعَازٌ, (Mgh, TA,) He commanded, or-

dered, or enjoined, him, respecting such a thing, syn. تَقَدَّمَ, (S, Mgh, K,) and أَمَرَ, (Mgh, K,) that he should do [it] or not do [it]; (K;) as also وَعَزَّ إِلَيْهِ, (S, K,*) inf. n. وَعَزَّ إِلَيْهِ, (S;) and (sometimes, S) وَعَزَّ إِلَيْهِ, (S, K,*) inf. n. وَعَزَّ; (S;) which are also explained by قَدَّمَ [signifying the same as تَقَدَّمَ and أَمَرَ]: or the first and second are correct, accord. to ISk, but the last (وَعَزَّ) is not allowable, accord. to him, nor is it, as related by AHát, accord. to Aḡ. (TA.)

[وعس]

See Supplement.]

وعظ

1. وَعَظَهُ, (S, Mḡb, K, &c.) aor. يُوْعِظُ, (Mḡb, K,) inf. n. وَعَظٌ and وَعِظَةٌ, (S, Mḡb, K,) in which the ة is a substitute for the elided و, (TA,) and وَعَظَةٌ, (TA,) and مَوْعِظَةٌ, (K,) in which the ة is not to denote the fem. gender, because this is not real, (TA,) or this last is a simple subst., (Mḡb,) He exhorted him, admonished him, or warned him; he put him in fear: (IF:) he exhorted him to obedience; commanded him to obey: (Mḡb:) he gave him good advice, or counsel; and reminded him of the results of affairs: (S:) he reminded him by informing him of that which should make the heart tender: (Kh:) he reminded him of that which should soften his heart, by the mention of reward and punishment. (K.) It is said in the Qur, [xxxiv. 45,] إِنَّمَا أُعْظِكُمْ بِوَاحِدَةٍ I only exhort you, or command you, to do one thing. (Mḡb.) And you say, وَعِظٌ بِغَيْرِهِ [He was exhorted, admonished, or warned, by the example of another: see 8]. (S.) [And وَعَظٌ, alone, He preached a sermon or sermons.]

8. اِتَّعَظَ [He became exhorted, admonished, warned, or put in fear:] he obeyed, or conformed to, [an exhortation to obedience, or] a command, and restrained himself: (Mḡb:) he accepted good advice, and the being reminded of the results of affairs: (S:) he became reminded of that which should soften his heart, by the mention of reward and punishment. (K.) It is said, السَّعِيدُ مَنْ وَعِظَ بِغَيْرِهِ وَالسَّقِيُّ مَنْ اِتَّعَظَ بِهِ غَيْرُهُ [The happy is he who is exhorted, or admonished, or warned, by the example of another, and the unhappy is he by the example of whom another becomes exhorted, or admonished, or warned]. (S, L.)

عِظَةٌ: see 1. — [As a simple subst.,] it has for its pl. عِظَاتٌ: and is syn. with مَوْعِظَةٌ: (TA:) [the pl. of the latter is مَوَاعِظٌ.] It is said in trad., لَأَجْعَلَنَّكَ عِظَةً I will assuredly make thee a warning, or an example, to others. (TA.) And in the Qur, [ii. 276,] فَمَنْ جَاءَهُ فَمِنْ جَاءَهُ مَوْعِظَةٌ † [But he to whom cometh an

exhortation, or an admonition, or warning, from his Lord]. (TA.) And **الْقَتْلُ بِالْمَوْعِظَةِ** [The slaying by way of warning], mentioned in a trad., is when the innocent is slain in order that he who gives reason for suspicion may become warned. (TA.)

وَعَظًا: see **وَعِظًا**.

وَأَعِظُ [One who exhorts, admonishes, warns, or puts in fear:] one who exhorts to obedience; who commands to obey: (Msb:) one who gives good advice, or counsel; [who reminds of the results of affairs; &c.: and a preacher of a sermon or sermons: see 1:] and in like manner **وَعَظًا** [one who exhorts, &c., much, or frequently]: (TA:) pl. of the former **وَعَظًا**. (Msb, TA.)

مَوْعِظَةٌ: see 1: — and **عِظَةٌ**, in three places.

[&c. وعظ]

See Supplement.]

وغب

1. **وَعَبٌ**, aor. **يُوعِبُ**, inf. n. **وَعُوبَةٌ** (and **وَعَابَةٌ**, IM and others), *He (a camel) was, or became, large, big, or bulky.* (S, K.)

وَعِبٌ *What is of a mean sort, of the utensils and furniture of a house, or tent:* (S, K:) pl. **وَعَابٌ** and **أَوْعَابٌ**: (K:) the former, of pauc.; the latter, of mult. (TA.) The **وَعَابُ** of a house, or tent, are the wooden bowl and the stone cooking-pot and the like: (S:) [as also **أَوْقَابُ**].

— *A sack, such as is called غِرَارَةٌ*: (K:) but this is included among the meaner sort of the utensils of a house, or tent; and is therefore not particularly mentioned by any of the lexicographers except T. (TA.) — **وَعِبٌ** (A, S, K) and **وَعْبَةٌ** (Th, K) *Stupid; foolish; of little sense:* (S, K:) i. q. **لَعِبٌ**, a weak, stupid, man: (TA, voce **لَعِبٌ**): pl. as above. (K, TA.) See also **وَقَبٌ**. — **وَعِبٌ** *Weak in body:* (as also **وَعْدٌ**: TA:) pl. as above. (K.) — **وَعِبٌ** *Base; mean; vile:* (as also **وَعْدٌ**: TA:) pl. as above. (K.) — **وَعِبٌ** *A large, big, or bulky, camel:* (S, K:) pl. as above: fem. with **ة**. (K.)

وعد

1. **وَعَدٌ**, aor. **عَدَّ**, (S, K, &c.) inf. n. **وَعَادَةٌ**, (L, Msb, K,) *He was, or became, a low, or ignoble, mean, or sordid, and weak person, (S, Msb,) who served for the food of his belly:* (S, L, Msb:) or *light, (L,) stupid, and weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid; (L, K;) or weak in body: (L, K:) or light in intellect: or weak as is a slave.* (Msb.) — **وَعَدٌ** *وَعَدَ* **الْقَوْمَ**, aor. **يَعْدُ**, (S, L,) inf. n. **وَعْدٌ**, (L,) *He served the people; acted as a servant to them.* (S, L.)

3. **وَأَعْدَهُ**, (L,) inf. n. **مُؤَاعِدَةٌ**, (S, L, K,) *He (a man) did like as he (another man) did:* (L, K:) accord. to some, specially in pace, or in going, or marching; (L:) *he went like him; or kept pace with him:* (S*, L:) and *he ran with him; or vied with him in running:* (K:) you say **وَأَعْدَتِ النَّاقَةُ الْأُخْرَى** *the she-camel went like, or kept pace with, the other:* (L:) and sometimes the term **مُؤَاعِدَةٌ** is used in relation to a single she-camel, because one of her fore legs, and her hind legs, moves with (**تُؤَاعِدُ**) the other. (A, S, L, K.)

وَعْدٌ *A low, or ignoble, mean, or sordid, and weak person, (S, A, Msb:) who serves for the food of his belly:* (S, A, L, Msb:) or *light, (L,) stupid, weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid: (L, K:) or weak in body: (L, K:) or light in intellect: (Msb:) or weak; as is a slave: (Umm-El-Heythem, Msb:) or who eats and carries away.* (Expos. of the Lameeyeh of Et-Tughrāee.) — *A servant of a people.* (L, K.) — *A slave.* (L, K.) — *A boy.* (L, K.) — Pl. **أَوْعَادٌ** (A, L, Msb, K) and **وَعْدَانٌ** and **وَعْدَانٌ**. (L, K.) — *A certain arrow, (S, A, L, K,) of those used in the game called الميسر, (S, L,) to which no portion, or share, pertains.* (S, A, L, K.) Accord. to the A, this is the original signification. (TA.) — *The fruit of the بَادِنَجَانُ.* (L, K.) — *A certain game (K) of the Arabs, in which one player does like as the other does.* (TA.) — See also 3.

وغر

1. **وَعْرَتُهُ الشَّمْسُ** *The sun fell vehemently upon him.* (A.) — **وَعْرَتِ الْهَاجِرَةَ**, (K,) aor. **تَعْرُ**, (K, * TA,) inf. n. **وَعْرٌ**, (TA,) *The summer-midday was, or became, intensely, or vehemently, hot.* (K, * TA.) = [Hence, (see **وَعْرٌ**),] **وَعْرٌ صَدْرُهُ**, (S, Msb, K,) aor. **يُوعِرُ** (S, Msb, * K, *) and **يُعِيرُ**, with kesr to the first letter, (Fr, K,) [an irreg. form,] like **يَبْجَلُ**; (TA;) and **وَعْرٌ**, aor. **يَعْرُ**; (K, TA;) but **يُوعِرُ** is more common than **يَعْرُ**; (Az, TA;) inf. n. **وَعْرٌ**, (S, Msb, K,) of the former, (S, Msb,) and **وَعْرٌ**, (K,) [of the latter,] or **وَعْرٌ** is a simple subst., and the inf. n. is **وَعْرٌ**; (S, * Msb, [but perhaps this is said because only the former of the two verbs is mentioned in the S and Msb];) *His bosom was, or became, affected with rancour, malevolence, malice, or spite, and enmity; and burned with wrath, or rage;* (S, A, Msb, K;) **وَعْرٌ عَلَى فُلَانٍ** *against such a one:* (S, A:*) or *became filled with wrath, or rage, (Msb, TA,) and rancour, malevolence, malice, or spite: (TA:) or burned by reason of intense, or violent, wrath, or rage: (TA:) and توَعِرَ **هَ (a man, TA,) burned, and was, or became, hot, with wrath, or rage.** (K, TA.) You say also, **وَعْرٌ عَلَى فُلَانٍ**, aor. **يُعِيرُ**, [see above,*

Such a one became affected with rancour, &c.; or burned with wrath, or rage; against me]. (Fr, TA.)

2: see 4, in two places.

4. **أَوْغَرُوا** *They entered upon the summer-midday when the heat was intense, or vehement.* (K, TA.) = **أَوْغَرَ الْمَاءَ** *He heated the water, (K, TA,) by putting into it heated stones:* (TA:) or i. q. **أَحْرَقَهُ**: (TA:) — *He made the water to boil.* (S, K.) Sometimes, a live pig has its hair scalded off in it, and is then slaughtered: (S, K:) or, accord. to some lexicons, is then roasted. (TA.) This is done by certain Christians. (S, K.) You say **أَوْغَرَ النَّصَارَى الْخِنْزِيرَ** *The Christians boiled some water, and scalded off the hair of a live pig in it, and then slaughtered it.* (A.) — **أَوْغَرَ اللَّبَنَ**, *He made the milk what is termed وَغِيرٌ and وَغِيرَةٌ; as also, وَغْرُهُ, (S, K,) inf. n. **تَوْغِيرٌ**. (S.) = **أَوْغَرَهُ** *He made him to be affected with rancour, malevolence, malice, or spite, and enmity, and to burn with wrath, or rage:* (K:) or *he made him to be affected with wrath, or rage:* (A:) [in like maner,] **وَعْرَهُ** **عَلَيْهِ**, (TK,) inf. n. **تَوْغِيرٌ**, (K,) *he incited him to rancour, malevolence, malice, or spite, against him.* (K, * TK.) You say also, **أَوْغَرْتُ صَدْرَهُ عَلَى فُلَانٍ** *I made his bosom hot with wrath, or rage, against such a one.* (S.)*

5: see 1.

وَعْرٌ *Rancour, malevolence, malice, or spite, and enmity; and a burning with wrath, or rage:* (S, A, K;) as also **وَعْرٌ**; (A, K;) or the latter is an inf. n., (S, TA,) but the former is a simple subst.: (TA:) or the *state of being filled with wrath, or rage:* (Msb:) from **وَعْرَةٌ**, explained below. (S.) You say, **وَعْرٌ عَلَى فُلَانٍ** *In his bosom is rancour, &c., against me.* (S.) And **وَعْرٌ صَدْرِهِ** *The rancour, &c., of his bosom departed.* And **الْهَيْدَةُ تَذْهَبُ وَعْرَ الصَّدْرِ** *The gift dispelleth the rancour, malevolence, malice, or spite, and the heat, of the bosom.* (TA.)

وَعْرٌ: see **وَعْرٌ**.

وَعْرَةٌ, (S, K,) and **وَعْرَةٌ حَرٌّ**, (Msb,) *Intenseness, or vehemence, of heat:* (Msb, K:) or *of the burning thereof,* (S, TA,) *when the sun is in the meridian.* (TA.) You say, **وَعْرَةٌ الْقَيْظِ** **نَزَلْنَا فِي** **وَعْرَةٍ عَلَى مَاءٍ كَذَا** *We alighted during the intense midday heat at such a water.* (TA.)

وَعْرٌ *Milk into which heated stones are thrown, and which is then drunk:* (K:) or (so accord. to the TA; but in the K, and) *milk boiled and cooked:* (K:) or *milk made hot with heated stones; as also وَغِيرَةٌ:* (S:) or the latter, or *pure milk alone, heated until it is thoroughly cooked; and sometimes clarified butter is put into*

it. (ISd, TA.) — Also, *Flesh-meat roasted upon heated stones*: (Lth, TA:) or *upon stones heated by the sun*. (L, K.)

وغير: see وغير.

هو واغر الصدر *He has the bosom [affected with rancour, malevolence, malice, or spite, and enmity, and] burning with wrath, or rage; against me*: (TA:) or *filled with wrath, or rage*. (Msb.)

كهرت الخنازير الحميم الموقر *The pigs hated the boiled hot water*. A proverb. (TA.) See 4.

[&c. وغل]

See Supplement.]

وفد

1. وفد عليه (S, M, A, K,) [in the Msb, وفد, but this appears to be a mistake,] and ائيه (M, K,) aor. يفد (M, K,) inf. n. وفود (M, A, K,) and وفد (M, K,) and وفادة (M, A, K,) or this last is a simple subst., (S,) and افادة (M, K,) in which the و is changed into ا, (M,) *He came to him*, (S, M, A, K,) namely, to a king, (A,) or governor, (S, A,) or great man, ('Ináyah,) as an ambassador, envoy, or messenger; (S, A;) or to convey gifts, and to ask aid, or assistance: ('Ináyah:) or he went forth to him, namely, to a king, or governor. (As, L.)

2: see 4.

4. اوفده عليه (M, A, K,) and ائيه (S, M, K,) inf. n. ايفاد (K;) and وقده ائيه (L,) inf. n. توفيد (K;) *He sent him to him*, (S, M, A, K,) namely, to a king, (A,) or governor, (S,) [or great man, as an ambassador, envoy, or messenger; or to convey gifts, and to ask aid, or assistance: see 1]. — وقد الامير الى الامير الذي وقده *The governor, sent him as an envoy to the governor who was above him*. (L.) — ما اوفدك *[What hath caused thee to come to us?]* + علينا (TA.) — انا في ضيقي اذ اوفد الله علي *While I was in difficulty, lo, God brought to me a man, and extricated me from it*. (A.) = اوفد على الشيء, inf. n. ايفاد, *It rose up, or stood up, so as to be higher than the thing; overtopped it; overpeered it; overhung it; overlooked it*. (S, L, K*) A poet (Homeyd Ibn-Thór El-Hilálee, TA) says,

* ترى العلافى عليها موفدا *
* كان برجاً فوقها مشيداً *

[*Thou seest the 'Iláfee saddle overtopping her, as though a high-raised tower were upon her*.] (S, L.) And one says of a horse, ما احسن ما اوفد حارطه *How beautiful is the prominence of*

his withers! (S, L.) : وفد is also syn. with اوفد in the above sense. (K, TA.) — اوفد, inf. n. ايفاد, *It (a white antelope) raised its head and erected its ears*. (L, K.) — اوفد, inf. n. ايفاد, *He hastened, or went, quickly*: (S, L, K:) occurring in the poetry of Ibn-Ahmar. (S, L.) — اوفد, inf. n. ايفاد, *It rose, or became elevated*. (A, L, K.) — اوفد, *He raised, or elevated, a thing*. (L.)

5. توقدت الإبل, and الطير, + *The camels, and the birds, strove to outgo, or outstrip, one another*. (L.) — توقدت الأوعال فوق الجبل *The mountain-goats ascended upon the mountain*. (A.) — See 4.

6. توافدنا عليه *[We came together as ambassadors, or envoys, &c., to him: see 1]*. (A.)

10. استوفدني + [app. *He asked, or desired, me to come*]. (TA.) = استوفد *He elevated himself, and made himself erect, in his manner of sitting*; (A;) a dial. form of استوفز [q. v.] (S.)

وفد: see واند. — وفد الحاج وفد الله *[The pilgrims of Mekkeh are the ambassadors of God]*. (A.) — وفد الله ثلاثة الغازي والحاج والمعتمر *[The ambassadors of God are three; the warrior, and the pilgrim of Mekkeh, and the performer of the ceremonies of the emere]*. A tradition. (L*, El-Jámi' es-Sagheer.) = وفد *The upper part of an elevated long tract (جبل: in some copies of the K, جبل:) of sand*. (S, L, K.)

وفادة, subst. from وفد عليه (S,) *A coming to a king, (A,) or governor, (S, A,) [or the like,] as an ambassador, envoy, or messenger, [&c.: see 1]*. (S, A.) — له وفادة [a phrase of frequent occurrence in notices of companions of Moḥammad, meaning, *He had the honour of coming as an envoy to the Prophet*]. (TA, passim; and other works.)

وافد *A man coming to a king, (A,) or governor, (S, A,) [or great man,] as an ambassador, or envoy, or messenger; (S, A;) [or to convey gifts, and to ask aid, or assistance: see 1:] pl., (S, L,) or [rather] this first is a quasi-pl. n., (L,) وفد (S, A, L, K) and وفد (K) and وقاد (A, Msb;) and pl. of وفد, وفاد, وفود (S, L, Msb, K:) وفد is also explained as signifying a party that assembles together and comes to a country or town: and a party that repairs to princes, or governors, to visit, and to ask aid, or assistance, or some benefit, &c.: (L:) and a party that comes to a king respecting an affair of conquest, or for congratulation, or the like: (Mgh:) and a company chosen to go forth for the purpose of having an interview with great men: (En-Nawawee:) and a company of riders: (Jel, xix. 88:) and a company riding and honoured: (Zj, in explanation of the same verse*

of the Kur-an:) but from the explanations in the K, and other lexicons, it seems to signify a party coming, whether walking or riding, chosen for the purpose of having an interview with great men, or not: the explanations of En-Nawawee and some others may be in accordance with general or conventional acceptations, and those of the rest may be proper, or literal. (TA.) — واند: A camel, (S, A, K,) or bird, (A,) or bird of the kind called القطا (K,) that precedes the others (S, A, K) in pace, and in coming to water. (A.) — الوافدان (in the poetry of El-Aasha, S, L) *The parts of the two cheeks which project when one chews, and which become depressed when one grows old*. (S, A, L, K.) One says of a very old man, غاب وافداه *[The middles of his cheeks have become depressed]*. (A.)

هم على اوفاد *They are upon a journey*: (L, K:) as also اوفاز. (TA.)

موفد: Prominent, or elevated: (A, L:) applied to a camel's hump, (A,) and to the pubes. (L.)

مستوفد: Erecting himself, and not placing himself at his ease, in his manner of sitting; (L;) i. q. مستوفز. (L, K.)

وفر

1. وفر (T, S, M, A, Msb, K,) aor. يفور (T, Msb, K;*) and وفر, [aor. يوفور;] (A, K;) inf. n. وفرة (M, K,) and وفر and وفرة (M, K,) [all of the former,] or وفر is inf. n. of the trans. v.; (Msb;) and وفارة (K,) [which is of the latter;] *It (a thing) was, or became, full, complete, perfect, whole, or entire*: (S, Msb:) or *it (a thing, TA, or property, M, K, and herbage, M, [and a collection of goods, or commodities, or household furniture and utensils,]) was, or became, much, abundant, ample, or copious*; (T, M, A, K;) *not deficient*: (T:) or *it (anything) was, or became, generally, or universally, comprehensive*: [syn., in the last sense, عمر, as is implied by an explanation of the epithet وفر, by which this sense of the verb is indicated in the lexicons whence this signification is taken:] (M, A, K:) as also اوفر (K,) [and اوفر: see وافر.] You say also of a branch, ورفا *[It was full of, or abounded with, leaves]*. (L, K, art. غمد.) — وفر عرضه, and وفر (M, L,) inf. n. [of the former] وفور (M,) *[His honour, dignity, or estimation, was unimpaired;] he was honourable, or generous, not careless of his honour, or dignity, or estimation*. (M, L.) = وفره (T, S, M, A, Msb, K,*) aor. يفوره (T, Msb,) inf. n. وفره (T, S, M, Msb, K) and فره (T, M,) and وفره (TA, as from the K, but wanting in the CK and in a MS. copy of the K,) *He made it full, without lack or defect, complete, perfect, whole, or entire*; (S, Msb;) as also وفره, inf. n. توفير.

(K;) and **وَافِرٌ**, inf. n. **إِيفَارٌ**; and **وَافِرَةٌ**: (S, TA;) or, as also **وَافِرَةٌ**, (T, M, A, K,) which latter is the usual form, (Lth, T,) *he made it much, abundant, ample, or copious*; (Lth, T, M, A, K;) *not deficient*. (Lth, T.) You say, **وَافِرٌ لَهُ مَالُهُ** *He made his property much, abundant, ample, or copious*. (K, TA.) And it is said in a trad., **الْحَمْدُ لِلَّهِ الَّذِي لَا يَفِرُّهُ الْمَنْعُ**, *Praise be to God, whom withholding doth not make to abound*. (TA.) You say also, **وَافِرٌ** *He cut out the garment whole*. (M, K.) And **وَافِرٌ السَّقَاءُ** *He made the skin whole, without cutting off any redundance*. (M.) And **وَافِرٌ**, inf. n. **تَوَفِيرٌ**, *I made his food full, or complete, in quantity; not deficient*. (Msb.) And **وَافِرٌ عَلَيْهِ حَقُّهُ فَاسْتَوْفَرَهُ** *I gave him the whole of his right, or due, and so he received the whole of it*; syn. of the former verb with its objective complement and the prep., **وَافِرٌ**, (A, Mgh,) or **أَعْطَيْتُهُ الْجَمِيعَ**; (Msb;) and of the latter verb with its objective complement, **وَافِرٌ**: (A, Mgh, K;) or both these verbs, thus used, signify the same, i. e., **استَوْفَاهُ**, (S, K) [in the former of which we read, **وَافِرٌ عَلَيْهِ حَقُّهُ تَوَفِيرًا** and in the latter, **وَافِرٌ عَلَيْهِ حَقُّهُ فَاسْتَوْفَرَهُ أَيِ اسْتَوْفَاهُ كَوَفَرَهُ**.] You also say, **وَافِرٌ**, (M, K,) inf. n. **وَافِرٌ**, (TA,) *He restored, or returned to him his gift, being content with it*, (M, K,) or *deeming it little*. (M, TA.) And **وَافِرٌ اللَّهُ حَظَّهُ مِنْ كَذَا** *God made his lot, or share, of such a thing, full, or complete*. (T.) And **وَافِرٌ شَعْرُهُ**; *He left his hair to become abundant and long*. (A, TA.) And **وَافِرٌ العَرَضُ**, aor. **وَافِرٌ**, (Msb,) inf. n. **وَافِرٌ**, (Msb, TA) and **وَافِرَةٌ**; (TA [in my copy of the Msb, **وَافِرٌ**, which is probably a mistranscription;]) and **وَافِرْتُهُ**, in an intensive sense; (Msb;) *He preserved, or guarded, honour, dignity, or estimation*. (Msb.) And **وَافِرٌ عَرَضُهُ**; (S, M, A, K;) and **وَافِرٌ عَرَضُهُ**; (A;) and **وَافِرٌ لَهُ**; (M;) or **وَافِرٌ لَهُ**; (K,) inf. n. **وَافِرٌ**; (TA;) **وَافِرٌ** [He preserved his honour, &c., unimpaired;] *he spoke well of him, and did not find fault with him*; (A;) *he did not revile him*; (M, K;) as though he preserved it [namely his honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, **وَافِرٌ وَتَحَمَدٌ عَلَى كَذَا**, (S, A,) **وَافِرٌ** *Thy honour, or dignity, or estimation, will be preserved, or guarded, and thou wilt be spoken well of, for such a thing*: (A:) from **وَافِرٌ عَرَضُهُ**; and **وَافِرٌ**: (S:) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, S.)

2: see **وَافِرٌ**, and what follows it in the same paragraph.

4: see **وَافِرَةٌ**.

5: see **وَافِرٌ**. — **وَافِرٌ عَلَيْهِ** † *He was regardful of those things pertaining to him (namely his companion, A) which one is under an obligation to respect or honour*; (S, A, K;) and *held loving communion, commerce, or intercourse, with him*. (TA.) — **وَافِرٌ عَلَى كَذَا** † *He turned his purpose, or intention, or strong determination or resolution, (هِمَّتَهُ) toward such a thing*. (A, Mgh, Msb.)

8: see **وَافِرٌ**.

10: see **وَافِرٌ**: = and see **وَافِرَةٌ**, in two places.

وَافِرٌ: see **وَافِرٌ**. — Also, [an inf. n. used as an epithet in which the quality of a subst. predominates] *Much, or abundant, property, (Lth, T, S,) of which nothing is deficient*: (Lth, T:) *what is much, abundant, ample, or copious, of property, and of goods, or commodities, or household furniture and utensils*; (M, A, K;) *whereof nothing is deficient*: (TA:) or *what is generally, or universally, comprehensive, (عَامٌّ) of anything*: (M, A, K;) pl. **وَافِرُونَ**. (M, K.) See also **وَافِرٌ**.

وَافِرَةٌ: see **وَافِرٌ**.

وَافِرَةٌ: see **وَافِرٌ**. — Also, *Hair collected together upon the head: or hair hanging down upon the ears: or hair extending beyond the lobe of the ear*: (M, K:) or *hair extending to the lobe of the ear*: (S:) or *hair (T, Mgh, Msb) such as is termed جُمَّة*, (T, A, Mgh,) *extending to the ears*: (T, A, Mgh, Msb:) *it is said to be larger than what is termed جُمَّة*; but this is a mistake: (M:) the order is this: first, the **وَافِرَةٌ**; then, the **جُمَّة**; then, the **لَبَّة**: (S, M, K:) the second of these three is what extends beyond the ears; (M;) and the third is what descends upon the shoulder-joints: (S, M:) pl. **وَافِرَاتٌ**. (M, K.)

وَافِرَةٌ and **وَافِرٌ** and **وَافِرَةٌ** and **وَافِرَةٌ** [are inf. ns., (see 1,) used as simple substs.,] all signify the same: (S, TA:) *Fulness, completeness, perfectness, wholeness, or entireness*: (S:) or *muchness, abundance, ampleness, or copiousness*: (TA:) and the second also, *richness; or competence*. (A, K.) You say, **وَافِرَةٌ أَرْضٌ فِي نَيْبَتِهَا وَافِرٌ**, (S,) and **وَافِرَةٌ**, (S, A,) and **وَافِرَةٌ**, (S, A, K,) i. e., **وَافِرٌ**, (S, A, TA,) *This is land in the herbage of which is fulness, &c., (S,) or abundance*; (TA:) *the herbage of which has not been pastured upon*. (S, A, TA.) And **وَافِرٌ مِنَ المَالِ** [He is in possession of abundance of property]. (A.)

وَافِرٌ and **وَافِرٌ** and **وَافِرٌ** and **وَافِرٌ** [and **وَافِرٌ** and **وَافِرٌ**] all signify the same: [i. e., *Full, without lack or defect, full-sized, complete, perfect, whole, or entire: or much, abundant,*

ample, or copious.] (A, TA.) You say, **وَافِرٌ**, **مَالٌ** and **وَافِرٌ**, **نَبَاتٌ**, &c., [Full, or complete, &c., or] *much, or abundant, property, and herbage, &c., (TA.)* And **وَافِرٌ شَيْءٌ مَوْفُورٌ** *A thing that is full, complete, &c.* (S.) And **وَافِرٌ مَوْفُورٌ** *A recompense of which nothing is deficient*. (TA.) And **وَافِرٌ فَلَانٌ مَوْفُورٌ الشَّعْرَ** † *Such a one has his hair left to become abundant and long*. (TA.) And **وَافِرٌ سِقَاءٌ**, (T, S, A, K,) and **وَافِرٌ**, (Sgh, K,) *A skin for milk, or water, made of hide of which nothing is deficient*. (T, S, A, K.) And in like manner, **وَافِرَةٌ مَزَادَةٌ** *A leather water-bag made of a complete skin*; (S, M, A, K;) *nothing thereof being deficient*: (S, TA:) also signifying a *leather water-bag filled* (M, K, TA) completely. (M, TA.) And **وَافِرَةٌ أَرْضٌ** *Land in the herbage of which is abundance*: (M, K, TA:) and *land of which the herbage has not been diminished*. (S, K.) And **وَافِرَةٌ أُذُنٌ** *An ear having a large lobe*: (M:) or *a large ear*, (K, TA,) *large in the lobe*. (TA.) You say also, **وَافِرُونَ** *They are numerous*. (S, K.) — **وَافِرٌ** *The fourth metre (بَحْرٌ) in prosody*; (M, K;) *the measure of which consists of مَفَاعَلَتُنَّ six times [in its original state]: (Sgh, K;) or, [in practice,] مَفَاعَلَتُنَّ مَفَاعَلَتُنَّ مَفَاعَلَتُنَّ مَفَاعَلَتُنَّ مَفَاعَلَتُنَّ, twice: or مَفَاعَلَتُنَّ مَفَاعَلَتُنَّ, twice: (M, L:) so called because its feet are made full like those of the كَامِلٌ, except that there is [in practice] an elision in their letters, so that it is not complete*. (M, L.)

وَافِرٌ, fem. **وَافِرَةٌ**, [pl. **وَافِرُونَ**]: see **وَافِرٌ**.

وَافِرٌ عَلَى: see **وَافِرٌ**, in three places. — **وَافِرٌ أَحْسَنُ مَوْفُورٌ** † *I left him in the best state, or condition*. (TA.)

وَافِرٌ: }
مَوْفُورٌ: }
مَوْفُورٌ: } see **وَافِرٌ**.
مَوْفُورٌ: }

وفر

3. **وَافِرٌ** *He hastened with him; vied, or strove, with him in hastening; or made haste to be, or get, before him*; syn. **عَاجَلُهُ**. (A, TA.)

4. **وَافِرٌ** *He hastened him*. (K.)

5. **وَافِرٌ لِنَفْسِهِ** (A, K) *He prepared himself for such a thing*, (A,) or *for evil, or mischief*. (K.) — Also, *He turned over and over upon his bed*. (A.) See also 10.

10. **وَافِرٌ فِي قَعْدَتِهِ** *He put himself in an upright posture, not at his ease, in his manner of sitting; he sat erect, not at his ease*: (S, Mgh, K;) or *he put down his knees [upon the ground] and raised his buttocks*: (Abou-Mo'adh, K;) or *he raised himself upon his legs, or feet, without*

having yet set himself firmly in a standing posture, but having prepared himself to leap, or spring, (Lth, K, TA,) or to go away: (Lth, TA:) or he sat in a posture as though he desired to rise and stand up; whether in the manner termed *اَقْعَاءَ* [i. e. sitting upon the ground with the shanks erect], or otherwise. (MF.)

وَفَزَ and *وَفَزَ* Haste: pl. (of the latter, TA,) *اَوْفَازٍ*. (S, K.) You say, *نَحْنُ عَلَى اَوْفَازٍ*, (S, K.) and *عَلَى وَفَزٍ*, (K.) We are in haste: (K:) or we are on a journey; [like *اَوْفَادٍ*]; the time of our journeying has come. (S, TA.) And *وَفَزَ* and *وَفَزَ*, *عَلَى وَفَزٍ*, and *وَفَزَ*, *عَلَى اَوْفَازٍ*, I found him in a state of haste: (Az, TA:) or preparing [his apparatus for travel]. (M, TA.)

وَفَزَ: see *وَفَزَ*.

وَفَزَ An upright posture in sitting, so that one is not at his ease. (Lth, TA.) See 10.

مُتَوَفِّزٌ Turning over and over upon the bed, scarcely sleeping: (K, TA:) mentioned by Z, and by Sgh in the O, on the authority of Ibn-Abbād. (TA.)

مُسْتَوْفِزٌ act. part. n. of 10, q. v. One says, *اِطْمِئِنِّ فَاِتَى اَرَاكَ مُسْتَوْفِزًا* [Be thou at ease, for I see thee to be sitting in an upright and uneasy posture]. (TA.)

وفض

1. *وَفَضَ*, (A, Mgh, K,) aor. *يَفِضُ*, (K,) inf. n. *وَفَضٌ* (A, K) and *وَفَضٌ*; (IDrd, K;) and *اَوْفَضَ*, (S, Mgh, K,) and *اَسْتَوْفَضَ*; (S, K;) He ran: (A, Mgh, K:) he hastened, or went quickly. (S, A, Mgh, K.) Hence, in the K. [xx. 43.] *نُصِبَ كَأَنَّهُمْ إِلَى نُصْبٍ يُوَفِّضُونَ*, or *نُصِبَ*, As though they were hastening, or going quickly, to a thing set up for worship. (Fr, S, TA.) You say also *وَفَضَتِ الْإِبِلُ* The camels hastened, or went quickly: (M:) or went the pace termed *خَبِبٌ*. (Khaleefeh El-Ḥoseyne.) And *وَفَضَتِ الْإِبِلُ* The camels became dispersed: (AA:) and *اَسْتَوْفَضَتِ* they became dispersed (K, TA) in their pasturing. (TA.)

4. *اَوْفَضَ*: see 1, in two places. — Also, *He made a she-camel to go the pace termed خَبِبٌ*; as also *اَوْفَضَ*. (Khaleefeh El-Ḥoseyne.) And *He dispersed camels*. (The same, and K.) See also 10. — *اَوْفَضَ لَهُ* He spread for him a carpet, or the like, by which to preserve himself from the ground; (K, TA;) as also *اَوْضَرَ*. (TA.)

10. *اَسْتَوْفَضَ*: see 1, in two places. — Also, *He required, or commanded, another to hasten, or be quick, or he hastened, hurried, or urged, him*. (S, M, A, K, [but in the M; it seems to relate to camels, or an ostrich.]) — *He drove away* (S, M, K) camels, or an ostrich; as also *اَوْفَضَ*: (M:) he drove away, or expelled, another

from his country: (M:) he banished him. (Mgh, K.)

وَفَضَ (S, M, K,) and *وَفَضَ* (M, K) Haste: (S, M, K:) [like *وَفَزَ* and *وَفَزَ*] pl. *اَوْفَازٍ*. (K.) You say, *جَاءَ عَلَى وَفَضٍ*, and *وَفَضٍ*, and *اَوْفَازٍ*, *عَلَى اَوْفَازٍ*, He came in haste. (M.) And *وَفَضَ* *عَلَى اَوْفَازٍ* I found him in a state of haste: (S, K:) like *اَوْفَازٍ*. (S.)

وَفَضَ: see *وَفَضَ*, in two places.

وَفَضَةٌ A pastor's [bag of the kind called] *خَرِيْطَةٌ*, for his implements and provisions, (M, K,) which he carries therein. (M.) — And hence, as being likened thereto, (M,) A [quiver of the kind called] *جَعْبَةٌ*, (M, K,) or a thing like the *جَعْبَةٌ*, (S,) for arrows, (M,) of skins, or hides, (S, M, K,) in which is no nood: (S, M:) or [a quiver] smaller than the *جَعْبَةٌ*, having its upper and lower parts of equal size: the *جَعْبَةٌ* is round and wide, and has a cover on the top, over its mouth: [see the latter word:] (ISH:) pl. *وَفَاضٌ* (S, M, A, K) and *وَفَاضَاتٌ*. (A, TA.) — Also, *A thing like a quiver* (*كِنَانَةٌ*), (Fr, M,) of small size, (Fr,) in which a man of the class called *اَوْفَاضٌ* puts his food. (Fr, M.) — Also, The small depression between the two mustaches, beneath the nose, (K, TA,) of a man. (TA.)

اَوْفَاضٌ Parties of men: (A'Obeyd, S, K:) a mixed multitude: (A'Obeyd, M, K:) from *وَفَضَتِ الْإِبِلُ* meaning "the camels became dispersed:" (AA:) or poor, weak, defenceless people: (L:) or an assemblage, (K,) or a mixed multitude or collection, (S,) from various tribes, such as the *أَصْحَابُ الصَّفَةِ*: (A'Obeyd, S, K:) or a company of whom every one has a *وَفَضَةٌ* for his food, (Fr, M, K,) i. e. a thing resembling a *كِنَانَةٌ*, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disapproved by A'Obeyd (TA) [and by ISd]: or *أَهْلُ الصَّفَةِ* applies to the persons called *الصَّفَةِ* (A'Obeyd, M) from various tribes, (A'Obeyd,) consisting of ninety-three men. (TA.) [See *صَفَةٌ*.]

مِيفَاضٌ Going quickly, or swiftly; applied to a she-camel, (S, M, K,) and to an ostrich. (S, M.)

مُسْتَوْفِضٌ Going quickly, or hastening, by reason of fright; (A;) or running away by reason of fright; as though desiring his *وَفَضَ*, or running: (Sgh:) or frightened. (TA.)

[وفق, &c.]

See Supplement.]

وقب

1. *وَقَبَ الظَّلَامُ* The darkness came in upon the people. (S, K*) — So in the verse of the K. [cxiii. 3.] *وَمِنْ شَرِّ غَاسِقِي إِذَا وَقَبَ* And from

the mischief of night when it cometh in upon men; (S;) [for other explanations see *غَاسِقِي* in art. *وَقَبَ*.] — *وَقَبَتِ الشَّمْسُ*, (inf. n. *وَقَبٌ* and *وَقُوبٌ*, K,) † The sun set: (S, K:) entered its place [of setting.]. (S.) — *وَقَبَ الْقَمَرُ*, (inf. n. *وَقُوبٌ*, TA,) The moon entered upon a state of eclipse; (K;) entered into the cone-shaped shade of the earth. (TA.) — *وَقَبَتْ عَيْنَاهُ* (and simply *وَقَبَ*, TA,) His eyes became sunk, or depressed, in his head. (S.) — *وَقَبَ*, aor. *يَقِبُ*, inf. n. *وَقَبٌ* and *وَقِبٌ*, He (a horse) made a sound with his prepuce: [in the S and K, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying "the sounding of a horse's prepuce:"] or made a sound by the motion of his penis in its prepuce. (TA.) — *وَقَبَ*, aor. *يَقِبُ*, inf. n. *وَقَبٌ* It (a thing) entered: (S:) but it is said in a marginal note in a copy of the S, that the inf. n. is correctly *وَقُوبٌ*, because the verb is intrans.: accord. to some, it signifies he, or it, entered into a *وَقَبٌ*, q. v.; and in the K, *وَقَبَ* is given as the inf. n. of the verb in this sense. (TA.) [In the CK, *وَقَبَ* is put by mistake for *وَقَبَ*.] — *وَقَبَ*, [aor. *يَقِبُ*.] inf. n. *وَقَبٌ* and *وَقُوبٌ*, He, or it, became absent, hidden, or concealed. (K.) — *وَقَبَ* [aor. *يَقِبُ*.] inf. n. *وَقَبٌ*, He, or it, came; approached; advanced. (K.)

4. *اَوْقَبَ النَّخْلُ* The palm-tree became rotten in the fruit-bearing stalks of its racemes. (TA.) — *اَوْقَبَ* He (K), or it, (a people, S,) hungered; suffered hunger. (S, K.) — *اَوْقَبَ شَيْئًا*, (inf. n. *اِيْقَابٌ*, TA,) He put a thing into a *وَقْبَةٌ*, q. v.: (Fr, S, K:) or, as in some Lexicons, into a *وَقَبٌ*. (TA.)

وَقْبٌ A small hollow, or cavity, (*نُقْرَةٌ*), in which water collects, in a mountain: (S:) or in a rock: as also *وَقْبَةٌ*: (K:) or, accord. to some, *وقب* is a coll. gen. n., of which *وقبة* is the n. un.: (MF:) pl. *اَوْقَابٌ*: (TA:) or *وَقَبٌ*, accord. to the K, (but accord. to the TA *وَقْبَةٌ*), signifies what is like a well, in a tract of hard and large stones that produce no plants, a fathom, or two fathoms, in depth, (K,) in which the rain-water stagnates. (TA.) — The cavity, or socket, of the eye: (S:) any cavity, or socket, in the body; as that of the eye, and that of the shoulder-blade: (K:) pl. *وَقُوبٌ* and *وَقَابٌ*. (TA.) — The pit, or cavity, above the eye of a horse: (K:) pl. *وَقُوبٌ* and *وَقَابٌ*. (TA.) — The hole into which enters the axle of a pulley. (K.) — See also *وَقْبَةٌ*. — *وَقْبٌ* Stupid; foolish; of little sense: (S, K:) like *وَعْبٌ*: (S:) an epithet of a man: pl. *اَوْقَابٌ*: (K, TA:) fem. with *ة*. (TA.) — So in the following trad. of El-Aḥnaf: *إِيَّاكُمْ وَحِمِيَّةَ الْأَوْقَابِ* [Beware of the care with which stupid people defend their rights: a proverb]. (TA.) For *الأَوْغَابِ*, another relation substitutes *الأَوْقَابِ*, meaning the same, or weak persons. (TA.)

art. **وقب**, on the authority of AA.) — See **أوقاب** — A despised, or contemptible, low, base, or ignoble, man. (Th, K.)

قبة The thing that is in the belly, resembling the **فحش**: (TA:) the **إنفحة** [a name given to the stomach of a sucking kid, &c.] when it has grown large, of a **شاة**, [i.e., a sheep or goat or the like]: (K:) not in any animals but those termed **شاة**: (IAar:) mentioned before, in art. **قب**, [q.v., where it is also written **قبة**]. (TA.)

وقبة A large aperture, or hole, in a wall, in which is shade: (K:) pl. **أوقاب**. — See **وقب**. — **وقبة الثريد**, (S, K,) and **الدهن**, (K,) but the latter is a mistake, and the correct word is **المدهن**, [a vase for ointment], (TA,) i.q. **أنقوعته**, [i.e., its cavity or hollow]. (S, K.) Lth says, that **وقب** signifies any cavity, hollow, or pit; as that in a [stone of the kind called] **فهر**, and in a **مدهن**, or **مدنه**, q.v. (TA.)

وقبي Fond of, or given to, the company of **أوقاب**, i.e., stupid, or foolish, persons. (K.)

أوقاب [pl. of **وقب**?] The utensils and furniture, of the meaner sort, of a house, or tent: (K, TA:) as also **أوغاب**. (TA.)

ذكر أوقب *Mulum penetrans in vulvam penis.* (K.) — **ركبة وقبا** A well of which the water sinks into the earth. (TA.)

مقب i.q. **ودعة** [The shell called cowry]. (K.)

ميقاب A man who drinks much of water: (K:) or of the beverage called **نبيذ**. (L.) — **ميقاب** A stupid, or foolish, woman: or one who gives birth to stupid, or foolish, children; syn. **محمقة**. (K: [so in the CK: in a MS. copy, **محمقة**, one to whom stupidity, or folly, is imputed: but the former is evidently the right reading; **ميقاب** being an epithet similar to **مذكار** and **مثنائ** &c.]) — Also *Latam vulvam habens mulier.* (K.) — **بنو الميقاب** a reproachful appellation, (K,) referring to the mother of the persons to whom it is applied. (TA.) — **سبر الميقاب** A journeying continued during a day and a night together. (K.)

وقت

1. **وقت**, aor. **يقت**, inf. n. **وقت**; and **وقت**, inf. n. **توقيت**; *He determined, defined, or limited, a thing as to time*; (IAth, L, Mṣb;) and otherwise: (L, Mṣb:) *he determined, or defined, times.* (S, K.) **وقته** *He declared [or appointed] a time in which it should be done.* (S.) **وقته الله الصلاة**, aor. **يقت**; and **وقتها**, *God hath determined, or defined, a time for prayer.* (Mṣb.) **وقت**, as also **اقت**, *He assigned, or appointed, for a thing, a particular*

time; he assigned, or appointed, a particular time for doing a thing. (IAth, L.) **وقته ليوم** [I appointed him, or it, for such a day]; like **اجلته**. (S.) — In the following words of the Kur. [lxxvii. 11,] **واذا الرسل اُقتت**, and **واقتت**, is a dial. form of **وقنت**, like as **اجوه** is of **وجوه**; (S;) and the meaning is *And when the Apostles shall have one [particular] time assigned to them to decide between the people [to whom they have been sent to preach]: (Zj:) or, shall be collected at their appointed time, on the day of resurrection.* (Fr.) This is the general reading: but there are other readings; namely, **وقنت**, and **وقنتت**, (S, TA,) and **ووقنتت**, which last is of the measure **فوعلت**, from **المواقنة**. (K.) — **لم يقت في الخمر حدًا** *He (Moḥammad) did not determine, or define, for [drinking wine,] a castigation consisting of a certain number [of blows, or stripes].* (TA, from a trad.) — **وكت** sometimes signifies *He [i.e. God] made the entering upon the state of إحرام in pilgrimage, and prayer at the commencement of its appointed time, obligatory, or incumbent, upon men.* (TA.) — **وكت لأهل المدينة ذا الحليفة** *He appointed, for the people of El-Medeeneh, Dhu-l-Huleyfeh as the place where they should enter upon the state of إحرام.* (TA, from a trad.)

2: see 1 throughout.

3. **واقته**, inf. n. **مواقنة**, [He made an appointment with him for a particular time]. (K.)

وقت (S, K) A time; or space, or measure, of time, (M, L, K, Mṣb,) appointed for any affair; a season: (Mṣb:) mostly used with respect to what is past: (M, K:) sometimes with respect to the future: (TA:) as also **ميقات**, (K, Mṣb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying a time appointed for the performance of some action: [as in the S:] (TA:) pl. of the former **أوقات**, and of the latter **مواقيت**. (Mṣb.) [Hence, **وقنت** *Then; at that time.*] — **وقت**: A space, or measure, of local extension; as a mile, &c. (Sb.)

الوقت مفعول from **الوقت**: (S, K:) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-'Ajjāj says,

• وَالْجَامِعُ النَّاسَ لِيَوْمِ الْمَوْقِتِ •

[And He who congregateth mankind for the day of the appointment of a particular time, or, of the place of a certain event, or, of the time of a certain event; i.e., for the day of resurrection]. (S.)

ميقات: see **وقت**. — Also, A place in which a certain action is appointed to be performed.

(S.) Ex. **ميقات الحج** *The place where the pilgrims enter upon the state of إحرام*: (S, K:) you say, **هذا ميقات أهل الشام** *This is the place where the people of Syria enter upon the state of إحرام.* (S.) — [Also, A place in which a meeting is appointed to take place at a particular time. Ex.] **الآخرة ميقات الخلق** [The world to come is the place in which mankind are appointed to meet after the resurrection]. (L.) — [Also, That which determines the commencement, or the like, of a period &c. Ex.] **البلال ميقات الشهر** [The crescent is that which determines the commencement of the month]. (L.) — See also **موقت**.

موقت and **موقت** *Determined, defined, definite, or limited, as to time.* (L.) — **وقت موقت**, and **موقت**, *A determined, defined, definite, or limited, time.* (K.) — **إن الصلاة كانت على** *For prayer is to the believers a prescript, or an appointment, or ordinance, ordained [to be performed] in the times [thereof].* (S, K, &c.) — Also [موقت] (see 1) and **موقت** *Determined, defined, or definite, as to its extreme limit, extent, or amount*: (L:) both signify anything defined, definite, or limited. (Mṣb.)

موقت: see **موقت**.

وقح

1. **وقح**, (S, K,) aor. **يوقح**; (S;) and **وقح**, (K,) aor. **يوقح**; (TA;) and **وقح**, (S, K,) inf. n. **وقحة** and **وقوحة**; (TA;) inf. ns. of the first, (TA,) and **وقح** and **وقح**, (S,) [also of the first,] and **وقح**, so in [most of] the copies of the K, [but in the CK **وقح**,] inf. n. of the second, (TA,) and **قحة** and **قحة**, (S, K,) in both of which the **ه** is a substitute for the [elided] **و**, (S,) and in the latter of which the fet-ḥah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and **اوقح**, and **استوقح**; (S, K;) *It (a solid hoof, S, K, and a camel's foot, and the back, TA) was, or became, hard.* (S, K.) — **وقح**, (S, K,) and **وقح**, and **وقح**, (K,) inf. n. **وقحة** and **قحة** and **قحة** (S) and **وقح** and **وقح**; (Lh;) and **توقح**; (A;) *He (a man) had little shame: (S, K:) he was hard-faced, having little shame: he was bold to do bad, foul, or abominable, things, and cared not for them, accord. to Bq and Z.* (TA.)

2. **وقح**, inf. n. **توقح**, *He repaired a tank, or cistern, with pieces of dry clay, or tough clay in which was no sand, and (or, as is sometimes done, TA) with broad and thin stones.* (K.) — **وقح**, inf. n. **توقح**, *He rendered a solid hoof*

hard by means of melted fat, (S, K,) burning with the melted fat the places where the hoof was worn by treading, and the hairs next to the hoof. (TA.)

4: }
5: } see 1.
10: }

وقح and وقح and وقح † A man having little shame. (S, A.) — وَقْحُ الْوَجْهِ, an epithet applied to a woman, (S,) without ة, as well as to a man, and وَقْحُ الْوَجْهِ, applied to a man, † Hard-faced, having little shame; (TA;) as also وَقْحَى applied to woman. (Msb.)

وقح الذنب † A man patient in riding. (IAar, K.) [See ذَنْبٌ.] — وَقْحٌ (S, K) and وَقِحٌ (K,) A hard solid hoof, (S, K,) and camel's foot, and the back; the former an epithet both masc. and fem.: (TA:) pl. of the former وَقْحٌ (S, K,) and وَقِحٌ. (TA.) وَقْحٌ † A hard and strong horse. (Msb.) — See وَقِحٌ.

وقح and وقح: see وَقِحٌ.

وقح: see وَقِحٌ.

وقح رجل موقح † A man who has been tried or proved, or rendered experienced or expert (Lh, S, K) by trials which have befallen him; as also موقح. (Lh, S.) — وَقِحٌ موقح † A camel jaded by work. (TA.)

وقد

1. وقَدَتِ النَّارُ, aor. تَعَدُّ, inf. n. وَقُودٌ (S, A, L, Msb, K) and وَقُودٌ (Sb, Zj, L, K,) but this is a deviation [as to form] from the constant course of speech, and most hold that the former is an inf. n. and the latter a subst. signifying "fire-wood" [or "fuel"], though there are some instances of inf. ns. of the measure فَعُولٌ, whereof قَبُولٌ is one, (El-Basáir, TA,) and وَقْدٌ (S, A, L, Msb, K) and وَقْدَةٌ and وَقْدَانٌ (S, L, K) and وَقِيدٌ (S, L); and وَقَدَّتْ, and وَقَدَّتْ, (S, L, Msb, K,) and وَقَدَّتْ, (L, Msb, K;) The fire burned; burned up; burned brightly or fiercely; blazed; or flamed; syn. اشْتَعَلَتْ; (Msb, art. شعل); and هَاجَتْ; (L); and سَطَعَتْ وَأَرْتَفَعَ لَبَّهَا. (Bd, ii. 16.) — وَقَدَّتْ † [May my زند emit fire by thy means!] a prayer, like وَرَيْتُ بِكَ زِنَادِي (L: [meaning, do thou aid, or help, me]. — وَقْدٌ and وَقْدٌ It (anything) shone, or glistened. (L.) — وَقْدٌ † His heart became excited with ardour, or eagerness. (L.) — [And وَقْدٌ † He (a man) was, or became, clever, ingenious, acute, sharp, or penetrating. (See وَقْدٌ.)]

2: see 4.

4. اوقد النار (S, A, L, Msb, K,) inf. n. اِبْقَادٌ (L, Msb); and وَقَدَهَا (L,) and وَقَدَهَا (K,) and استوقدها (S, L, Msb, K); He lighted, or kindled, the fire; made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. اُضْرَمَهَا (K, art. ضرم); and اَشْعَلَهَا (TK); he raised the fire, or made it to burn up, with fire-wood, or fuel: (A:) or the † last signifies he desired, or endeavoured, to kindle the fire, and to make it burn up, or burn brightly or fiercely, and blaze, or flame. (Bd, ii. 16.) — كَلَّمَا اَوْقَدُوا نَارًا لِلْحَرْبِ اَطْفَاها [Whenever they kindle a fire for war, God extinguisheth it; Kur. v. 69,] meaning, whenever they contrive a mischievous and deceitful plot, God annulleth it. (Msb.) — اَوْقَدْتُ اِللَّيْبِي [in some copies of the K, لِلصَّبَا نَارًا] † I relinquished silly and youthful conduct. (L, K.) A poet says,

* صَحَوْتُ وَاَوْقَدْتُ لِلهِوِ نَارًا *
* وَرَدَّ عَلَيَّ الصَّبَا مَا اسْتَعَارَا *

† [I recovered from intoxication, and relinquished vain and frivolous diversion; and youthfulness restored to me what it had borrowed]. (L.) — اُبْعِدَ اللهُ دَارَهُ وَاَوْقَدَ نَارًا اَتْرَهُ [May God remove his dwelling far away, and] may He not bring him back, or restore him! (L, K.) It was a custom of Arabs, when a man whose evil or mischief they feared removed from them, to light a fire behind him, that his evil or mischief might go with him. (L.)

5. See 1 and 4. — توقد is also said of the odour of perfume, (S, A, K, in art. وُجْج.) meaning † It was, or became, hot [or strong]. (TK.)

8: see 1. — اتقدت الشمس [The sun was, or became, burning, or fiercely burning]. (M, K, in art. صقر, conj. 4, &c.)

10: see 1 and 4.

ما اعظم وقْدٌ Fire itself. (A, L, K.) Ex. اَعْظَمَ مَا اَعْظَمَ هَذَا الْوَقْدُ How great is this fire! (A.) — See also 1.

الوقدة (S, K,) or وَقْدَةُ الْحَرِّ (L,) † The greatest heat; (S, L, K;) which is a period of ten days, or of half a month. (S, L.) — اَطْبَحْتَهُمْ وَقْدَةُ الصَّيْفِ [The greatest heat of the summer affected them with a hot, or burning, fever]. (A.) — وَقَدَاتٌ سَهِيْلٌ: see the last paragraph of art. عدل.

وقدى, fem. Shining, or glistening. (L.) — See also مِبْقَادٌ.

وقود Fire-wood; (S, L, Msb, K;) but it is only so called when kindled; (El-Hareere, in De Sacy's Anthol. Gramm. Ar., p. 31 of the Arabic text;) as also وَقَادٌ and وَقِيدٌ (K;) or any fuel; anything with which fire is kindled, or

made to burn, burn up, burn brightly or fiercely, blaze, or flame: (L:) or the blaze, or flame, of fire, which one sees. (Lth, L.) — وَقُودَهَا النَّاسُ وَالْحِجَارَةُ [Kur. ii. 22; and lxvi. 6; The fuel whereof shall be men and stones]. (L.) — See also 1. In the Kur. lxxxv. 5, it is most properly rendered as an inf. n.; (Az, L;) and some in this case read اَلْوُقُودُ. (Yaqkoob, S, L.)

وقاد Shining, or shining brightly; (L, K;) applied to a star. (L.) — وَقَادٌ (L, K) and وَقَادٌ (L) † A heart, or mind, quickly excited with ardour, or eagerness, in liveliness and acuteness or penetration. (L, K.) — Also, both words, † A man (L) clever, ingenious, acute, sharp, or penetrating. (L, K.)

راى غائر الواقدين † Blind: (A:) by الواقدين are meant the two eyes: El-Aashah says, accord. to one reading,

* رَأَتْ رَجُلًا غَائِرَ الْوَأَقِدَيْنِ *
but the reading commonly known is الْوَأَقِدَيْنِ. (JK.)

موقد (S, A, L, Msb) and موقد (A, L) and موقد (JK) A fire-place; a place in which fire is lighted. (S, A, L, Msb.) See an ex. voce حَسَّاسٌ.]

موقد: see موقد.

زند ميقاد A زند that quickly produces fire. (A, L, K.) You also say زند وقدي, i.e., موقد. (JK.)

موقد: see موقد.

موقد: see موقد.

وقد

1. وَقَدَهُ, aor. يَقْدُ, (S, L, &c.) inf. n. وَقْدٌ (S, L, K, &c.) He beat him, or struck him, violently: (L, K:) he beat him until he became relaxed, or languid, and at the point of death: (S, L, Msb:) or he beat him so that he became at the point of death: (A:) he broke his skull, wounding the brain: (L:) he beat or struck, him upon the small protuberance above the back of the neck, so that the sound of the blow or blows reached the brain, and deprived him of reason: (Aboo-Sa'eed, L:) he beat him (a man) until he died. (L.) — وَقَدَهُ بِالضَّرْبِ [He killed him with beating]. (ISk, L.) — وَقَدَ الشَّاةَ He beat the ewe, or she-goat, to death with pieces of wood [&c.: see وَقِيدٌ]. (L.) — وَقَدَهُ He prostrated him. (K.) — وَقَدْتُ الْحَيَّةَ حَتَّى وَقَدْتُهَا I beat the serpent until I killed it. (A.) — وَقَدَهُ † It (clemency, forbearance, or gravity,) rendered him still, quiet, or tranquil: (L, K:) it (the fear of God) rendered him still, quiet, or tranquil, and had such an effect upon him as to prevent his

committing an unlawful action. (L.) — وَقَدَهُ † It (drowsiness, S, L, Mṣb) overcame him : (S, L, K:) or made him to fall down. (Mṣb.) — وَقَدَهُ † He, or it, left him ill, or sick; as also وَقَدَهُ. (K.) — وَقَدَهُ الْمَرَضُ, and الْغَمُّ, † [Disease, and grief, overcame him, or rendered him infirm, or caused him to be at the point of death]. (L.) — وَقَدَتُهُ الْعِبَادَةُ † [Religious service rendered him infirm, or caused him to be at the point of death]. (A.) — وَقَدَتْنِي كَلِمَةً † [A word, or sentence, that I heard, distressed me.] (A.) — وَقَدَتْ † She (a camel) was milked against her wish, so that her milk became little. (A.) — فِي قَلْبِي وَقْدَةٌ مِنْ ذَلِكَ † In my heart is some distress remaining in consequence of that. (A.)

4: see 1.

وَقِيدٌ Beaten [violently: or] until he has become relaxed, or languid, and at the point of death: [§c.: see 1:] as also مَوْقُودٌ. (Mṣb.) — وَقِيدٌ (ISk, L, K) and مَوْقُودَةٌ (Fr, ISk, S, L, Mṣb, K) A ewe, or she-goat, beaten to death; (Fr, ISk, L;) after which it is eaten: (ISk, L:) killed with pieces of wood (S, L, Mṣb, K) &c.; (Mṣb;) not legally slaughtered: (Fr, L, Mṣb:) beaten to death with a staff, or stick; (A, El-Baṣā'ir;) or with blunt stones: (El-Baṣā'ir:) the Arabs in the time of paganism killed beasts thus. (A.) — وَقِيدٌ Prostrated. (K.) [In the TA, الصَّرِيح is erroneously put for الصَّرِيح.] — وَقِيدٌ † A man in whom is no fat or strength; (S, L.) — وَقِيدٌ † A slow, heavy man: (L, K*) as though his heaviness and weakness overcame him, or prostrated him, وَقَدَهُ. (L.) — وَقِيدٌ † Violently sick, and at the point of death; as also مَوْقُودٌ: (L, K:) heavy, (Lth, L,) suffering from sickness that cleaves fast to him, and at the point of death: (Lth, A, L;) suffering from a swoon, and in such a state that it is not known whether he be dead or not. (ISh, L.) — وَقِيدٌ † Ill, sick; as also مَوْقُودٌ. (TA.) — وَقَائِدٌ Stones spread about: (L, K:) sing. وَقِيدَةٌ. (L.) — وَقِيدٌ الْحَوَانِجِ † Grieved in the heart; as though it were broken and weakened by grief. The جَوَانِح [are the ribs that] enclose the heart. (L.)

وَقِيدٌ: see مَوْقُودٌ.

مَوْقُودٌ An extremity of the person, (K,) or place upon which a blow is severe, (A,) as, (K,) or namely, (A,) the elbow, (A, L, K,) and shoulder-joint, (K,) or extremity of the shoulder-joint, (A, L,) and knee, and ankle-bone: pl. مَوْاقِدٌ. (A, L, K.)

مَوْقُودَةٌ and مَوْقُودٌ: see وَقِيدٌ.

مَوْقُودَةٌ A she-camel suffering in her dugs

from the effect of the rag with which they have been bound to prevent their being sucked, (S, L, K,) by reason of its tightness: (L:) or that has been sucked by her young one without its drawing her milk otherwise than scantily, by reason of the largeness of her udder, in consequence of which she suffers disease, (S, L, K,) and has a tumour (S, L) in her udder. (L.)

وقر

1. وَقَرٌ as syn. with أَوْقَرَ and وَقَرَتِ النَّخْلَةُ as syn. with أَوْقَرَتْ: see 4. — [Hence,] وَقَرَّ اللَّهُ أُذُنَهُ, aor. يَقْرُهَا, (S, Mṣb, K,) inf. n. وَقَرٌ, (S, Mṣb,) † God made his ear heavy, or dull of hearing: (Mṣb, K:*) or deaf. (S, K.) You say, اللَّهُمَّ اذْهَبْ أَوْقَرَ أُذُنِي † O God, make his ear heavy, or dull of hearing: (A:) or deaf. (S.) — [Hence also,] وَقَرَتْ أُذُنُهُ, (ISk, S, TA,) aor. تَوْقَرُ, inf. n. وَقَرٌ; (ISk, TA;) and وَقَرَتْ, aor. تَوْقَرُ; (S, Mṣb, TA;) and وَقَرَتْ, aor. تَقَرُّ; (Mṣb, TA;) inf. n. وَقَرٌ, (S, Mṣb, TA,) which by rule should be وَقَرٌ, as inf. n. of وَقَرَتْ, (S, TA,) but which is regular as inf. n. of وَقَرَتْ; (TA;) † His ear was, or became, heavy, or dull of hearing: (Mṣb, TA:*) or deaf: (S, TA:) but in the K we find, less properly, وَقَرٌ and وَقَرٌ, [as though signifying he (a man) was, or became, dull of hearing: or deaf:] inf. n. وَقَرٌ, which by rule should be وَقَرٌ; and وَقَرٌ, like عَنِي. (TA.) You say also, وَقَرَتْ أُذُنِي عَنْهُ, † [My ear was dull of hearing, or deaf, to (lit. from) him]: (A:) and وَقَرَتْ عَيْنَ آسْتِيحَ كَلَامِهِ † [it was dull of hearing, or deaf, to (lit. from) the hearing of, or listening to, his speech]. (A, TA: but in the latter, وَقَرَتْ.) — [Hence also,] وَقَرٌ, aor. يَقْرُ, inf. n. وَقَارٌ, † He, or it, was, or became, still, or motionless; rested; syn. سَكَنَ. (TA.) So in the phrase وَقَرَّ فِي الْقَلْبِ † It (a thing) rested in the heart, or mind: and وَقَرَّ فِي صَدْرِهِ † it (a secret) rested in his bosom: occurring in a trad., accord. to different relations. (TA.) You say also, وَقَرَتْ فِي أُذُنِهِ كَلِمَتُهُ † I spoke to him a speech which rested (نَبَتَتْ) in his ear. (Aṣ, A.) And وَقَرَّ فِي السَّمْعِ وَوَعَاهُ الْقَلْبُ † [It rested in the ear; and the heart, or mind, kept it in memory]. (A.) And وَقَرَّ فِي قَلْبِهِ كَذَا † Such a thing came into his mind and left its impression remaining. (A.) — [And hence,] وَقَرَّ, aor. يَقْرُ; (Mṣb, K, TA;) and وَقَرٌ, aor. يَوْقَرُ; (TA;) inf. n. وَقَرٌ, (K, TA,) of the former, (TA,) and وَقُورَةٌ, (K, TA,) of the latter; (TA;) † He (a man, TA) sat: (K, TA:) or he sat with وَقَارٌ [i. e. gravity, &c.]. (Mṣb.) — [Hence also,] وَقَرَّ, aor. يَقْرُ; (S, K;) and وَقَرٌ, aor. يَوْقَرُ; (Mṣb, K;) inf. n. وَقَارٌ, (S, Mṣb, K,) of the former, (S,) or of the latter, (Mṣb, K,) and قَرَةٌ,

of the former, (S, K,) and وَقَارَةٌ, of the latter; (K;) He was, or became, grave, staid, steady, sedate, or calm; (S, Mṣb, K;) [see وَقَارٌ, below;] as also اتَّقَرَّ and تَوْقَرٌ: (K:) or this last, signifies he showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness: (KL:) [and also, agreeably with analogy, he endeavoured, or he constrained himself, to be grave, &c.] It is said in the Kur. [xxxiii. 33,] وَقَرْنَ فِي بُيُوتِكُنَّ [meaning, accord. to some, And be ye grave, &c., in your houses, or chambers]: (S, A:) or the meaning is, and sit ye, &c.: (TA:) and so another reading, وَقَرْنَ: (TA:) or this latter, (S,) or each of these two readings, (TA,) is from الْقَرَارُ, (S,) [i. e.] from قَرَّ, aor. يَقْرُ and يَقْرُ; (TA;) and is a contraction of اِقْرَرَنَّ [or اِقْرَرَنَّ]. (S.)

2. وَقَرَهُ, inf. n. تَوْقِيرٌ, † He made him (a beast of carriage) to be still, or quiet. (K, TA.) — † He pronounced him, or held, or reckoned him, to be grave, staid, steady, sedate, or calm; syn. of the inf. n. تَوَزِينٌ. (S.) — † He treated him, with honour, reverence, veneration, or respect; (S, A, K, TA;) did not hold him in light estimation. (A, TA.)

4. وَقَرَهُ (inf. n. اِبْقَارٌ and قَرَةٌ, K, which latter is anomalous, TA,) He loaded him: (S, A, Mṣb, K:) or loaded him heavily: (A, K:) namely a camel, (S, Mṣb,) or a beast (K) or a mule, and an ass: (A:) [see وَقَرٌ, below: and وَقَرَهُ, aor. يَقْرُهُ, signifies the same; and its inf. n. seems to be وَقَرَى, q. v., as also, probably, وَقَرٌ and وَقَرٌ, aor. يَقْرُ, is explained by Golius, as on the authority of Ibn-Maṣroof, as signifying "gravavit, aggravavit." You say, اَوْقَرَ الدَّابَّةَ قَرَةً شَدِيدَةً [He loaded the beast of carriage severely]. (TA.) And اَوْقَرَ رَاحِلَتَهُ ذَهَبًا † He loaded his riding-camel with a load, or heavy load, of gold. (TA.) — اَوْقَرَهُ الدَّيْنُ † Debt burdened him, or burdened him heavily. (S, A:*) — اَوْقَرَتْ النَّخْلَةَ, (S, A, Mṣb,) and وَقَرَتْ, (A,) The palm-tree became laden, or heavily laden, with fruit; (A;) became abundant in fruit. (S, Mṣb.) — And اَوْقَرٌ, or اَوْقَرٌ, (accord. to different copies of the S, in art. دم,) [or اَوْقَرٌ شَحْبًا or اَوْقَرٌ شَحْبًا], said of a camel &c., i. q. دَمَّرَ بِالشَّحْمِ [He was, or became, loaded, or overspread, with fat: see دَمَّرَ]. (S, in that art.)

5: }
8: } see 1, last signification.

10. اِسْتَوْقَرَ وَقَرَهُ طَعَامًا He took, or received, his load, or heavy load, of wheat or other food. (K.) — اِسْتَوْقَرَتِ الْاِبِلُ, (K, TA,) or اِسْتَوْقَرَتِ الْاِبِلُ شَحْبًا (A,) The camels became fat; (K;) [lit.] carried fat: (TA:) or became heavy with fatness. (A.)

وَقَرٌ A heaviness in the ear; (S, A, K;) a

heaviness, or dulness, of hearing : (Mṣb, TA:) or deafness; entire loss of hearing. (K, TA.) See 1.

وقر *A load*, (S, A, Mṣb, K,) in a general sense, (A, K, TA,) whether heavy or light or moderate, (TA,) of a mule and of an ass and of a camel; (Mṣb;) or mostly of a mule and of an ass; that of a camel being mostly termed وسق (S, TA:) or a heavy load: (A, K:) or a weight that is carried upon the back or head: (TA:) pl. أوقار. (A, K.) You say, جاء يحمل وقرة He came carrying his load [&c.]. (S.)

وقر, or وقري: see وقور.

أذن وقرة: see مقور.

موقر: see وقري.

وقار *Gravity, staidness, steadiness, calmness*; syn. رزانة (S, Mṣb, K,) and حليم (S, Mṣb,) and وسكينة, and وداعة; (L, TA;) and تيقور is syn. with وقار [in this sense], (S, K,) of the measure فيقول (K,) originally ويقور (S,) the و being changed into ت: (S, K:) [see 1:] or, accord. to some, it is syn. with توقيف. (TA.) El-'Ajjāj says,

فإن يكن أمسى البلى تيقوري

i. e. *And if wear, or waste, hath become the cause of my gravity, &c.:* or, if it be syn. with توقيف, the cause of *making me still, or quiet*. (S, TA.) Some make it to be of the measure تفعول, like تذنوب, &c. (TA.) — Also, The greatness, or majesty, of God: as in the Kur. lxxi. 12. (S. [See 1, in art. رجو.]) — See also وقور.

وقر (S, A, K) and وقار, and وقري (K,) or وقري (L,) and متوقر (TA,) *Grave; staid; sedate; calm*: applied to a man: (S, A, K, TA:) and the first applied also to a woman: (K:) pl. of the first, وقري (A, TA,) applied to men, (A,) and to women. (TA.)

وقر *Heavily burdened with debt*. (TA.) — مقور: see أذن وقرة.

وقر *A heart which fright does not make to flutter*. (A.)

وقار: see تيقور.

موقر [Laden;] *having a load*: or [heavily laden;] *having a heavy load*: [as also مقور:] applied to a man: (K:) and also [the former] applied to a woman, in the same sense: (TA:) or you apply to a woman the epithet موقرة, meaning, *bearing a heavy burden*. (Fr, S, TA.) You say also وقري دابة, meaning مقورة *A beast of carriage laden*: or *heavily laden*: (K:) but ISd holds that وقري is used ellipti-

cally, for ذات وقري, and is an inf. n., of the measure فعلى, like حلقى and عقرى. (TA.)

[موقور, in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] — نخلة موقرة (S, A, K,) and موقرة (S, K,) and موقر (S, A, K,) like as one says, امرأة موقرة (S,) and موقر, which is anomalous, (S, K,) and موقر (K,) and موقرة (A,) and موقرة (K,) *A palm-tree laden, or heavily laden, with fruit*; (A, K;) *abounding in fruit*: (S:) pl. [of the first, second, third, and fourth,] موقر (S, K,) and [of موقر and موقرة,] موقر (A.) — See also وقير.

موقر, and with ة: see مقور.

نخلة موقرة: see مقور. مقور pass. part. n. of 2, q. v. — مقور: see مقور.

موقر, and with ة: see مقور. — A man [dull of hearing: or deaf. (S.)] And أذن موقرة *An ear dull of hearing: or deaf*: (ISk, A, TA:) as also وقرة (A,) or وقيرة (TA.)

موقر: see مقار.

موقر: see مقور.

وقص

1. وقص عنقه (Ks, S, K,) and الشىء (A'Obeyd, TA,) aor. يقص (Ks, S, K,) inf. n. وقص (Ks, S, Mgh,) *He broke his neck*, (Ks, S, Mgh, K,) and *the thing*. (A'Obeyd, TA.) You say also, *His riding-camel, or she-camel, broke its neck*: (S, K:) like as you say, *خذ وقصت* and *خذ بالخطام* and *الخطام* *The she-camel threw her rider and broke his neck*. (Mṣb.) And وقص *He had his neck broken*; (S, K;) said of a man: (S:) [and also] said of a camel, signifying, *he became diseased in his back, and without motion*: and in like manner said of the neck, and of the back. (Khálid Ibn-Jembah.) And وقصت رأسه *I pressed, or squeezed, his head*; sometimes meaning, *so as to break the neck*. (TA.) — [Hence,] *Debt [oppressed him as though it] broke his neck*. (TA.) — [Hence also,] *الفرس يقص الإكمام* *The horse bruises the hills, or rising grounds*: (S, K:) or *breaks the summits thereof*: (A:) and in like manner one says of a she-camel. (TA.) — You say also, *بدنبا فتقص* *The beast of carriage beats off from her with her tail, and kills, the flies*. (TA.) — *The neck broke*: thus the verb is intrans. as well as trans.: (K:) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck وقصت, using the pass. form. (TA.) = وقص (S, K,) aor. يقص (S, K,) inf. n. وقص (S, A, Mgh, K,) *He (a man, S) was short in the neck*. (S, A, Mgh, K.)

2. وقص على ناره (S, A,) inf. n. توقص (TA,) *He threw fragments, or broken pieces, of sticks upon his fire*: (S, A:) or *he broke in pieces sticks upon his fire*. (TA.)

4. اوقصه *He (God) made him to be short in the neck*. (S, K.)

5. توقص *He went a pace between that called العنق and that called الخيب*; (K;) *falling short of the latter, but exceeding the former, and removing his legs as in the pace called الخيب, excepting that they were nearer to the ground, and throwing himself [forward]*: (AO:) or *he trod vehemently in going*, (K, TA,) *with short steps*, (TA,) *as though breaking what was beneath him*: (K, TA:) or *he (a horse) bounded* (Aṣ, S, A) *in his running*, (Aṣ,) *making short steps*, (Aṣ, S, A,) *as though breaking his steps*. (A.) You say, *مر فلان يتوقص به فرسه* *Such a one passed along, his horse bounding, and making short steps, with him*. (S.)

6. تواقص *He made himself like, or imitated, him who is short in the neck*: (K:) said of a man. (TA.) Hence, *تواقص على بردته كى لا تسقط* *He bent and shortened himself to hold on his برودة with his neck, that it might not fall*. (TA, from a trad.)

وقص: see what next follows.

وقص *Fragments, or broken pieces, of sticks, which are thrown upon, (S,) or into, (K,) a fire*: (S, K:) or *small pieces of fire-wood with which a fire is made to burn more vehemently*; (A, TA;) as also وقص: so, says Aboo-Turáb, I heard Mubtekir say. (TA.) = Also, sing. of أوقاص, as used in relation to the [tax called فريضة; signifying] *What is between one فريضة and the next فريضة*: (S, K:) as, for instance, *when camels amount in number to five, one sheep or goat is to be given for them; and nothing is to be given for such as exceed that number until they amount to ten*: thus, what is between the five and the ten is termed وقص: (S:) sometimes pronounced وقص (Mṣb:) and in like manner, شق (S:) or (accord. to some of the learned, S) *relates to bulls and cows particularly*, (S, Mgh, Mṣb,) or *to these and to sheep and goats*, (Mṣb,) and شق [q.v.] *to camels*: (S, Mgh, Mṣb:) both signifying *what is between one فريضة and the next*: (S, Mgh, Mṣb:*) or, accord. to Aboo-Amr, (Mgh, L,) i. e. Esh-Sheybáne, (L,) *وقص signifies camels for which it is incumbent to give sheep or goats in payment of the صدقة*, (Mgh, L,) *when the camels are between five and twenty in number*; (L;) but some disapprove of this: (Mgh, L:) accord. to

IB, it signifies *sheep or goats taken in payment of the صدقة for camels.* (L.) — You also say, *صَارُوا أَوْقَاصًا* + They became scattered, or dispersed: and *أَتَانَا أَوْقَاصٌ مِنْ بَنِي فُلَانٍ* + There came to us separate portions of the tribe of the sons of such a one: (Ibn-'Abbād, K:*) *أَوْقَاص* in these cases being a pl., [namely of وَقَصَ,] like *أَسْبَابٌ*, pl. of سَبَبٌ. (TA.)

وَقَبِصَةٌ : }
وَأَقِصَةٌ : } see مَوْقُوصٌ.

أَوْقَصَ A man (S, Mgh) short in the neck; (S, A, Mgh, K:) naturally so: (TA:) or having the neck inclining and short: (A'Obeid, TA:) fem. وَقِصَاءٌ. (A, TA.) — *خُذْ أَوْقَصَ الطَّرِيقَيْنِ* (Ibn-'Abbād, K:*) or shorter thereof. (A, TA.)

مَوْقُوصٌ A man (S) having his neck broken: (S, K:) and so مَوْقُوصُ الْعُنُقِ (A:) the fem. is with ة: and وَقِصَةٌ occurs in the sense of مَوْقُوصَةٌ in a trad. of 'Alee, in which he is said to have given judgment in the case of the قَارِصَةَ and the قَامِصَةَ and the وَقِصَةَ, that the price of blood, or fine for homicide, should be paid in thirds; these being three girls, who were playing together, and mounted, one upon another; and the lowest pinched the middle one, who thereupon leaped off, so that the uppermost fell, and her neck broke; wherefore he imposed a third of the fine for the killing of the uppermost upon the lowest, and the like upon the middle one, annulling the third of the uppermost because she aided against herself: (Mgh, TA, in art. قَرَصَ, and Mṣb,) here, [accord. to those who hold that وَقَصَ is trans. only,] وَقِصَةٌ is like رَاضِيَةٌ, in the phrase *عَيْشَةٌ رَاضِيَةٌ*; (TA, in art. قَرَصَ and in the present art.) and is used in the place of مَوْقُوصَةٌ for the sake of agreement in form with the two other epithets: (Mgh, in art. قَرَصَ, and Mṣb:) وَقِصَةٌ, also, signifies *having her neck broken*; and its pl. is وَقَاصٌ. (Meyd, as in Freytag's Lex., excepting that the pl. is there written وَقَاصِصٌ.) You say also *عُنُقٌ مَوْقُوصَةٌ* A broken neck. (Mṣb.) And مَوْقُوصٌ is also applied to a camel, signifying, *Become diseased in his back, and without motion.* (Khálid Ibn-Jembeh.)

[وقع, &c.]

See Supplement.]

وَكَا

1: see 8.

3. *وَكَا عَلَى يَدَيْهِ* He leaned upon his hands, or arms. Moḥammad was seen to do so when he raised and extended his hands in supplication to God. (IAth.)

4. *أَوْكَاهُ*, (S, K,) inf. n. *أَيْكَاهُ*, (S,) He set up for him a thing upon which to recline (مَتْنًا) (S, K.) — *أَتَكَهُ*, (in which ت is substituted for و,) inf. n. *أَيْتَكَهُ*, He propped him up by a cushion or other thing whereon to recline; made him recline upon a cushion &c. (AZ, TA.) — *ضَرَبَهُ فَأَتَكَهُ*, (A,) or *طَعَنَهُ حَتَّى أَتَكَهُ*, originally *أَوْكَاهُ*, (S,) † He smote him, (A,) or pierced him, (S,) so that he made him fall in a reclining posture: (S, A, K:*) or, so that he threw him down upon his left side. (K.) — See 3.

5: see 8.

8. *أَتَكَهُ* He sat in a firm, or settled, manner: and he sat leaning upon one of his sides: (Mṣb, in art. تَكَ:) the vulgar know it only in the latter sense: but it signifies he leaned, rested, or stayed, his back, or his side, against, or upon, a thing: and he leaned, rested, or stayed, himself in any manner, upon a thing. (IAth, in Mṣb, art. وَكَا.) — *أَتَكَهُ عَلَى شَيْءٍ*, (S,) and *تَوَكَّأَ*, (S, K,) and *تَوَكَّأَ*, (K:) and *تَوَكَّأَ*, [in which ت is substituted for و,] aor. *تَوَكَّأَ*, inf. n. *تَوَكَّأَ*; (Lth;) and *تَوَكَّأَ*; (CK:) He leaned, or reclined, upon a thing; supported, propped, or stayed, himself upon it. (K.) — *أَتَكَهُ* He reclined upon a cushion, &c. (TA.) — *أَتَكَهُ* He made for him [i.e., app., for himself,] a thing upon which to lean, or recline: (CK, and a MS. copy of the K:) or he made him to be a thing upon which to lean, or recline. (TA.) [The latter seems to be wrong, unless the verb be read *أَتَكَهُ* — *أَتَكَنَا عِنْدَ فُلَانٍ* † We ate a repast with, or at the abode of, such a one. (TA.) — *أَتَكَتْ* (MF) and *تَوَكَّأَتْ* (K) She (a camel) was taken with the pains of labour, and cried out. (K.) Accord. to Lth, *تَوَكَّأَتْ* signifies *تَصَلَّفَتْ* (TA:) [but it is evident that the right reading is *تَصَلَّفَتْ*; and the sense agreeable with the above explanation].

تَكَأَهُ (in which ت is substituted for و, TA) A staff, or stick, (K,) upon which one leans in walking; a walking-stick: (TA:) that upon which one leans or reclines. (S, K.) — *One who reclines much.* (S, K.) — † A heavy person [app., in disposition]. (TA.)

لَا أَكُلُ مَتْنًا I (said Moḥammad) eat not sitting in a firm, or settled, posture, cross-legged, or in such other similar manner as is adapted for much eating: for he used to eat sitting upon his hams, with his shanks erect, so as to be ready to rise. The meaning is not [only] "inclining on one side," as the vulgar among students imagine. (K.)

مَتْنًا A place in which one reclines: (S:) a chamber, or sitting-room. (Akh, S.) — *That upon which one leans, or reclines, in eating, drinking, or talking.* (Zj.) — † Food, or a

repast: so called because people used to recline when they sat to eat: but the Muslims are forbidden to do so. [See مَتْنِي.] It is said to have this last meaning in the K. xii. 31. (TA.)

وَكَب

1. *وَكَبَ*, aor. *وَكَبَ*, inf. n. *وَكَبٌ* (K) and *وَكَبَانٌ* (S) and *وَكَبٌ* (CK), He walked, went, or marched along, in a leisurely manner, (S, K,) or, as in some copies of the S, in a grave and leisurely manner. (TA.) See *مَوْكَبٌ* — *وَكَبَ* He (an antelope) proceeded at a quick pace, (IKṭt,) [and with long steps: see *وَكَبٌ*]. [Thus the verb bears two contr. significations.] Hence the word *مَوْكَبٌ* (IKṭt) [as meaning "a certain mode, or manner, of walking, &c."]. — *وَكَبَ*, inf. n. *وَكَبٌ*, He, or it, stood erect; became erected, set up, raised, or reared: (S, K:) he stood. (K.) — *وَكَبَ عَلَى الْأَمْرِ*, and *وَكَبَ*, (in a copy of the S, *واكب*, which is also mentioned in the sense here following by IKṭt and IM, as stated in the TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair. (S, K.) — *وَكَبَ*; and *وَكَبَ* inf. n. *تَوَكَّبٌ*; It (a date) became black when ripe: (K:) or *وَكَبَ* signifies, as below, "it (the skin, or a garment,) was dirty, or filthy;" and *وَكَبَ*, it (a grape) became black: (TA: where it is said that this distinction [excepting that the second verb relates to the grape rather than the date] is meant in the K; the passage presenting what is termed *لَفٌّ وَنَشْرٌ مَرْتَبٌ*:) or the latter verb signifies it (a grape or a date) showed some degree of blackness. (Az.) See *مَوْكَبٌ* — *وَكَبَ*, aor. *وَكَبَ*, inf. n. *وَكَبٌ*, It (the skin, or a garment,) was dirty, or filthy. (TA.) See *وَكَبَ*.

2. *وَكَبَ*, inf. n. *تَوَكَّبٌ*, [app., He pursued a middle or just, way with respect to the صِرَارِ; which is a cord, or a piece of rag, that is bound over a she-camel's udder, or teats, to prevent her young one from sucking her]. (K: the inf. n. is explained by the words *المقاربة في الصرار*: written in the TA *الاصرار*; to which is there added, with kesr.) — See 1.

3. *وَكَبَهُ* (inf. n. *مَوْكَبَةٌ*, TA,) He marched, or journeyed, or kept pace, with them; syn. *سَآيَرَهُمْ*: or he hastened with them, and strove to be before them; syn. *بَادَرَهُمْ*: (K:) or he rode with them (S, K) in their *مَوْكَبٌ* [or procession]: (TA:) and also, he contended with them in a race or the like. (S.) — See 1.

4. *وَكَبَ* He (a camel) kept to the mode of walking, &c.,] or kept with [the kind of procession, called] a *مَوْكَبٌ*. (ISk, S, K: [but accord. to the K, the latter is the meaning intended; or, as said in the TA, he kept with the procession of riders or camels; for which,

however, SM knows no authority.) = **اوكب** *He (a bird) rose to fly; ex., اوكب ثم طار he rose to fly, and then flew: (Er-Riyáshee:) or prepared to fly; (S, K:) or flapped his wings while falling. (K.) = اوكبه He made him angry. (K.)*

وَكَب The blackness of dates; (K;) or of grapes, &c., (T,) when they become ripe. (K, T.) Generally used with reference to grapes. (TA.) — Dirt, or filth, (K,) upon the skin or upon a garment. (TA.)

وَكُوبٌ also *An antelope that keeps to its herd. (TA.) — ظبيّة وكوبٌ An antelope proceeding at a quick pace, with long steps; syn. اتى تعنتى فى سيرها (S:) and in like manner ناقة مواكبة she-camel that proceeds in that manner: (S, K:) see وكب: or the latter signifies a she-camel that journeys, or marches, or keeps pace, with the مواكب: (K:) that does not lag behind the [company of] riders. (A.)*

وَكَابٌ A man (TA) grieving, or mourning, much; very sorrowful, sad, or unhappy. (K.)

وَكَبَةٌ i.q. قَائِمَةٌ [app. signifying The leg of a quadruped]: (S, K:) from وكب "he stood." (TA.)

مَوْكِبٌ A certain mode, or manner, of walking, marching, proceeding, or journeying. (S.) See 1. — A company [or procession] of men, riding or walking [or marching by slow degrees, or gradually; or in a grave manner, and by slow degrees, or gradually]: (K:) or a party of people riding upon camels, for the sake of pomp, or parade, (S, K,) or to go forth to the gardens or the like for amusement: (TA:) and in like manner, a company of horsemen, or a cavalcade: (S:) pl. مَوَاكِبُ. (TA.) — سَارَ سَيْرٌ *He walked, marched, or journeyed [in the manner, or at the rate, of a ceremonious procession, or by slow degrees, or] without hastening. (TA, from a trad.)*

مَوْكِبٌ *He walked, marched, or journeyed [in the manner, or at the rate, of a ceremonious procession, or by slow degrees, or] without hastening. (TA, from a trad.)*

مَوْكِبٌ A date (or grape, TA,) becoming black, when ripe: (K:) or a grape or date in which the least blackness appears. (Az.) — Also An unripe date that is pricked with a thorn in order that it may ripen. (AHn.)

مَوَاكِبَةٌ: see مَوْكِبٌ.

مَوْكُوبٌ: see 1.

وكت

1. **وَكَّتْ**, aor. **يَكْتُ**, (inf. n. **وَكْتُ**, *He, or it, made a mark, or impression, or left a mark. (K.)* You say **وَكَّتْ شَيْئًا** *He, or it, made a mark, or impression, or left a mark, upon a thing. (TK.) = وَكَّتْ, aor. **يَكْتُ**, inf. n. **وَكْتُ**; and **وَكَّتْ**, inf. n. **تَوَكَّيْتُ**; *He filled (K) a**

زَكْتَةً, (Lh,) or a cup, or the like, as also **زَكْت**. (Fr.) = **وَكَّتْ**, aor. **يَكْتُ**, inf. n. **وَكْتُ**, *He walked, or went, with short steps. (Sh, K.) — He (a beast of carriage) raised and put down his feet quickly. (L.) — وَكَّتْ المَشَى, inf. n. **وَكْتُ** and **وَكَّتَانٌ**, *He went, or walked, with short steps, but in a heavy and ugly manner. (L.) — وَكَّتْ فِي سَيْرِهِ *He went with a particular kind of pace. (L, from Kr.) = وَكَّتْ, inf. n. **وَكْتُ**, *He pointed, or dotted, the book, writing, or letter. (L.)****

2. **وَكَّتَتِ البُسْرَةَ** inf. n. **تَوَكَّيْتُ**, *The date became speckled, by reason of its ripening. (S, M, K.) = See 1.*

وَكْتُةٌ, (Nh, &c.,) or **وَكْتَةٌ**, (L,) *A mark, (L,) or a small mark, (Nh,) in a thing, resembling a speck (نقطة), of a different colour from the thing itself: (Nh, L:) pl. of the latter [or rather coll. gen. n., of which the latter is the n. un.] وَكْتُةٌ. (L.) — وَكْتُةٌ *A little; not much, a little thing. (Sh, K.) — وَكْتُةٌ* and **وَكْتَةٌ** *A speck that appears in a date by reason of its ripening. (TA.) — وَكْتَةٌ* (نقطة) *A speck in a thing: (K:) or what resembles a نقطة in a thing: (S:) a red speck, or spot, in the white of the eye, which, if neglected, becomes a وَدَقَةٌ: (ISd:) or a white speck, or spot, in the black of the eye: (TA:) you say, **فِي عَيْنِهِ وَكْتَةٌ** [In his eye is a speck, &c.]. (S.) — **فِي قَلْبِي وَكْتَةٌ** *On my heart is a slight impression made by what thou saidst. (A.)***

فُرْضَةٌ (K: in the CK, **فُرْضَةٌ**) i.q. **وَكْتَةٌ** [app., The notch in a wooden instrument for striking fire; as understood by Golius: but accord. to the TA, the notch, or the like, in the joint called **زند** of a camel].

وَكَبْتٌ The act of calumniating, or slandering, syn. **وَشَايَةٌ** and **سَعَابَةٌ**, (K,) to one possessed of command, or power. (TA.)

وَكَّتَانٌ, mentioned by Kr; thought by ISd to be from **وَكَّت المَشَى**; [and therefore to signify *A man who walks, or goes, with short steps, but in a heavy and ugly manner*]; because were it by the phrase mentioned by Kr [i.e. **مَوْكَّتٌ** in **فِي سَيْرِهِ**] it would be **مَوْكَّتٌ**. (TA.)

وَاكْتٌ, in a camel, i.q. **نَاكْتٌ**. (K.)

مَوْكُوتٌ † *Changed in colour (كَمِدٌ) by reason of anxiety, or grief: (K:) or changed in colour (كَمِدٌ), and full of malevolence, and of anxiety, or grief. (TA.) — مَوْكُوتَةٌ *An eye in which is a وَكْتَةٌ. (A, &c.)**

مَوْكُوتَةٌ, and **مَوْكُوتٌ**, (the latter on the

authority of Seer, TA) *A date speckled, or becoming speckled, by reason of its ripening. (T, M, K.)* When it is speckled in the part next the stalk, it is called **مُذْتَبَةٌ**. (TA.) See **بُسْرٌ**.

وكت

10. **وَكَاثٌ** *He ate of what is called وَاثٌ: (K:) he hastened, and ate somewhat of that which is called وَاثٌ, thereby to attain the period of the morning-meal called الغدَاءُ. (L.)*

وَكَاثٌ and **وَكَاثٌ** *Food, aliment, or nutriment, (غَدَاءٌ): so in some copies of the K, and in the TA: in the CK, غَدَاءٌ, or a morning meal: that is prepared, or taken, in haste, (يُسْتَعْجَلُ بِهِ,) [before the morning-meal called غَدَاءٌ: see 10]. (K.)*

وكر

10. **وَكْرٌ** *The young birds became big, bulky, or coarse. (S, K.)*

وَكْرٌ *Big, bulky, or coarse, young birds: (K:) after the manner of a rel. n., as though pl. of وَاكْرٌ, or وَاكْرٌ, since it cannot be pl. of مُسْتَوْكْرٌ. (TA.)*

وكد

1. **وَكَّدَ**, aor. **يَكُدُّ**, inf. n. **وَكُودٌ**, *He remained, continued, stayed, abode, or dwelt, (L, K,) وَكَّدَ أَمْرًا *in a place. (L.) = See 2. = وَكَّدَ, (L, K,*) aor. **يَكُدُّ**, inf. n. **وَكُودٌ**, (L,) *He aimed at a thing; sought, endeavoured after, or pursued, it; desired it; intended it, or purposed it; syn. قَصَدَ (L, K) and طَلَبَ. (L.)* See also below. — **وَكَّدَهُ وَكَّدَهُ** *He directed his course to, or towards, him, or it; or he pursued his (another's) course; syn. قَصَدَهُ قَصَدَهُ; (S, L, K;) doing as he did. (L.)* **وَكَّدَ أَمْرًا**, aor. and inf. n. as above, also signifies *He laboured at, and endeavoured after, a thing. (L.) — وَكَّدَ, (L, K,) aor. **يَكُدُّ**, inf. n. **وَكُودٌ**, (L,) i.q. **أَصَابَ** *He, or it, did, or went, right; attained an object; hit, struck, smote, affected, hurt, befell; &c.]. (L, K.)****

2. **وَكَّدَ**, (S, L,) inf. n. **تَوَكَّيْتُ**; (S, K;) [and **وَكَّدَ** as is implied in the K, but app. by the unintentional omission of the word **وَكَّدَ**;] and **وَكَّدَ**, inf. n. **إِكَادٌ**; (S, L;) *He made a horse's saddle, (S, L,) and a camel's, (L, K,) firm, fast, or strong; or bound or tied it firmly, fastly, or strongly; (S, L, K;) as also أَكَّدَ and أَكَّدَ: but more chaste with و. (S, L, K,*) — Also, He confirmed, ratified, or corroborated, a compact, a contract, a covenant, or an engagement; as also اَكَّدَ (S, L, K) and اَكَّدَ: but, in this sense also, more chaste with و; (S, L;) or in this sense more approved with*

أ : (L:) and in like manner **وَقَدَّ** he confirmed an oath: you say, **إِذَا عَقَدْتَ فَأَقْدُ وَإِذَا حَلَفْتَ فَوَقْدُ** When thou makest a contract, ratify; and when thou swearest, confirm.

4: see 2. — **أَوْكَدَتَاهُ يَدَاهُ** His arms, or hands, exercised him with work. From a trad., relating to a seeker of knowledge. (L.)

5. **تَأَقَّدَ** and **تَوَكَّدَ** signify the same, [The thing, or affair, became confirmed, ratified, or corroborated]. (S, L, K,*)

وَكْدٌ Desire; purpose; intention; aim; endeavour. (L, K.) See also 1.

وَكْدٌ Work; labour; exertion; endeavour. (L, K.) Ex. **مَا زَالَ ذَلِكَ وَكْدِي** That ceased not to be my work, (L, K,) and endeavour. (L.)

وَكَادٌ A rope with which cows are tied on the occasion of milking. (S, L.) — Also **وَكَادٌ** and **وَكَادٌ** sings. of **وَكَائِدٌ** [and **وَكَائِدٌ**], (IDrd, L, K,) [pls. deviating from the constant course of speech in relation to the sings.; see art. **وَأَكْدُ**]; signifying, (i.e. the pls.) *Thongs, or straps, with which one binds (L, K) a camel's, or horse's saddle: (L:) or the thongs, or straps, by which the قَرَبُوسُ is bound to the two side-boards of a horse's saddle; (IDrd, L;) as also* **مِيَاكِيدٌ** and **تَوَكِيدٌ** (K;) or these are called **مِيَاكِيد**, but not **تَوَاكِيد**: (L:) and it [مِيَاكِيد] is a pl. that has no [proper] sing. (TA.)

مَوَاكِدَةٌ A she-camel that strives, or exerts herself, in her progress, course, or pace. (K.)

وَكَادٌ and **تَوَكِيدٌ**: see **وَكَادٌ**.

مُتَوَكِّدٌ بِأَمْرٍ (L,) or **لِأَمْرٍ** (K,) Standing ready, or prepared, for a thing, or an affair (L, K.)

وكر

1. **وَكَّرَ**, aor. **يَكِّرُ**, inf. n. **وَكَّرٌ** (S, K) and **وَكَّرَ**, (K,) *He (a bird) came to the* **وَكَّرَ** [or nest]: (K:) or *entered his* **وَكَّرَ**. (S.) — **وَكَّرَ**, (Mgh, Msb,) aor. **يَكِّرُ**, (Msb,) *He (a bird) took for himself, or made, or prepared, (إِتَّخَذَ) a* **وَكَّرَ**; (Mgh, Msb;) as also **وَكَّرَ**, (A, Mgh, Msb, TA,) inf. n. **تَوَكَّرَ**; (TA;) but the latter has an intensive signification; (Msb;) and **إِتَّكَّرَ**. (K.) **أَوْكَّرَ** in this sense is a mistake. (Mgh.) — **وَكَّرَ**, aor. **يَكِّرُ**; (K;) or **وَكَّرَ**, (A, L, Msb,) inf. n. **تَوَكَّرَ**; (Fr, S, L;) *He made, or prepared, the food called* **وَكِيرَةٌ**; (Fr, S, A, L, Msb;) **لَهُمْ** for them. (L, K.)

2: see 1, in two places. — See also **وَكِيرَةٌ**, in two places.

8: see 1.

وَكَّرَ The nest (**عُشٌّ**) of a bird; (AA, S, A, Msb, K;) *wherever it is; in a mountain or a tree; (AA, S, Msb;) and so if the bird is not in it; (M, A, K;) as also* **وَكَّرَةٌ**: (K:) *the place in which a bird lays its eggs, and has, or hatches, its young; being a hole in a wall, or in a tree: (T, TA:) the place into which the bird enters; as also **وَكَّرَنَ**: (Aq, TA:) [see also **عُشٌّ**; and **سَرَبٌ**]; pl. (of pauc., TA:) **أَوْكَّرَ** (K) and **أَوْكَارٌ**, (S, A, Msb, K,) and (of mult., TA) **وَكَّرٌ** (S, K) and **وَكَّرٌ** (Msb) and **وَكَّرٌ**. (K.) You say, **بُيُوتٌ كَأَوْكَارِ الطَّيْرِ** [Houses like the nests of birds]. (A.) — † [A house: as in the following saying,] **مَا دَارَ فِي فِكْرِي نَزْوَلُكَ فِي وَكْرِي** † *Thine alighting at my house was not revolved in my mind*. (A.) See also **وَكِيرَةٌ**. — The **فَرَضُ** [q. v.] of a **زَنْدَةٌ**. (A, in art. **فَرَضُ**.)*

جَمَّازٌ: see **نَاقَةٌ وَكْرِي**.

وَكَّرَةٌ: see **وَكَّرٌ**. = See also **وَكِيرَةٌ**.

وَكَّرَةٌ: } see **وَكِيرَةٌ**.
وَكِيرٌ: }

وَكِيرَةٌ Food that is prepared on account of the completion of a building; (S,* Msb,* K;) as also **وَكِيرٌ** and **وَكِيرَةٌ** and **وَكِيرَةٌ**: (K:) *food which a man prepares on the occasion of building his* **وَكَّرَ** [or house], or *buying it, (A, TA,) and to which he invites [others]: (TA:) accord. to Fr, [food] prepared by a woman among the requisites for a bride or a traveller (فِي الْجَهَّازِ); sometimes, he says, called* **تَوَكِيرٌ**: which latter word also signifies the act of feeding [with the food called **وَكِيرَةٌ**]. (TA.)

وكر

1. **وَكَّرَهُ**, (S, Msb,) aor. **يَكِّرُهُ**, (Msb,) inf. n. **وَكَّرٌ**, (Msb, K,) *He struck, or beat him, (S, Msb,) [with anything,] as, for ex., with a staff, or stick: (TA:) or it signifies, (Msb,) or signifies also (S) he struck, or beat, him with his fist upon his chin: (S, Msb:) or, accord. to Ks, i. q. لَكَمَهُ; (Msb;) [i. e.] he struck, or beat, him with his fist. (A, K.) — He pushed, or impelled, or repelled, him. (S, Msb, K.) — He pierced him (Ks, K,* TK) with a spear. (TK.) — He goaded him. (TA.) — He broke his nose. (T, TA.)*

وَكِيرَةٌ A blow with the fist. (A.)

وَكَّازٌ One who strikes, or beats, much with his fist. (A.)

مُتَوَكِّزٌ بِأَمْرٍ Standing ready, or prepared, for a thing, or an affair. (L, art. **وَكْدٌ**.)

وكس

1. **وَكَّسَ**, aor. **يَكِّسُ**, inf. n. **وَكَّسٌ**, *It (a thing,*

S, Msb) was, or became, defective, or deficient; it fell short; it diminished, or decreased. (S, A, Msb, K.) It is said in a trad., (S, Msb,) of Ibn-Mes'ood, (TA,) لَهَا مَهْرٌ مِثْلَهَا لَا وَكَّسَ **وَلَا شَطَطٌ** She shall have the dowry of her like: there shall be no falling short nor exceeding: (S, A,* Msb,* TA:) or there shall be no diminishing nor exceeding of the limit. (Mgh.) [For] **وَكَّسَهُ**, aor. and inf. n. as above, signifies *He rendered it defective, or deficient; diminished it, or decreased it; (A, Mgh, Msb, K;) as also* **وَكَّسَهُ**, (TK,) inf. n. **تَوَكَّسَ**. (K, TK.) — *He made him (a man) to suffer loss; syn. نَقَصَهُ; (S, TA; as also* **وَكَّسَهُ** inf. n. **تَوَكَّسَ**: (K,* TA:) or *he cheated, or defrauded him. (IKtt, TA.) You say, وَكَّسَ فِي تِجَارَتِهِ, (S, A, Msb, K,) inf. n. **وَكَّسَ**, (TA,) *He suffered loss, (S, A, Msb, TA,) or diminution of the price, (TA,) [in his traffic, or merchandise; as also* **أَوْكَّسَ**, (S, A, Msb, K,) inf. n. **إِيكَاسٌ**; (TA;) and so **وَكَّسَ**, aor. (K) and inf. n. (TA) as above. (K, TA.)*

2. **وَكَّسَهُ**, inf. n. **تَوَكَّسَ**: see 1, in two places. — Also, *He reproved, or blamed, him, or did so severely; or with the utmost severity; or he reproached, or upbraided him. (AA, K.)*

4. **أَوْكَّسَ**, (A,) or **أَوْكَّسَ مَالَهُ**, (Ibn-'Abbád, K,) *His property went away. (Ibn-'Abbád, A, K.) — أَوْكَّسَ فِي تِجَارَتِهِ: see 1.*

أَوْكَّسٌ [More, and most, defective, or deficient: less, and least, in value]. The saying respecting the division of a building, **يَنْظُرُ إِلَى صَاحِبِ الأَوْكَّسِ** means, *One shall look to see which is he whose place is of the less, or least, value. (Mgh.) — A man having a small portion, or little good fortune: (A:) or a lon, an ignoble, or a mean, or sordid, man. (Ibn-'Abbád, K.)*

[وَكَّعَ, &c.]

See Supplement.]

ولب

1. **وَلَّبَ**, aor. **يَلْبُ**, inf. n. **وَلَّبٌ**, *He entered (K) into a house or tent, or into a tract, or quarter, or the like. (TA.) — وَلَّبَ* *He hastened (K) in entering. (TA.) — وَلَّبَ إِلَيْكَ الشَّيْءُ*, aor. **يَلْبُ**, inf. n. **وَلَّبٌ**, *The thing, of whatever kind it was, came to thee, or reached thee. (A'Obeyd, S.) In the copies of the K, وَلَّبَ* **وَلَّبَ**; accord. to which, the verb, in the sense of **وَصَلَ**, there assigned to it, is trans. both immediately and by means of **إِلَى**: but the correct reading is **وَلَّبَ إِلَيْكَ الشَّيْءُ**, as above. In an old, and generally correct, copy of the Tahdheeb el-Af'ál of IKtt, it is said that **وَلَّبَ إِلَيْكَ الشَّرُّ** signifies *The evil reached thee:*

syn. **تَوَصَّلَ**. (TA.) — **وَلَبَّ**, inf. n. **وَلُوبٌ** and **وَلَبٌ**, It (corn or the like) *germinated in offsets around the older plants.* (IKṭṭ.) — **وَلَبَّ بَنُو** **فُلَانٍ** *The sons of such a one multiplied, or increased.* (IKṭṭ.)

وَالِبٌ, *Going into a thing; entering into it.* (Esh-Sheybānee, Ṣ.)

وَالِبَةٌ *The offsets of the corn and the like:* (K:) so called because they enter into the roots of the parent-plants: (TA:) or *corn or the like growing from the roots of that which has preceded it:* (Ṣ:) pl. **أَوَالِبٌ**. (TA.) — **وَالِبَةٌ** *The offspring of camels, (IAḩr, Ṣ,) and of sheep or goats, (IAḩr, K,) and of cows, (K,) and of a people.* (IAḩr.)

تَوَلَّبَ: see art. **تَلَبَّ**. Accord. to Suh, the **ت** is substituted for **و**, and the word is derived from **والبة**, the "offsets of corn and the like:" and Ibn-'Oṣfoor and IKṭṭ assert the same. (TA.)

ولت

1. **اَوْتَهُ** **وَلْتَهُ**, aor. **يَلْتُ**, inf. n. **وَلْتٌ**; and **اَوْتَهُ**; *He diminished unto him his due, or right; [or defrauded him of part thereof]:* (K:) as also **وَلْتَهُ**, and **أَلْتَهُ**, or **أَلْتَهُ**. (TA.)

4: see 1.

ولت

1. **وَلَّتْ** **السَّمَاءُ**, [aor. **تَلَّتْ**], inf. n. **وَلْتٌ**, *The sky wetted us with a little rain.* (TA.) — **وَلَّتْهُ**, aor. **يَلْتُ**, (Ṣ,) inf. n. **وَلْتٌ**, (Ṣ, K,) *He beat, struck, or smote, him, (AA, Ṣ, K,) with a staff, or stick, (AA, Ṣ,) a little:* (Aṣ:) or *he beat him, or struck him, without wounding him.* (Abou-Murrah El-Kusheyree.) — **وَلَّتْ لَهُ عَقْدًا** *He made with him a covenant, compact, or contract, that was unintentional, or not firmly concluded, or settled.* (Ṣ.) **وَلَّتْ لَهُمْ**, [aor. **يَلْتُ**], inf. n. **وَلْتٌ**, *He gave them, or granted them, somewhat of a covenant, compact, or contract.* (TA.) — **وَلَّتْ**, [aor. **يَلْتُ**?], inf. n. **وَلْتٌ**, *He concluded a covenant, compact, or contract.* (TA.) — **وَلَّتْ لَهُ**, aor. **يَلْتُ**, inf. n. **وَلْتٌ**, *He made to him a weak promise.* (TA.) — **وَلَّتْ** **أَصَابَنَا** **وَلْتٌ**, *A little of rain:* (Ṣ, K:) ex. **أَصَابَنَا** **وَلْتٌ** *A little rain fell upon us.* (Ṣ.) — **وَلَّتْ** **السَّحَابُ** *A little rain.* (TA.) — **وَلَّتْ** *A covenant, compact, or contract, between a people, that happens unintentionally, مِنْ غَيْرِ قَصْدٍ*, (Ṣ:) or, not firmly concluded, or settled: (Ṣ, K:) or somewhat, or a little, of a covenant, compact, or contract: ex., in a trad., **وَلَّتْ لَكَ مِنَ الْعَهْدِ**, *Were it not for somewhat, or a little, of a covenant granted to thee, I had be-headed thee:* (TA:) or the remainder [or what remains unfulfilled] of a covenant &c.: (T:) or a covenant &c. firmly concluded, or settled. (TA.) — **وَلَّتْ** *A little of anything that is much in quantity.* (IAḩr.) — **وَلَّتْ** *What remains, of dough, in a platter.* (K.) — **وَلَّتْ** *What remains, of water, in a مُشَقَّرٌ.* (K.) — **وَلَّتْ** *What remains, of the beverage called نَبِيذٌ, in the vessel.* (K.) — **وَلَّتْ** *A weak promise.* (K) [See 1. In the CK, and in a MS. copy of the K, for **الْوَعْدُ** is put (الْوَعْدُ).] — **وَلَّتْ** **لَهُمْ** **وَلَّتٌ** **ضَعِيفٌ**, and **وَلَّتْ** **مُحْكَمٌ**, [A weak promise has been made to them, and a firm promise]. (TA.) — **وَلَّتْ** **لَهُمْ** **وَلَّتٌ** **تَرَأَرٌ** *A vestige, or trace, of ophthalmia.* (K.) — **وَلَّتْ** **لَهُمْ** **وَلَّتٌ** **إِلَّا** **وَلَّتٌ** **وَلَّتٌ** *I saw not, of him, or it, aught save a small vestige, or trace.* (A.) — **وَلَّتْ** **لَهُمْ** **وَلَّتٌ** **تَوَجِيهٌ**; i.e., *The saying to a slave (مَمْلُوكٌ), Thou art free after my death.* (K.)

وَلَّتْ **عِنْدِي** **وَلَّتٌ** **مِنْ** **خَبْرٍ** — **وَلَّتْ** **وَلَّتٌ**: see **وَلَّتْ**. *I have a little news.* (TA.)

وَلَّتْ **وَلَّتٌ** **شَرٌّ** **وَالْتٌ** *A lasting, or constant, evil.* (K.) — **وَلَّتْ** **وَلَّتٌ** **دَيْنٌ** **وَالْتٌ**, an expression used by Ru-beh, (TA,) *A burdensome debt:* (K:) or *a lasting, or constant, debt:* (IAḩr:) or, as some say, *a debt by which one constantly binds himself (يَتَعَلَّدُ), as he does by a contract.* (L.) :Aṣ disapproves of the expression. (TA.)

ولج

1. **وَلَجَّ**, aor. **يَلِجُ**, inf. n. **وَلُوجٌ** and **لِجَةٌ**; and **وَلَجَّ**; (Ṣ, K;) and **وَلُوجٌ**; (L;) *He, or it, entered.* (Ṣ, K.) You say **وَلَجَّ** **الْبَيْتَ**, and **وَلَجَّ** **إِلَيْهِ**, and **وَلَجَّ** **إِلَيْهِ**, and **وَلَجَّ** **إِلَيْهِ**. (L.) And **وَلَجَّ** **الشَّيْءُ** **فِي** **غَيْرِهِ** *The thing entered into another thing.* (Mṣb.) As is said in the Ṣ and L, Sb says that **وَلَجَّ** has for its inf. n. **وَلُوجٌ**, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of **وَلَجَّ** **الْبَيْتَ**] is **وَلَجَّتْ** **فِيهِ**: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Moḩammad Ibn-Yezed holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make **وَلَجَّ** a trans. verb, which no one asserts it to be: that if he mean that it has as its complement a noun in the acc. case as an adverbial noun of place, it is like **وَلَجَّتْ** and other intrans. verbs: but if he mean that it governs a simple objective complement, like **وَلَجَّتْ** **رَأْيَهُ**, his opinion is not correct. (TA.)

4. **وَلَجَّ**, (Ṣ, K,) inf. n. **وَلُوجٌ**; (Mṣb;) and **وَلَجَّ**, as in the CK and in several MS. copies of the K) or **وَلَجَّ**, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. **تَلَجَّ**), in which **ت** is substituted for **و**, and this is the correct reading; (TA;) *He, or it, caused to enter; introduced; inserted.* (Ṣ, K.) — The expression in the Kṣur. [xxii. 60; and other chapters,] **يُوجِئُ اللَّيْلَ فِي النَّهَارِ وَيُوجِئُ النَّهَارَ فِي اللَّيْلِ** signifies *He maketh the night, by increasing it, to enter into, [or encroach upon,] the day, and maketh the day, in like manner, to enter into; [or encroach upon,] the night:* (Jel:) or *He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night.* (Ṣ.) — [**وَلَجَّ** is often used for **ذَكَرَهُ**; and hence as meaning *Inivit.*]

5: see 1.

8: see 1 and 4.

وَلَجَّ **وَلَجٌّ** **وَلَجٌّ**, (Ṣ,) and **وَلَجَّ** **وَلَجٌّ**, and **وَلَجَّ** **وَلَجٌّ**, (TA,) *A man frequently going, or coming, out and in.* (Ṣ, TA.) [This is the primary meaning: for others see art. **خَرَجَ**.]

وَلَجَّةٌ *A place, (Ṣ,) or a cavern, in which passengers shelter themselves from rain &c.:* pl. **وَلَجَجٌ** and **وَلَجَجٌ**, (Ṣ, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n., of which **وَلَجَّةٌ** is the n. un.] or **وَلَجٌّ**. (L.) — Also, *A bend, or place of bending, of a valley:* (IAḩr:) pl. as above. (K.)

وَلَجَّ and **وَلَجَّ**: see **وَلَجَّةٌ**.

وَلَجَّةٌ *Anything that is introduced, or inserted, into a thing, and that does not belong to it: any such thing is termed a وَلَجَّةٌ of a thing.* (A'Obeyd.) — **هُوَ** **وَلَجَّتُهُمْ** *He is an adherent to them; (K;) one who has entered, or become introduced, or included, among them,] and not belonging to them.* (TA.) Pl. **وَلَجَجٌ**. (TA.) — **وَلَجَّةٌ** + *A particular, or special, intimate, friend, or associate, of a man; syn. خَاصَّةٌ* (Ṣ, K) and **بَطَانَةٌ** (Ṣ) and **دَحِيْلَةٌ**: (K:) by these syns. A'Obeyd explains it in the Kṣur. ix. 16: and it is applied to one and to more than one: (TA:) or *one whom a person takes to rely upon, or to place confidence in, not being of his family:* (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies *an intimate friend who is one of the polytheists.* (Fr.)

وَلَجَّةٌ *i.q. دَبِيْلَةٌ*, (K,) i.e., *A certain disease in the belly.* (TA.) *A pain that attacks a man; or a pain in a man; وَجَعٌ يَأْخُذُ الْإِنْسَانَ*, (so in two copies of the Ṣ, and in the L,) or **وَجَعٌ** **فِي** **الْإِنْسَانِ**: (so in the TA and a MS. copy of the K:) or *a pain that attacks the teeth:*

or a pain in the teeth; وجع يأخذ الأسنان, (so in a copy of the §,) or وجع في الأسنان. (So in the CK.)

أولج [More, or most, penetrating]: applied to language or discourse. [TA, in art. جمع: see an ex. voce مَجْمَع.]

تولج The hiding place of a wild beast, (or antelope, TA,) among trees, (S, K,) into which he enters (الذي يلج فيه); like دولج: the ت, says Sb, is substituted for و, and the word is of the measure فوعَل; for تفعَل is scarcely found in Arabic as the measure of a subst., whereas فوعَل is frequent. (S.)

مولج A place of entrance; a place into which one enters: (TA:) pl. موالج. (S.) [See its contr. مخرج.]

مولج A man attacked by the disease called موالج, or ديبلة. (K, TA.)

ولج

ولجة A [sack of the kind called] غرارة: (S, L, K:) or such as is called a جواق: or a large and wide جواق: (L:) and a date-basket of palm-leaves; syn. جلة: (S, L, K:) and a sack or the like forming one half of a beast's load, in which are carried perfumes and clothes (نر) and the like: (L:) n. un. of وليج, pl. ولائج. (S, L, K.)

ولد

1. وَوَدَّتْ, (S, K, &c.) aor. تَلَدَتْ, (L, K, &c.) inf. n. وَوَدَّةٌ and وَوَدٌّ (S, A, L, Mṣb, K) and وَوَدَّةٌ and وَوَدٌّ, but each is more common with kesr, (Mṣb,) and وَوَدَّةٌ and وَوَدٌّ (L, K) and وَوَدَّةٌ, (K,) [and app. مِيلَادٌ, like مَعْدَارٌ, (see an ex. voce تَلَدٌ, in art. تَلَد.)] She (a woman, S, L, or mother, L, or any animal having an ear, as distinguished from one having merely an ear-hole, (Mṣb,) brought forth a child, or young one; or children, young, or offspring. (Mṣb.) — Also, وَوَدَّتْ, (aor. as above, Mṣb,) He begot a child, or young one; &c. (Th, L, Mṣb, K.) — [The land of El-Balkā produces saffron]. (A.) — اللَّيَالِي حَبَالِي نَيْسَ [The nights are pregnant: it is not known what they will bring forth]. (A.) — رَبُّ لَمْ يَلِدْهُ occurs in a verse cited voce رَبُّ, for لَمْ يَلِدْهُ; like لَمْ أَلِدْ for لَمْ يَلِدْهُ.]

2. وَوَدَّتْ, inf. n. تَوَلَّدَتْ, He assisted her [namely a woman, A, L, Mṣb, and a ewe or she-goat, S, A, L, Mṣb, or other animal, Mṣb] in bringing forth; delivered her of her child or young one: (S, L, Mṣb, K*:) he acted as a midwife to her.

(L.) — وَوَدَّتْ أَوْلَادًا — He made her to be the mother of children. (MA.) See 4. — وَوَدَّتْ, (inf. n. تَوَلَّدَتْ, K,) He reared him; educated him; brought him up. The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! أَنْتَ نَبِيِّي [in the CK, erroneously, وَأَنَا وَوَدَّتْكَ] Thou art my prophet, and I reared thee: altering it thus, أَنْتَ نَبِيِّي وَأَنَا وَوَدَّتْكَ [Thou art my little son, and I begot thee]; attributing to Him a son. (T, * L, K*.) — وَوَدَّتْ, or originated, language, and a story or the like. (A.) † [It (a thing) generated, engendered, produced, or originated, another thing.]

4. وَوَدَّتْ, (inf. n. اِيْلَادٌ, Mṣb,) She (a woman, S, L, Mṣb, and a ewe or goat, L) attained to the time of bringing forth; was about to bring forth. (S, L, Mṣb, K*.) — وَوَدَّتْ الْقَوْمَ The people attained to the time of [their having] children. (IKṭt.) — وَوَدَّتْ الْبَارِيَةَ He made the girl to be the mother of a child. (MA.) See 2.

5. وَوَدَّتْ, (S,) or وَوَدَّتْ, (Mṣb,) † The thing became generated, or engendered, or produced; it originated; from the other thing. (Mṣb.) — وَوَدَّتْ الْعَصِيْبَةَ بَيْنَهُمْ † [Party-spirit originated, or became engendered, among them]. (A.)

6. وَوَدَّتْ They multiplied, or became numerous, [by propagation,] and begot one another; (S, L;) as also وَوَدَّتْ. (TA.)

8: see 6.

10. وَوَدَّتْ He rendered her pregnant; got her with child. وَوَدَّتْ in this sense is not of established authority; and some expressly disallow it. (Mṣb.)

وَوَدَّتْ: see وَوَدَّتْ.

وَوَدَّتْ, and وَوَدَّتْ, A man's people, tribe, or family. So, accord. to some, in the KUR. lxxi. 20. (T.) — See وَوَدَّتْ.

وَوَدَّتْ: see وَوَدَّتْ, and وَوَدَّتْ.

وَوَدَّتْ (of the measure فَعَل in the sense of the measure مَفْعُول, Mṣb) and وَوَدَّتْ (S, A, L, Mṣb, K) and وَوَدَّتْ (S, L, K) and وَوَدَّتْ (K,) each used alike as sing. and pl., (S, M, A, L, K,) and masc. and fem., (M, L, Mṣb,) A child, son, daughter, youngling, or young one; and children, sons, daughters, offspring, young, or younglings; of any kind: [often applied to an unborn child, &c.; a foetus:] (M, L, Mṣb:) pl. [of pauc.] of وَوَدَّتْ, (M, L, Mṣb, TA,) and of وَوَدَّتْ, (M, L,) and [pl. of pauc. of وَوَدَّتْ, (M, L, Mṣb, K,) and وَوَدَّتْ, (M, L, K:) and pl. of وَوَدَّتْ, (S, M, L, Mṣb, K*) like as أُسْدٌ is pl. of أُسْدٌ, (S, L, Mṣb,) in the dial. of the tribe of Keys, (T, Mṣb,) who make وَوَدَّتْ singular. (T.)

وَوَدَّتْ, a proverb, (T, S, L; but in the S, عَقِيْبِكُ;) of the Benoo-Asad, (S, L,) Thy son is he who made thy two heels to be smeared with blood; (TA;) i.e., whom thou thyself broughtest forth; (K, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.) — مَا أَدْرِي أَيُّ مَا أَدْرِي أَيُّ وَوَدَّتِ الرَّجُلِ هُوَ (S, K.)

وَوَدَّتْ, in which the ة is a substitute for the و that is elided from the beginning, for it is from الْوَلَادَةُ, (S, L,) or, accord. to some, it is from وَوَدَّتْ, q.v., (TA,) applied to a male and to a female, (TA, voce تَرَبُّبٌ, i.q. تَرَبُّبٌ; (S, L, K;) meaning One born at the same time with another; coëtanean, or a contemporary in birth (TA) of a man: (S, L:) dual لِدَانِ; (S, L;) [but لِدَانِ occurs in a dual sense in the Jm and O and K, voce صَوَّغٌ, q.v.]; pl. لِدَانٌ and لِدَانٌ: (S, L, K:) AHei and other expositors of the Teeheel say, that words like لِدَانِ have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is وَوَدَّتَاتٌ and وَوَدَّتُونَ, (K,) because the formation of a dim. restores a word to its original form; (TA;) not لِدَانَاتٌ and لِدَانُونَ, as some of the Arabs erroneously make it: (K:) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made وَوَدَّتَاتٌ, there would be no difference between it and the dim. of وَوَدَّتَاتٌ. (TA.) See also art. لِدَانِ. — See مِيلَادٌ.

وَوَدَّتْ and وَوَدَّتْ: see 1. — Pregnancy: (A, L, in which the former only is mentioned, and Mṣb:) the former is the more common. (Mṣb.)

وَوَدَّتْ [Prolific; that breeds, or brings forth, plentifully.] (S, K, art. أهد.) — See وَوَدَّتْ.

وَوَدَّتْ (of the measure فَعِيْل in the sense of the measure مَفْعُول, TA,) and وَوَدَّتْ signify the same, (T, L, K,) i.e., A new-born child: (M, L:) a young infant: (the former in the L, and the latter in the Mṣb:) the former, as well as the latter, masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also وَوَدَّتْ and وَوَدَّتْ: pl. of وَوَدَّتْ, and of وَوَدَّتْ. (L.) — وَوَدَّتْ فِي الْجَنَّةِ The child that dies in early infancy, or that is prematurely born, is in paradise. (L, from a trad.) — Also وَوَدَّتْ A boy: (S, A, L, K:) a youth: (AHeyth, L:) † a boy who has arrived at the age when he is fit for service, before he attains to puberty: (A, L:) a youthful servant; one is so called from the time of his birth until

لُغَةٌ. The lexicons passim.) — Also **مَوْلَدٌ**, (L,) and its fem. with **ة**, (K,) † Anything innovated. (L, K.) — **كِتَابٌ مَوْلَدٌ**: A forged writing. (L, K.) — **بَيِّنَةٌ مَوْلَدَةٌ**: Evidence not verified. (L, K.)

مَوْلِدَةٌ A midwife. (A, L, K.)

[ولس, &c.]

See Supplement.]

وما

1. **وَمَأٌ إِلَيْهِ**, (S, K,) aor. **يَمَأُ**, inf. n. **وَمَأٌ**; (S;) and **وَمَأٌ**, (S, K,) which is the chaste word, MF,) inf. n. **إِيْمَأٌ**; (TA;) and **وَمَأٌ**; (K;) *He made a sign to him.* (K.) **أَوْمَتُ** [for **أَوْمَاتُ**] is disallowed: (S;) [but see what follows in this paragraph]. Lth says, that **الإيماء** is the making a sign with the head or the hand, as a sick man does with his head for the inclination and prostration in prayer: (TA;) and **أَوْمَأَ بِرَأْسِهِ** sometimes signifies *He [made a sign with his head as though he] said "No:"* Akh cites this verse:

* إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ *
* وَ أَوْمَتَ إِلَيْهِ بِالْعَيْنِ الْأَصَابِعُ *

[When the man's wealth becomes little, his friends become few; and the fingers, together with the eyes, make signs to him]; in which **أَوْمَتَ** is for **أَوْمَاتَ**. (TA.) — [For a further explanation of **أَوْمَأَ**, and the manner in which it is said to differ from **أَوْمَأَ**, see art. **أَوْمَأَ**.]

2. **وَمَأٌ**: see 1. — **وَمَأٌ بِالشَّيْءِ** [for **وَمَأٌ**: as there is no such root as **وَمَى**:] *He took away the thing.* (TA.)

3. **يُؤَاثِرُ**, and **فُلَانٌ يُؤَاثِرُ فُلَانًا**, [Such a one agrees, or vies, with such a one]. These two verbs are of two different dialects, or the former is formed by transposition from the latter. (K, TA.) — ISh quotes,

* فَأَنَا الْغَدَاةُ مُؤَاثِمُهُ *
meaning, accord. to Abu-l-Khattáb, "And I, in the morning, shall see him, or it:" syn. **مُعَايِنُهُ**. (TA.)

4: see 1.

10. **اسْتَوْمَى عَلَى الْأَمْرِ** [for **اسْتَوْمَأَ**: as there is no such root as **وَمَى**:] *He made himself master of the thing:* like **اسْتَوْلَى**. (Fr.)

وَأَمْتَةٌ A misfortune; calamity: (S, K:) thought by ISd to be a subst. [not an act. part. n.] because no verb from which it could be derived is known. (TA.) — **وَقَعَتْ فِي وَأَمْتَةٍ** *He fell into a misfortune or calamity.* (S.) — **ذَهَبَ ثَوْبِي فَمَا أَدْرِي مَا كَانَتْ وَأَمْتُهُ** *My garment is lost, and I know not what misfortune*

has taken it away: (M, K:) or, *who has taken it.* (Yaakooob, S.) The phrase without negation is also used. (L.) [See a similar phrase in art. **لَمَأَ**.]

ومت

مَتٌّ *A thing that is known, and decided, or determined;* syn. **مَعْرُوفٌ مُقَدَّرٌ**. (K.)

ومد

1. **وَمَدَّتِ اللَّيْلَةُ**, (S, L, K,) aor. **تَوَمَدَّتْ**, inf. n. **وَمَدٌّ**, (L,) *The night was, or became, one of intense heat, &c.,* as explained below. (S, L, K.) One also says **وَمَدَّ الْيَوْمُ**: but the former is more common. (M, L.) — **وَمَدَّ عَلَيْهِ**, (S, M, A, L, K,) aor. **يَوْمَدُّ**, (K,) inf. n. **وَمَدٌّ**, (M, L, K,) † *He was angry with him;* (S, M, A, L, K;) *was incensed against him;* i. q. **وَبَدَّ**, (S, L,) of which it is a dial. form. (S.)

وَمَدٌّ Intenseness of the heat of night; as also † **وَمَدَّةٌ**: (S, L, K:) or intense heat: (CK:) or sultriness; i. e., intense heat with stillness of the wind: (Ks, T, L, K:) or heat of whatever kind with stillness of the wind: (M, L:) or dew, or moisture, that comes during the greatest heat, (M, A, L, K,) from the direction of the sea, (M, L, K,) with stillness of the wind: (M, L:) or a dew, or moisture, that comes from the direction of the sea, when its vapour rises and is blown by the east wind, so that it falls upon the bordering regions like the dew of heaven, very noxious to men by reason of its offensive smell: (T, L:) and **وَمَدَّةٌ** a dew, or moisture, from the sea, falling upon men in the intenseness of heat, when the wind is still: (L:) it comes during the greatest heat, from the direction of the sea, and falls upon men in the night; (Lth, T, L;) and sometimes in the days of autumn also. (T, L.)

لَيْلَةٌ وَمَدٌّ: (L, K:) and **وَمَدَّةٌ**, (T, M, A, L, K,) which latter is the more common, (TA.) A night of **وَمَدٌّ**, i. e., intense heat, &c., as explained above. (T, M, A, L, K.) One also says **يَوْمٌ وَمَدٌّ**: but not so commonly. (M, L.) — **هُوَ عَلَيْهِ وَمَدٌّ**: † *He is angry with him.* (A.)

وَمَدَّةٌ: see **وَمَدٌّ**.

وَمَدَّةٌ: see **وَمَدٌّ**.

ومض

1: see 4.

4. **أَوْمَضَ** *It (lightning) flashed, gleamed, or shone, slightly,* (S, A, Mṣb, K,) not extending sideways in the adjacent tracts of cloud; (S, K;) for when it does thus, it is termed **خَفُوَ**; and when it extends high in the sky, without extending sideways to the right and left, it is termed **عَقِيقَةٌ**: (S:) it is also said of other things, beside

lightning: (M:) and **وَمَضَّ**, (S, M, A, Mṣb, K,) aor. **يَمِضُ**, (S, Mṣb, K,) inf. n. **وَمِضٌ** and **وَمَضٌ** (S, M, A, K) and **وَمَضَانٌ** (S, A, K) and **تَوَمَضَ**, (M,) signifies the same; (S, M, A, Mṣb, K;) or it (lightning) *flashed faintly or weakly, and then disappeared, and then flashed again;* (IAḡr;) and is also, sometimes, said of fire, (M, TA,) and of anything of a clear [or bright] colour: (El-'Eyn:) or both verbs signify it (lightning) *gleamed, or shone.* (Ḥam, p. 785.) — Hence, **أَوْمَضَتِ الْمَرْأَةُ**: *The woman smiled, so as to display her teeth:* the glistening of her front teeth being likened to the flashing of lightning. (A, TA.) — And † *The woman stole a glance, or glances;* (S, M, K;) as also **أَوْمَضَتْ بِعَيْنَيْهَا**: (A:) or this last, † *the woman looked, or gazed with widely opened eyes.* (L.) — And **أَوْمَضَ لَهُ بِعَيْنِهِ** † *He made a sign to him with his eye:* (M:) or **أَوْمَضَ فُلَانٌ** † *such a one made a private, or secret, sign,* (K, TA,) **إِلَيَّ** to me. (TA.) — Also, *He saw the slight flashing, or gleaming, or shining, of lightning, or of fire.* (M, TA.)

وَمَضَةٌ [A slight flash of lightning, &c.] You say, **شِمْتُ وَمَضَةً بَرَقِي كَنَبْضَةِ عَرْقِي** [I looked at a slight flash of lightning, like a single pulsation of an artery, to see whither it tended, and where it might rain]. (A, TA.)

وَأَمَضُ [Lightning flashing, gleaming, or shining, slightly; &c.: **وَمِضٌ** in this case being app. an inf. n. used as an epithet.] (TA.)

وَأَمِضُ: see what next precedes.

[ومتق, &c.]

See Supplement.]

ونب

2. **تَوَنَبَّ**, inf. n. **تَوَنِبٌ**, *He reprehended, reprobated, blamed, chid, or reproached, him severely;* &c.: (K:) a dial. form of **أَتَبَهُ**. (TA.)

[ونى, &c.]

See Supplement.]

وهب

1. **وَهَبَ لَهُ شَيْئًا**, (aor. **يَهَبُ**, K;) said to be originally **يُوهِبُ**; which is changed into **يَهَبُ** because of the kesr; and then, into **يَهَبُ** because of the medial guttural letter; Mṣb, voce **وَيْعَ**;) inf. n. **وَهَبٌ** and **وَهَبٌ** and **هَبَةٌ** (S, K) and **مَوْهَبٌ** and **مَوْهَبَةٌ**, (Mṣb,) or the last two are substs., (S, K, &c.) *He gave him a thing; properly, as a free gift, disinterestedly, and not for any compensation.* (Mṣb, TA.) You should not say **وَهَبَكَ** [he gave it to thee], (K, &c.,) making

the verb doubly trans.: (TA.) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K: but in the L, it is said that Seer has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression وَهَبْتُ كَذَا مِنْهُ, meaning, *I gave such a thing to him, &c.*; (من being redundant, as in بَعْتُ كَذَا مِنْهُ "I sold such a thing to him;") as occurring in several trads. (MF.) — See 3. — وَهَبَنِي اللَّهُ فِدَاكَ *May God make me [or give me as] thy ransom!* (IAqr, K.) وَهَبْتُ فِدَاكَ *May I be made [or given as] thy ransom!* Ibn-Umm-Kāsim says, that وَهَب is one of the verbs which signify *He caused to be, or to become*: and he cites the above phrase from IAqr; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) — وَهَبْنِي فَعَلْتُ ذَلِكَ *Suppose me; syn. ظَنَّنِي*; (AHei, cited by Fei;) or *count me, or reckon me; syn. أَحْسَبْنِي وَأَعْدَدْنِي*; (M, K;) [or *grant me;*] *to have done that.* (M, K.)* وَهَبَ زَيْدًا مُنْطَلِقًا *Suppose Zeyd to be going away, or gone away; syn. إِحْسَبَ.* (So in two copies of the §: in another, أَحْسَبَ.) Thus this verb is doubly trans.: (§:) but it is not used in this sense in the pret., nor in the aor.: (§, K:) you do not say وَهَبْتُكَ فَعَلْتُ ذَلِكَ [I supposed thee to have done that]: nor (as some assert, Mṣb,) do you say وَهَبَ أَنِّي فَعَلْتُ ذَلِكَ, (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَنْتُ belongs, that أَنْ and إِنَّ [with what follows them] may supply the place of the two objective complements, [as when you say ظَنَنْتُ أَنَّ زَيْدًا قَائِمًا, and ظَنَنْتُ إِنَّ زَيْدًا لَقَائِمًا, "I thought Zeyd to be standing,"] affords matter for controverting this. (Mṣb.)

3. وَهَبَهُ فَوْهَبَهُ, aor. of the latter verb وَهَبَ and وَهَبَ, *He strove to surpass him in giving, freely, or disinterestedly, and he surpassed him therein.* (K.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of وَأَعَدَهُ فَوَعَدَهُ, aor. يَعِدُ: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumsden's Ar. Gram., p. 171.]

4. وَهَبَ لَهْ الشَّيْءَ *He prepared, or made ready, the thing for him.* (K.) — وَأَوْهَبْتُكَ الطَّعَامَ وَالشَّرَابَ *I prepared, or made ready, for thee the food and beverage, and abundance of them.* (Tahdheeb el-Af'āl.) But see this verb in an intrans. sense. — وَأَوْهَبَ الطَّعَامَ † *The food, or corn, or the like, became abundant and ample, so that some of it was given away.* (A.) — وَأَوْهَبْتُ

† *I became capable of such a thing and able to do it.* (A.) — وَأَوْهَبَ لَكَ الشَّيْءَ *The thing was, or became, within thy power, or reach, so that thou mightest take it.* (K.)* Related on the authority of IAqr alone, who says, They did not say وَأَوْهَبْتُ لَكَ. (TA.) — وَأَوْهَبَ لَهْ الشَّيْءَ *The thing was lasting to him.* (A'Obeyd, AZ, §, K.) J cites the following verse:

* عَظِيمُ الْقَفَا رِخُو الْخَوَاصِرِ وَأَوْهَبْتُ
* لَهُ عَجْوَةٌ مَسْمُونَةٌ وَخَمِيرٌ

[Large in the back of the neck, soft (or loose or flabby) in the flanks: dates of the best that El-Medeeneh produces, prepared with clarified butter, and leaven, are lasting (provisions) to him]. But 'Alee Ibn-Hamzeh says, that this is a mistake, and that the right reading is أَوْهَبْتُ, meaning "are prepared, and continued." So in a marginal note in a copy of the §. (TA.) [So too in the margin of one of my MS. copies of the §.]

6. تَوَاهَبُوا *They gave gifts, one to another.* (S, K.) — فِيهِمُ التَّوَاهُبُ [They have a habit of mutually giving gifts]. (TA.) — تَوَاهَبَهُ *The people gave it; one to another.* (TA.) — وَلَا التَّوَاهُبُ فِيهَا بَيْتُهُمْ ضَعَةٌ [Nor is their mutual giving of what is (possessed) among them (from fear of) humiliation]: i. e., they do not give by constraint. (TA, from a trad.)

8. وَاتَّهَبَ (originally وَاتَّهَبَ, TA.) *He accepted a هِبَةٌ, or gift.* (S, Mṣb.) وَاتَّهَبَ *He accepted it [as a gift].* (K.) — وَاتَّهَبْتُ مِنْكَ دِرْهَمًا [I accepted from thee a dirhem, as a gift]. (L.)

10. اسْتَوْهَبَ هِبَةً (S,) or اسْتَوْهَبَ هِبَةً (Mṣb.) *He asked for a هِبَةٌ, or gift.* (S, Mṣb.) — اسْتَوْهَبَهُ خَادِمًا [He asked him to give him a servant.] (K, art. خَدَمَ.)

هِبَةٌ and مَوْهَبَةٌ *A gift (or thing bestowed); properly, one that is freely and disinterestedly given, not for any compensation; a free, or disinterested, gift.* (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former هِبَاةٌ; and of the latter, مَوَاهِبٌ. (A, &c.) — [A هِبَةٌ is of two kinds: هِبَةٌ صَدَقَةٌ *A free gift, for no requital, or compensation:* and هِبَةٌ ثَوَابٌ *A gift for a requital, or compensation.* This distinction is made in law, &c.]

اهِبٌ i. q. أهبة q. v. (K, in art. اهب.)

وَهَبٌ: } وَهَابَةٌ وَهَابٌ } see وَهَبٌ.

وَهَابَةٌ and وَهَابٌ (K) and وَهَابٌ and وَهَابٌ (S, K) epithets from وَهَبَ, ["he gave, &c.": the

first signifies *Giving; properly, as a free gift, disinterestedly, and not for any compensation: or one who gives; &c.*:] the others are intensive epithets, [as is said in the § of the third and fourth,] signifying *one who gives liberally, or bountifully; &c.*: and in this sense وَهَابٌ is used as an epithet of God; or, accord. to the Nh, it signifies *He who dispenses his bounties universally and perpetually, freely, or without constraint, and disinterestedly, for no compensation.* The و in وَهَابَةٌ is added to give more force to the intensiveness; as in عَلَامَةٌ. (TA.)

مَوْهَبٌ and مَوْهَبَةٌ subst. of وَهَبَ ["he gave, &c.":] signifying *A gift (or act of giving); properly, that is free and disinterested, not for any compensation; a free, or disinterested, donation.* (S, K, &c.) See 1.

مَوْهَبٌ *A thing, such as food, prepared, ready, at one's hand.* (S.)

وَادٍ مَوْهَبٍ الْحَطَبِ † *A valley abounding with fire-wood.* (A.) — أَصْبَحَ فُلَانٌ مَوْهَبًا *Such a one became prepared, or ready, (مُعَدًّا; so in an excellent copy of the §: in another copy, مُعَدًّا) and able.* (S.)

مَوْهَبَةٌ: see هِبَةٌ. — † *A cloud falling [in rain] in any place:* (K:) pl. مَوَاهِبٌ: you say كَثُرَتْ مَوَاهِبُ الْأَرْضِ *The rains became abundant in the land.* (TA.) — مَوْهَبَةٌ and مَوْهَبَةٌ † *A small pool of water left by a torrent: or the former only is the correct word, and the meaning of which, as explained in the S, is a small hollow, or cavity, in a mountain, in which water stagnates: pl. مَوَاهِبٌ: and in the T it is said that a small cavity, or hollow, in a rock, is called مَوْهَبَةٌ, with fet-ḥ, being extr. [with respect to rule].* (TA.)

مَوْهَبَةٌ: see مَوْهَبٌ and مَوْهَبَةٌ.

مَوْهَبٌ *A thing given; properly, as a free gift, &c.: see the verb.* (Mṣb.) — مَوْهَبٌ لَهْ *Having a thing given to him; properly, as a free gift, &c.* (Mṣb.) — مَوْهَبٌ *A son; a child; offspring: and whatever is given to one by the Liberal, or Bountiful, Giver, i. e., by God.* An epithet in which the character of a subst. is predominant. (TA.)

وهت

1. وَهَتَهُ, aor. وَهَتَ, inf. n. وَهْتٌ, *He trod, or stamped upon it vehemently.* (L.) — *He pressed, compressed, or pressed against, him; or it; syn. ضَغَطَهُ.* (L, K.)

4. وَهَتَ *It (flesh-meat) became stinking:* (S, K:) dial. form of اِهْتَبَ. (TA.)

وَهْتَةٌ *A depressed, or low, piece of ground:* (K:) pl. [or rather coll. gen. n. of which it is the n. un.] وَهْتٌ. (TA.)

وَهَتْ

1. وَهَتْ فِي شَيْءٍ, aor. يَهْتُ, inf. n. وَهْتٌ, *He was persevering, or assiduous, in the thing.* (K.)
— وَهَتْ شَيْئًا, aor. يَهْتُ, inf. n. وَهْتٌ, *He trod, or trampled, vehemently upon a thing.* (K.)

5. تَوَهَّتْ فِي الْأَمْرِ, *He went, or penetrated, far into the affair.* (M, K.)

وَاهَتْ One *throwing himself into destruction.* (TA.)

وَجَح

1. وَفَجَّ النَّارَ, aor. تَجَّجُ, inf. n. وَفَجٌّ and وَهَجَانٌ; (S, L, K;) and وَهَجَتْ, [app. a mistake for وَهَجَتْ], aor. تَوَهَّجُ, [inf. n. وَهَجٌ]; (L;) *The fire burned;* syn. اتَّقَدَتْ; (S, K, &c.); and so تَوَهَّجَتْ; (L;) syn. تَوَقَّدَتْ; (S, L, K;) [or this last has an intensive sense, and signifies, as does the first accord. to the A, *it burned fiercely; glowed*]. — Also, all these verbs, with the same inf. ns., *It (the sun) burned, or was hot: and it (a fire) burned from a distance.* (L.) — Also, all the above verbs, with the same inf. ns., † *It (a day, and a night,) was violently hot.* (L.)

2: see 4.

4. اَوْهَجَ *He kindled a fire; made it to burn;* syn. اَوْقَدَ; (S, K;) [or *made it to burn fiercely, or to glow:*] in the M, † وَهَجَ. (L.)

5. تَوَهَّجَ: see 1. — † *It (the odour of perfume) was hot, or strong;* syn. تَوَقَّدَ. (S, K.) — † *It (a jewel) shone; glistened; glowed.* (S, K.) — † *It (a day) was violently hot.* (A.) — † *It (heat) was violent.* (A.)

نَيْلَةٌ وَهَجَةٌ, and وَهَجَانٌ †, and يَوْمٌ وَهَجٌ †, *A violently hot day, and night.* (L.)

وَهَجٌ and وَهَجٌ The *burning, or heat, of fire.* (S, K.) [See I.] — Also, The *diffusion (in a neut. sense) of the odour of perfume; and the hot, or strong, odour, thereof.* (L.) — Also, the latter, The *shining, glistening, or glowing, of a jewel.* (L.)

وَهَجَانٌ and وَهَجَانَةٌ: see وَهَجَانٌ.

وَهَجٌ: see وَهَجٌ.

نَجْمٌ وَهَاجٌ [A *fiercely burning, or glowing, star.*] (TA.) سِرَاجٌ وَهَاجٌ [A *fiercely burning, or glowing, lamp:* Kur. lxxviii. 13:] i.e., the sun. (TA.)

مُتَوَهَّجَةٌ, as an epithet applied to a woman, *Hot in the pudendum; expl. by حَارَةٌ الْمَتَاعِ.* (L.)

وَهْد

وَهْدٌ (L) and وَهْدَةٌ (A, S, A, L) *A low, or*

depressed, place; (A, S, A, L;) as though it were a hollow, or cavity, dug, or excavated, for which the latter is also a name: (L:) and both words, low, or depressed, ground: (L, K:) pl. اَوْهَدٌ, (L, K,) a pl. [of pauc.] of the former, (TA,) and وَهَادٌ (S, A, L, K) and وَهْدَانٌ, or وَهْدَانٌ, (as in different copies of the K, the former being the reading in the TA,) and وَهْدٌ of وَهْدَةٌ: (S, L:) [or rather this last is a coll. gen. n., of which وَهْدَةٌ is the n. un.:] also وَهْدَةٌ a hollow, or cavity, or deep hollow or cavity, (هَوَّةٌ) in the ground: (L, K;) and so وَهْدٌ and مَكَانٌ وَهْدٌ, (L:) and a round hollow excavated in the ground, deeper than what is called غَائِطٌ, not having abrupt sides, in width two and three spear's lengths, and not producing any herbage. (L.) — Also وَهْدَةٌ The hollow, in the ground, in which the weaver puts his legs, or feet. (Mgh.) — Also, i.q. خُجْبَةٌ, (IAar, L,) which latter, says Lth, signifies The part where the mustaches divide.

[وَهْرٌ &c.]

See Supplement.]

وَيْبٌ

وَيْبٌ a word like وَيْلٌ (S, K) and وَيْنٌ and وَيْسٌ: these four words agree in form and meaning, and have no fifth; although some of the lexicologists differ, in holding that some of them relate to what is good, and others to the falling into destruction. Accord. to what is said by Z, in the Fāik, وَيْبٌ and وَيْحٌ and وَيْسٌ denote compassion: but وَيْلٌ is used in reviling, and imprecating destruction. (MF.) IKt̄t̄ says, in the Tahdheeb el-Af'āl, that the invariable verbs are nine in number: نَيْسٌ and نَيْسٌ and نَيْسٌ and عَسَى and the verb of wonder and وَيْحٌ زَيْدٌ and وَيْسٌ and وَيْلَةٌ and وَيْبَةٌ; but that El-Mázinee asserts the last four to be inf. ns. (TA.) You say وَيْبٌ لَكَ, (S, K,) and وَيْبٌ لَكَ, and وَيْبٌ لَزَيْدٍ, and وَيْبٌ لَهُ, and وَيْبٌ لَهُ, and وَيْبٌ لَهُ, with the three different vowel-terminations, both in addressing a person and in speaking of one who is absent, (TA,) and وَيْبِهِ, and وَيْبِ غَيْرِهِ, (K,) [and وَيْبٌ وَيْبٌ, (S, K,) and وَيْبٌ زَيْدٍ, (S, K,) and وَيْبٌ زَيْدٍ, (TA,) and وَيْبٌ زَيْدٍ, (TA,) and وَيْبٌ زَيْدٍ, (TA,) and وَيْبٌ فَلَانٌ on the authority of IAar, (K,) who adds, except the بنو اسد, who, it appears, from his saying this, give fet-h to the ب: (TA:) the meaning of all which is, May God make woe (ويْل) to cleave to thee! [and —to Zeyd! &c.: or Woe to thee! &c.: but see what is said above.] (S, K.) Dhu-l-Khiraḳ Et-Tuhawee uses وَيْبٌ in the sense of وَيْلٌ, addressing to a wolf the ejaculation وَيْبٌ غَيْرِكَ, [which is therefore the same in meaning as وَيْبٌ لَكَ: (TA:) but accord.

to what is said by Z, in the Fāik, وَيْبٌ لَكَ and وَيْبٌ لَكَ &c. signify *Mercy on thee!* or the like. (MF.) When وَيْبٌ is put in the acc. case, it is so put as an inf. n. (S.) This is the opinion generally obtaining: the opinion that وَيْبٌ is a verb is extraordinary. (TA.) When you use the prep. ل, you [generally say] وَيْبٌ لَزَيْدٍ (or وَيْبًا لَزَيْدٍ, L): when you use ل, it is more elegant to put وَيْبٌ in the nom. case, as an inchoative, than in the acc. case: but when you use وَيْبٌ as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: [i.e., it is more elegant to say وَيْبٌ زَيْدٍ than وَيْبٌ لَزَيْدٍ]. (S, L.) Ks says, Some of the Arabs say وَيْبٌ غَيْرِكَ and وَيْبٌ لَكَ, and some of them say وَيْبًا لَزَيْدٍ, like وَيْلًا لَزَيْدٍ. (TA.) — وَيْبًا لِهَذَا الْأَمْرِ — (K, TA) i.q. عَجَبًا لَهُ, [I] wonder at, or with respect to, this thing! (K,) and so وَيْبُهُ. (TA.)

وَيْبَةٌ A *measure consisting of twenty-two, or twenty-four, أَمْدَادُ (pl. of مَدُّ), which see in art.* (K.) Not mentioned by J nor by IF; and IDrd doubted respecting it. In truth it is a post-classical word, used by the people of Syria and Egypt and Africa Proper. (TA.) [At present, the وَيْبَةُ in Cairo is the sixth part of an اِرْدَبٌ, which latter is equivalent, very nearly, to five English bushels.]

وَيْحٌ

وَيْحٌ a word denoting compassion, or pity: (AZ, A, S, K:) وَيْلٌ denotes [an imprecation of] punishment; (S;) or [of] removal from good, or from prosperity: (AZ, A, S:) or [of] destruction: (AZ:) and وَيْسٌ denotes the same as وَيْحٌ; (AZ;) or less than وَيْحٌ; (A, S:) or وَيْسٌ and وَيْسٌ denote compassion, or pity, and admiration of one's beauty; as when you say of a child, وَيْسُهُ مَا اَمَلَحَهُ, and وَيْحَهُ مَا اَمَلَحَهُ, [Mercy on him! or the like: how beautiful is he!] (Kh) or, accord. to most of the lexicologists, وَيْلٌ is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and وَيْحٌ is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kur-án, and the latter by the Prophet: (T:) or وَيْلٌ is said to, or of, him who falls into destruction: and وَيْحٌ is a word by which one chides him who is at the point of falling into destruction: (Sb:) or وَيْحٌ and وَيْلٌ are syn., (Yz, En-Nadr, S, Ibn-El-Faraj,) and وَيْسٌ signifies the same: (Ibn-El-Faraj:) or وَيْحٌ is a little softer, or more gentle, than وَيْلٌ: (En-Nadr:) [if so, وَيْحٌ signifies woe to him! in the same, or in a milder, manner than وَيْلَةٌ:] or the original of

ويح is وَيَى; sometimes ح being added to this latter word, and sometimes ل, and sometimes ب, and sometimes س; (K;) so that it becomes ويس and ويل and ويب and ويب. (TA.) [See وَيَح and ويل and ويب and ويس and وي. You say وَيَحُ [Mercy on Zeyd! or woe to Zeyd!]; putting وَيَح in the nom. case as an inchoative; (S, K;) and in like manner, وَيَلُ لَزَيْدٍ: (S;) and also وَيَحَا لَزَيْدٍ; putting وَيَح in the acc. case because of a verb understood; (S, K;) as though you said أَلْزَمَهُ اللَّهُ وَيَحَا [May God make mercy, or woe, to attend him constantly!]; and in like manner, وَيَلَا لَزَيْدٍ: (S;) or [it is put in the acc. case as an absolute complement of a verb understood, i.e., as an inf. n., and] the meaning is أَتَرْحَمُهُ تَرْحَمًا [I say, May God have mercy on him! emphatically]: (Z, in the Fáilḳ:) you also say وَيَحَكَ and وَيَحُ زَيْدٍ; (S, K;) making

ويح a prefixed n.; (S;) and putting it in the acc. case again because of a verb understood; (S, K;) and in like manner, وَيَلُكَ, and وَيَلُ زَيْدٍ: (S;) and also وَيَحَمَا زَيْدٍ in the same sense. (K.)

ويس

وَيْسٌ a word used to denote compassion, or pity, and admiration of one's beauty; (M, K;) the object being a child; (K;) as when one says of a child, وَيَسُهُ مَا أَمْلَحَهُ [Mercy on him! or the like: how beautiful is he!]: (TA:) or وَيَسُ and وَيَسُحُ are used in the place of وَيَلُ; (TA;) and وَيَسُ لَهُ signifies وَيَلُ لَهُ [Woe to him!]: (M, TA:) or, as some say, وَيَسُ is a word denoting contempt; and has no verb; analogy forbidding that it should have one: (IJ, M:) Aboo-Turáb says, I heard Abu-s-Semeyda' say, وَيَسُ and وَيَسُحُ and وَيَلُ have one

meaning: (TA:) or وَيَسُكَ is not said except to children; and وَيَلُكَ is an expression in which is roughness and reproach; and وَيَحُ is a gentle and good expression. (AHát, TA.) See وَيَحُ and وَيَلُ and وَيَسُ. — It also signifies Poverty. (ISk, M.) And one may say, if it be right to say so to one, وَيَسُ لَهُ as meaning Poverty be to him. (ISk.) — Also, *What a man desires.* (M, K.) So in the phrase لَقِيَ وَيَسًا *He found, or met with, or experienced, what he desired;* (M, K;) accord. to an explanation given by IAḡ; so that it means *much*: but in one place he says that this phrase signifies *he found, &c., what he did not desire.* (M.)

[ويل &c.

See Supplement.]



ی

The twenty-eighth letter of the alphabet: called **يَا**. It is one of the letters termed *soft*, or *weak*, and is a letter of prolongation and of augmentation. As a numeral it signifies *Ten*. — **يَا** for **يا** frequently occurs in the phrase **يَا رَسُولَ اللَّهِ**, and in **يَا أَيُّهَا**. — **يَا** inserted to give fullness of sound to *kesreh*, see art. 1. — Used with *sheddah* followed by *ḍ* converts a part. n. into a quasi-inf. n., as **يَا مَضْرُوبَةً**, “the being beaten.” So, by the relative **يَا**, subst. and even particles are converted into abstract nouns of quality, as **يَا سَمِيَّةً** and **يَا كَفِيَّةً**. — **يَا** is the most common of vocative particles, used in calling to him who is near; [like *O!*]; and to him who is distant; [like *Ho there! Holloa!*]; and to him who is between near and distant; [like *ho! what ho!*]; (Ibn-el-Kátib, in the *Káfiyeh*, cited in TA, art. **يَا**.) Pronounced with *imáleh*, see art. **يَا**. — **يَا** for **يَا**, see J. — **يَا** and **يَا**, see art. **يَا**.

يَا

R.Q.1. **يَا**, inf. n. **يَا** and **يَا**, [respecting the form of which latter see **يَا**,] *He made a show of kindness, benignity, or favour to him.* (K.) — **يَا** [It is only making a show of kindness, &c.: or, perhaps, *He is only one who makes a show of kindness, &c.*]. (L.) — **يَا** *He called the people:* (K: so too in the L, and this is the correct meaning: TA:) or *he said to the people يَا*, in order that they should assemble, or collect together. (K.) — **يَا** *He called to the camels by the cry يَا*, (whence the verb is formed by transposition, TA,) to quiet them. (K.)

يَا The cry, or crying, of the bird called **يَا**. (K.) — [See also the verb.] — See art. **يَا**.

يَا A certain bird (S, K) of prey, (S,) resembling the [kind of hawk called] **يَا**: (S,

K:) it is of the birds called **يَا**, [pl. of **يَا**,] as are also the **يَا** and the **يَا** and the **يَا** and the **يَا**: (AHát in TA, in art. **يَا**:) accord. to Dmr, it is a small bird, short-tailed, the temperament of which is, in comparison with that of the **يَا**, cold and moist; for it is more patient, or enduring, and heavier in motion: the people of Egypt and Syria, he adds, call it **يَا**, on account of the lightness and swiftness of its wings: (TA:) pl. **يَا**, and, in a verse, **يَا**. (S.) — Also, accord. to AA, The head, or uppermost part, of a vessel in which **يَا** (collyrium) is kept: mentioned before as called **يَا**, which is perhaps a mistake for **يَا**. (TA.)

يَا

1. **يَا**, (S, M, A, Mḡb, K,) **يَا**, (S, A*, Mḡb,) aor. **يَا** and **يَا**, (S, M, Mḡb, K,) the latter of which is extr., (Sb, S, M, K,) like **يَا**, aor. of **يَا**, and **يَا**, aor. of **يَا**, (Aḡ, S, TA,) and is of the dial. of the higher classes of Muḍar, as are also the similar instances, but the former is of the dial. of the lower classes of the Muḍar; (AZ, S, Mḡb, TA;) or, as Sb says, accord. to his companions, the verb was originally of two forms, **يَا**, aor. **يَا**, and **يَا**, aor. **يَا**, and a compound [which is **يَا** having **يَا** for its aor.] was then formed from the two; but as to **يَا**, aor. **يَا**, and **يَا**, aor. **يَا**, and **يَا**, aor. **يَا**, and **يَا**, aor. **يَا**, in each of these only one form is allowable, with the *kesr*; (S, TA;) and some change the second **يَا** of the aor. of **يَا** into **يَا**, and say **يَا** and **يَا**; (Mbr, S, TA;) and I'Ab reads, in the *Kur.* xii. 87, **يَا**, after the manner of the dial. of those who pronounce the first letter of the aor. with *kesr* excepting such as is with **يَا** [for its first letter], (K, TA,) which dial. is that of Temeem and *Ḳays* and Hudhayl and

Asad; (Ks, Lh, TA;) the case of **يَا** being made an exception by them because *kesr* with that letter is difficult of pronunciation; (Sb, TA;) but some of the Benoo-Kelb pronounce **يَا** also with *kesr*, which is extr.; (Fr, Lb, TA:) and this is done in the instances of **يَا** and **يَا** because one **يَا** is here strengthened by another; (K, TA;) [I find also, in a copy of the M, **يَا**, as an extr. form of the aor. of this verb, on the authority of Sb; but it is doubtless a mistranscription for **يَا**; and there is another evident mistranscription in a quotation from Sb immediately following in that copy, relating to aors. of the form of **يَا**, which has been rendered correctly above, in the present work, from the TA;] inf. n. **يَا** (S, M, A, Mḡb, K) and **يَا**, (TA,) or **يَا**, (as in a copy of the M,) and **يَا**; (Ibn-'Abbád, M, K, TA [but in a MS. copy of the K I find it written **يَا**; and in the CK, **يَا**];) and **يَا** is also used as an inf. n. of this verb, though properly an inf. n. of 4; (Mḡb;) *He despaired of the thing*; syn. of the inf. n. **يَا**, (S, A, K,) contr. of **يَا**: (M, A, K:) or *he cut off hope of the thing*: (A, K:*) or *his hope of the thing became cut off*: (Mḡh:) and **يَا** signifies the same, (S, A, K,) in like manner followed by **يَا**; (S;) and so does **يَا**, (S, K,) [originally **يَا**,] of the measure **يَا**, but with incorporation [of the **يَا** into the **يَا**]. (S.) It is allowable to transpose the letters of **يَا**, so as to say **يَا**; but not those of the inf. n. (Mḡb.) There is not a word in the Arabic language commencing with **يَا** followed by **يَا** except **يَا** [and its derivatives] (IKḡḡ) [and **يَا** and its derivatives, and words commencing with an augmentative **يَا** followed by a radical **يَا**]. The expression **يَا**, occurring in a description of Moḥammad, means that his stature was such as would not make [one] to despair of his height; for he was nearer to tallness than he was to shortness: (K,* TA:) **يَا** is here an indeterminate noun governed in

the accus. case by the negative لا (TA:) or, accord. to one relation, the words are, لا يَأْسُ [in the CK, erroneously, لا يَأْسُ] meaning, that his height was not despaired of; i.e., he who vied with him in tallness would not despair of him on account of his excessive height: (K, TA:) so that يَأْسُ is here in the sense of مَيُوسُ, like دَافِقُ مَاءً in the sense of مَدْفُوقٌ. (TA.) — [Hence,] يَشَتْ الْمَرْأَةُ The woman was, or became, barren. (Mṣb.) — يَشُ (S, M, A, Mṣb, K,) aor. يَشُّ and يَشُّ, (M,) also signifies † He knew; syn. عَلِمَ; (S, M, A, Mṣb, K;) in the dial. of En-Nakha'; (S, Mṣb;) or, accord. to El-Kelbee, (M,) or Ibn-El-Kelbee, (TA,) in the dial. of Wahbeel, a tribe of En-Nakha'; or, accord. to El-Kásim Ibn-Maṣn, of the dial. of Hawázin. (M, TA.) So in the Kṣur. [xiii. 30] أَفَلَمْ يَشِّسِ الَّذِينَ آمَنُوا [Do not then those who have believed know?]: (S, M, Mṣb, K:) or, accord. to some of the lexicologists, do not then those who have believed know with a knowledge wherewith they despair of its being otherwise than what they know? or the meaning is, do not then those who have believed despair of the belief of those whom God has described as those who will not believe? (M, TA;) but I'Ab (M, TA) and 'Alee and others (TA) used to read الَّذِينَ آمَنُوا and I'Ab said that he thought that the writer had written يَشُّ in a state of drowsiness. (M*, TA.) Soheym Ibn-Wetheel El-Yarboo'ee also uses the verb in this sense, in a verse cited in art. يَسِرُ, voce يَسِرُ, q.v. (S, M*). [Z says,] You say, قَدْ يَشْتُ أَنْتَ رَجُلٌ صَدِيقِي, meaning, † I have known [that thou art a good man], because with eager desire is restlessness, and with the cessation thereof is quiet and tranquility; wherefore it is said, الْيَأْسُ أَحَدُ الرَّاحَتَيْنِ [Despair is one of the two states of rest.] (A, TA.)

4. أَيَّاسَةٌ (S, M, A, Mgh, K,) inf. n. أَيَّاسٌ, (L, Mgh, Mṣb,) of the same measure as كِتَابٌ, (Mṣb,) originally أَيَّاسٌ, (L, Mṣb,) like أَيَّاسٌ, (L,) and أَيَّانٌ, (Mṣb,) He made him to despair: (S, M, A, K:) or to cut off hope: (A:) or to cease to have hope: (Mgh:) مِنْ كَذَا of such a thing: (S:) as also أَيَّاسَةٌ [from أَيَّاسٌ]. (Mgh, K.) — [Hence,] أَيَّاسَهَا اللَّهُ God made her to be, or become, barren. (Mṣb.)

8: }
10: } see 1.

يَأْسٌ Phthisis, or consumption; syn. سِلٌّ; (M, K;) because he who is affected by it is despaired of; (M;) or [because] the first who was affected by it was الْيَأْسُ, (K, TA,) or الْيَأْسُ, (TA,) the son of Muḍar the son of Nizár:

(K, TA:) or, as Suh says, in the R, this disease was called دَاءُ الْيَأْسِ, or دَاءُ الْيَأْسِ, because the son of Muḍar died of it. (TA.)

يُوسُ: }
يُوسُ: } see يَأْسُ.
يَيْسُ: }

يَأْسُ (M, Mgh, Mṣb) and يَيْسُ (M) and يُوسُ (S, M, A, K) and يُوسُ (M, K) Despairing: (S, M, A, Mgh, K:) but the third has an intensive signification, (Bḍ, xli. 49,) [and so the last.]

يَأْسَةٌ, A barren woman. (Mṣb.)

مَيُوسٌ مَيُوسٌ Despaired of. (M, Mgh, Mṣb.*)

يب

2. خَرَّبُوهُ وَيَبُوهُ [They rendered it waste, and made it desolate: see يَبَابٌ]. (A.)

يَبَابٌ Vacant; in which there is nothing; (Sh;) in which there is no one. (T.) أَرْضٌ يَبَابٌ A land that is in a state of ruin, or waste, uninhabited, depopulated, deserted, desolate, in a state the contrary of flourishing: (S, K:) an uninhabited land, accord. to some. (Mṣb.) خَرَابٌ يَبَابٌ: in this case, the latter word is merely an imitative sequent to the former: (Sh, Mṣb:) or it is not so; (S;) [and therefore the meaning is A very desolate waste, or the like; Yab being added to strengthen the signification of خراب: or merely a waste, or the like; دارهم خرابٌ being an explicative adjunct]. يَبَابٌ لَاهَارِسَ وَلَا بَابٌ [Their dwelling is desolate, vacant; there is (to it) neither guard nor door]. (A.) حَوْضٌ يَبَابٌ A tank, or cistern, that is empty; containing no water. (A.) أَمْسَى مِنْ الْإِنْسِ It became devoid of inhabitants: occurring in a verse of Ibn-Abee-Rabee'ah. (TA.)

يبس

1. يَبَسَ aor. يَبْسُ (S, M, A, Mṣb, K) and يَبَسَ (K) and يَبَسَ (S, M, Mṣb, K,) which latter is extr., (S, M, K,) so that it is like يَبَسَ, (TA,) inf. n. يَبْسٌ (S, M, Mṣb*) and يَبَسٌ (M, Mṣb,* TA) and يَبْسٌ (M) and يَبْسَةٌ (K) [but not there said to be an inf. n., being only mentioned there in an explanation of the word يَبَسَ, and accord. to general rule it would be an inf. n. of يَبَسَ, which is probably an obsolete form,] It was, or became, dry; or it dried, or dried up; after having been moist, humid, succulent, or the like: (A, Mṣb, K:) or, [rather,] it was, or became, dry; or it dried, or dried up: and also, [but perhaps tropically,] it was, or became, stiff, rigid, tough, firm, resisting pressure, or hard: [contr. of رَطَبٌ:] يَبْسٌ signifying the contr. of رَطوبَةٌ: (M:) يَبْسَةٌ is a quality which

necessarily implies difficulty of assuming form and of becoming separated and of becoming united: (KT:) and يَبَسَ (S, M, K,) of the measure اِفْتَعَلَ, (S,) the ي being changed into ت, (M,) as well as [its original form] يَبَسَ, (TA [there written يَبَسَ because it has the conjunction وَ prefixed to it]) aor. [of the former] يَبْسُ and [of the latter] يَبَسُ, (M,) signifies the same as يَبَسَ: (M, K:) or is quasi-pass. of يَبَسَ [and therefore signifies it became dried, or dried up; &c.]; (Ibn-Es-Sarráj, S;) [as also يَبَسَ, occurring in the TA, art. عَكَسَ.] You say, يَبَسَ النَّبَاتُ [The plant, or herbage, became dry; &c.] (S, K.) And يَبَسَتِ الْأَرْضُ The land lost its water and moisture; its water and moisture went away. (M.) — [Hence,] يَبَسَ + He became costive. And يَبَسَ + [That friendship which was between them two became withered; (see 2, and see also يَبَسَ) i.e.,] they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed; syn. تَقَاعَا. (A, TA.) — Hence also, (M,) يَبَسَ, (so in a copy of the M [agreeably with an explanation of its part. n. يَبَسٌ, q.v., and in a copy of the A written يَبَسَ]) or يَبَسَ, [from يَبَسَ, like أَكْرَمَ, (K,) † Be thou silent; or cease thou from speaking: (M, A, K:) said to a man. (M.)

2. يَبَسَهُ (S, A, K;) inf. n. يَبْسٌ, (S,) He dried it; made it dry; [&c.; see 1:] (S, A, K;) as also يَبَسَهُ. (M, A, K.) — [Hence the saying,] أَعِيذُكَ بِاللَّهِ أَنْ تُبَيِّسَ رَحِمًا مَبْلُوتَةً † [I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship]. (A, TA.) And لَا تُوبِسِ التَّرَى بَيْنِي وَبَيْنَكَ † [Wither not the fresh and vigorous friendship, between me and thee; i.e., sever not thou the firm bond of friendship that unites me and thee: see يَبَسَ مَا بَيْنَهُمَا; and see also تَرَى]. (A, TA.)

3. يَبَسَهُ + He treated him with dryness and hardness, or niggardliness; syn. قَاسَهُ; (L, K, art. قَسَحَ;) i.e. عامله باليبس والشدة. (TK, in that art.) [See يَبَسَ.]

4. يَبَسَتِ الْأَرْضُ The land had its plants or herbage, (A,) or its leguminous plants, (Yaḥkoob, S, K,) drying up, or dried up: (Yaḥkoob, S, A, K:) or became abundant in its dry plants or herbage. (M.) — يَبَسَتِ النَّاقَةُ The she-camel became milkless. (TA, voce وَجَبَتْ) — يَبَسَ الْقَوْمُ The people journeyed in the land: (K:) or in the dry land; (TA;) like as you say يَبَسَ الْأَرْضُ الْجُرُزُ. (S, TA.) — يَبَسَ: see 1, last signification. = يَبَسَهُ: see 2, in two places.

5: see 1.

8. *يَاتِبِسُ* and *يَاتِبَسُ*, aor. *يَتِبِسُ* and *يَاتِبِسُ*: see 1.

يَبِسُ: see 1: = and see *يَابِسُ*, throughout.

يُبِسُ: see 1: = and see *يَابِسُ*, in two places.

يَبَسُ: see 1: = and see *يَابِسُ*, throughout.

يَبِسُ: see *يَابِسُ*.

يَبَّاسُ: see *يَابِسُ* = *يَبَّاسِ*, like *قَطَامِر*, [as a proper name,] *The pudendum*; syn. *السَّوَّةُ*: or *the anus*; syn. *الفندورة*; (K, TA [in one copy of the K, *القندورة*; and in the CK, *القندومة*;]) i.e., *الإست*: on the authority of IAsr. (TA.)

يَبُوسُ: } see *يَابِسُ*; for the latter, throughout.
يَبِيسُ: }

يَابِسُ Dry, or dried up, after having been moist, humid, succulent, or the like: (A, Mṣb, K:) or, [rather,] dry, or dried up, or exiccated: and also, [but perhaps tropically,] stiff, rigid, tough, firm, resisting pressure, or hard: [see 1:] (M:) pl. *يَبِسُ* (M) and *يَبِيسُ*, which latter is like *رَكِبٌ* as pl. of *رَاكِبٌ*: (ISk, S, Mṣb:) and *يَبِيسُ* is a dial. form. of *يَبِسُ*: (A'Obeyd, S:) or *يَبِسُ* is [rather] a quasi-pl. of *يَابِسُ*, as is also *يَبِيسُ*: (M:) or this last is used by poetic license for *يَبِسُ*: (TA:) also, (S, M,) *يَبِيسُ* signifies the same as *يَابِسُ*, (S, M, Mṣb, K,) as also *يَبِيسُ*, (M,) and *يَبِيسُ*, (M, K,) and *يَبِيسُ*, (K,) and *يَبُوسُ*, (M,) and *يَبَّاسُ*, (TA,) and *يَبِيسُ*: (K:) or *يَبِيسُ* signifies dry from its origin, not having been known moist: (K:) but *يَبِيسُ* is applied to a thing dry after having been known to be moist: (TA:) and as to the path of Moses, [to which the former of the last two epithets is applied in the Kur. xx. 79,] it had never been known as a path either moist or dry, for God only showed it to them created such; but the epithet is also read with sukoon to the ب, because, though it had not been a path, it was a place wherein had been water and which had dried up: (K, TA:) the latter reading is that of El-Ḥasan El-Baṣree: and El-Aḡamash read the word with kesr to the ب: (TA:) Th [however] says, (S,) you say *يَبِيسُ* *حَطَبٌ يَبِيسُ*, dry fire-wood, as though it were so naturally: (S, Mṣb:) [and J says,] *يَبِيسُ* signifies a place dry after having been moist; and so in the instance in the Kur. mentioned above: (S:) [and Fei says,] it signifies a place that has had in it water which has gone away; or, as Az says, a path in which is no moisture: (Mṣb:) [and ISd says,] *يَبِيسُ* and *يَبِيسُ* signify a place that is dry: and in like

manner, applied to land (أرض), of which the water and pasturage have dried up: and the latter, so applied, †hard; (M:) as also *يَابِسُ* †applied to a stone: (A:) *يَبِيسُ* is [generally] applied to a plant, or herbage, as signifying dry, or dried up; (S, M, A, Mṣb, K:) as also [sometimes] *يَابِسُ*; (M, K:) the former being of the measure *فَعِيلٌ* in the sense of the measure *فَاعِلٌ*: (Mṣb:) or it is so applied to herbs, or leguminous plants, of the sort termed *أحزاز* [that are eaten without being cooked, or that are slender and succulent, &c.], (Aṣ, K,) and of the sort termed *ذُكُورٌ* [that are hard and thick, or thick and rough, &c.]; (Aṣ, TA;) and [so Aṣ, in the TA; and so in some copies of the K; but in the CK, or] those herbs and leguminous plants that become scattered when they dry up; (Aṣ, K;) as also *يَبِيسُ* and *يَبِيسُ*; (TA;) but not to what is dry of the *صَلْبَانِ* and *حَلْيِ* and *حَلْمَةِ*. (Aṣ, TA.) — [Hence,] *المفلوجُ اليابسُ الشقي* †The palsied of whom the half is without sensation and without motion. (Mgh.) And *رَجُلٌ يَابِسٌ مِنَ الشُّكْرِ* (AHn) app. meaning †A man as though he were dead and dried up in consequence of much intoxication. (M.) [And *سَكْرَانٌ يَابِسٌ* †Costive.] And *يَابِسُ الطَّبِيْعَةِ* †Intoxicated so much as not to speak; as though the wine had dried him up by its heat. (M.) And *أَتَانٌ يَبِيسٌ* (IAṣr, M) and *يَبِيسَةٌ* (Th, M) †A she-ass dry and lean. (M.) And *شَاةٌ يَبِيسٌ* and *يَبِيسٌ* (AO, S, M, K) †A ewe, or she-goat, without milk: (AO, S, M, K:) or whose milk has stopped, and her udder become dry. (M.) And *إِمْرَأَةٌ يَبِيسَةٌ* †A woman who has no milk: pl. *يَبِيسَاتٌ* and *أَبِيسَاتٌ* and [quasi-pl. n.] *يَابِسٌ* [like *جَامِلٌ* and *بَاقِرٌ*]. (TA, from the Moheet.) And *عُرْقٌ يَبِيسٌ* †[A dry duct], meaning, penis. (Lh, M.) And *شَعْرٌ يَابِسٌ* †Hair upon which no effect is produced by moistening with water nor with oil; (A, TA*:) which is the worst sort thereof. (TA.) And *يَبِيسُ الْمَاءِ* †Dry sweat: (M, A:) or [simply] sweat. (AA, S, K.) And *رَجُلٌ يَابِسٌ* and *يَبِيسٌ* †A man having little good: (A:) and *إِمْرَأَةٌ يَابِيسَةٌ* and *يَبِيسٌ* (A, TA) and *يَبِيسٌ* (S, K, TA) †A woman having little good: (A:) or in whom is no good: (K, TA:) or who does not cause one to obtain any good. (S.) And *بَيْنَهُمَا تَرَى أَيْبِسَ* †Between them two is disunion. (A, TA.)

أَيْبِسٌ [comp. and superl. of *يَابِسٌ*]. — [Hence the saying,] *أَيْبِسٌ مِنَ الصَّخْرِ* †Harder than rock. (A.) = See also *يَابِسٌ*, near the beginning and at the end. = *الْأَيْبِسُ*, as a subst., not an epithet, (AHeyth,) *The part of the shin-bone, in the middle of the shank, which, when pressed,*

pains one, (AHeyth, K,) and when it is broken, the leg is lost: (AHeyth:) or *الْأَيْبِسَانِ* signifies the parts of the two shanks upon which is no flesh: (S:) or the parts of the two shanks of a horse upon which the flesh is dry, or tough: (AO:) or the shank-bones (M, TA) of the fore leg and hind leg: (TA:) or what appears of these: (M, TA:) or the parts above the *كَعْبَانِ* and *زَنْدَانِ* [app. here meaning the two ankles and wrists]: (A:) pl. *أَيْبِسُ*: (S, K:) which is also applied to such parts as are like the hock, or hough, and the shank. (TA.) — Also, the pl., *Hard things upon which swords are tried.* (K.)

أَرْضٌ مُوبَسَةٌ [originally *مُيَبَسَةٌ*] Land of which the plants, or herbage, are drying up, or dried up. (A.)

رِيحٌ مَبِيسَةٌ [A very drying wind]. (TA, voce *نَكْبَةٌ*.)

[يتمر, &c.]

See Supplement.]

يرنأ

Q. 1. *يَرْنَأُ بِحَبْتِهِ* (K, TA; in the CK, [erroneously,] *تَرْنَأُ*;) *He dyed his beard with يَرْنَأُ*. (K.) A strange verb as to its form, (K,) which [except in its final vowel] is that of an aorist, though it is a preterite. (TA.) Mentioned in the L in art. *رَنَأٌ* (q.v.), on the authority of IJ; and there also by ISd; and AḤei and others assert the *ي* to be augmentative. [If so, the verb is a quasi-quadriliteral-radical word.] F follows Sgh, in mentioning it here. (TA.)

يَرْنَأُ (S, K) and *يَرْنَأُ* and *يَرْنَأُ* (K) and *يَرْنَأُ* (without ء) and (accord. to [the Bāri', as mentioned in] the TA, art. *رَنَأٌ*, and *يَرْنَأُ* and *يَرْنَأُ* and (accord. to MF, who omits the two forms here immediately preceding,) *يَرْنَأُ* and *يَرْنَأُ*, without ء, (TA,) i.g. *حِنَاءٌ* (S, K) [The plant *Lawsonia inermis*]. See also art. *رَنَأٌ*, where the word is written [erroneously in my opinion] *يَرْنَأُ*. Accord. to IB (not IJ [as in the CK]), the ء may only be omitted when the word is pronounced with dammeh to the *ي*. (TA.)

يسر

1. *يَسِرُ*, aor. *يَسِرُ*, [respecting the form of which see the same verb in a different sense below,] inf. n. *يَسْرٌ* and *يَسْرٌ* [and *مَيْسُورٌ* (see *يَسْرٌ* below)], *He was, or became, gentle, and tractable, submissive, manageable, or easy*; (M, K;) said of a man, and of a horse: (M:) and *يَسِرُ* [app. signifies the same: and] is said of speech, and of a thing or an affair; signifying, [when relating to the former,] *it was gentle*, or [when relating to the latter,] *easy*; like *سَعِدَ الرَّجُلُ* [as

syn. with سَعِدَ, and نَجَسَ [as syn. with نَجَسَ]. (Bd, xvii. 30.) See also تيسر. — يَسَّرْتُ, said of a woman: see ايسرت = ايسر, aor. ʔ, It (a thing) was, or became, little in quantity: (A, Mṣb:) contemptible; paltry; of no weight or worth. (A.) = يَسَّرَنِي, aor. يَسِّرُنِي, (AḤn, M, K,) inf. n. يَسِّرُ, (AḤn, M,) He (a man, AḤn, M) came on, or from the direction of, my left hand. (AḤn, M, K.) See also 3. = يَسَّرُ, [aor. يَسِّرُ, inf. n. يَسِّرُ,] He divided anything into parts, or portions. (TA.) You say, يَسَّرْتُ الشَّاةَ I divided the flesh of the she-camel into parts or portions. (TA.) And يَسَّرُوا الْجُزُورَ They slaughtered the she-camel and divided its limbs, (S,) or portions, (TA,) among themselves; (S, TA;) as also, accord. to Aboo'Omar El-Jarmee, ʔ ايسروها, aor. يَسِّرُونَهَا, inf. n. ايسار; and he adds that some people say, ياتسرونها, inf. n. ايسار, with hemz; and هم مواتسرون like as they say in the case of ايتعد. (S.) Soḥeym Ibn-Wetheel El-Yarbooe says,

- اقول لهم بالشعب اذ ييسرونني
- اهل تيسروا اتي ابن فارس زهدم

[I say to them, in the ravine, when they divide me among themselves, deciding what shares they shall severally have in me, Know ye not that I am the son of the rider of Zakhdam, and that ye may obtain a great ransom for me?] for capture had befallen him, and they played with [gaming-] arrows for him. (S, TA. [but in the latter, instead of تيسروا, we find تعلموا, which signifies the same.]) You say also, ʔ ايسروا, aor. يَسِّرُونَ and ياتسرون; (K;) and ʔ تياسروا; (M, K;) They divided among themselves the slaughtered camel. (M, K.) — [Hence,] ييسر, aor. ييسر, (S, M, A, Mṣb, K,) in the [second] ى is not suppressed as it is in يعدد and its coordinates [having و for the first radical], (S,) and ييسر, like ييجل, in the dial. of the Benoo-Asad, (TA,) inf. n. ييسر, (M, TA,) or ميسر, (A,) He played at the game called الميسر; (M, Mṣb, K;) he played with gaming-arrows. (S, A, Mṣb.)

2. ييسره, (inf. n. تيسير, M, &c.) He (God, A, Mṣb) made it, or rendered it, easy; facilitated it. (M, A, Mgh, Mṣb, K.) You say, ييسرت عليها The act of bringing forth was rendered easy to her. (A.) — He made his circumstances ample; he made his condition, or his way or course [لكذا to such a thing], easy, or smooth: (Sb, M:) he accommodated, adapted, or disposed, him, [to easy things, or affairs, or circumstances; or to the easier, or easiest, way]: (S, A, [in the latter of which this is given as a proper, not tropical, signification:]) † he prepared, or

made ready, him or it, لكذا for such a thing. (A [in which this signification is said to be tropical.]) تيسير relates to both good and evil: (M, K:) as in the following instances in the Kur; [xcii. 7, 10;] فنيسره لئيسرى, and للنعسى, (M,) [We will facilitate, or smooth, his way, or] We will accommodate him, or adapt him, or dispose him, [to a state of ease, and to a state of difficulty, or (as explained in the TA, art. عسر,) to punishment, and a difficult case:] (S, A:) or We will prepare him for paradise, and for hell: (Jel:) or We will prepare him to return to good, or righteous, conduct, [and to persevere in evil, or unrighteous, conduct; the former leading to ease, and the latter to difficulty:] (Fr, TA:) or We will prepare him for that habit of conduct which leads to ease, such as the entering paradise, and for that which leads to difficulty, such as the entering hell: from يسر الفرس, meaning, he prepared the horse for riding, by saddling and bridling. (Bd.) It is said in a trad. وقد يسر له And water for ablution had been prepared and put for him. (TA.) — يسر الرجل, (inf. n. تيسير, K,) The man's camels, and his sheep or goats, brought forth with ease, (IAḥr, M, K,) and none of them perished. (IAḥr, M.) — يسرت الغنم The sheep, or goats, abounded in milk, (S, M, A, K,) and in like manner, الايل the camels, (M,) and [so in the S, M, A, but in the K or] in offspring: (S, M, A, K:) and they brought forth: and they were ready to bring forth: and they abounded. (TA.) A poet (namely Aboo-Useydeh Ed-Debeeree, TA) says,

- هما سيدانا يزعمان وانها
- يسوداننا ان يسرت غنماهما

(S, M) They two are our two chiefs, as they assert; but they are only our chiefs inasmuch as their sheep, or goats, abound in milk and in offspring. (TA.) — See also ايسرت.

3. ييسره, [inf. n. مياسرة.] He was gentle towards him; acted gently towards him; treated him with gentleness; syn. لايته: (M, A, K:) he was easy, or facile, with him; syn. ساهله. (S, K.) Ex., cited by Th, from a poem: ان ياسرتهم يسروا If thou treat them with gentleness, they become gentle. (M.) And ياسر الشريك He was easy, or facile, with the partner. (TA, from a trad.) — ياسر, (inf. n. مياسرة, K,) He took the left-hand side or direction; (S, M, A, Mṣb, K;) as also ʔ تياسر; (S, Mṣb, K;) which latter is the contr. of تيامن: (K:) or ʔ تياسروا they took the left-hand side or direction; contr. of تيامنوا. (A.) You say, ياسر بأصحابك Take thou the left-hand side or direction with thy companions; (S, A;) as also تياسر; but some disapprove of this latter. (S.) And ياسر بالقوم He took the left-hand side

or direction with the people; as also ʔ يسر بهم, aor. ييسر; accord. to Sb. (M, TA.)

4. ايسرت She (a woman, M) brought forth with ease; she had an easy birth; (M, A, K:) as also ʔ يسرت, (M, IKṭt,) which is in like manner said of a she-camel; (M;) or, as in the copies of the K, يسرت, without tesheed. (TA.) One says, in praying (M, A) for a pregnant woman, (A,) ايسرت واذكركت May she have an easy birth, (Lḥ, M, A,) and may she bring forth a male child. (Lḥ, M.) See the contr., اعسرت. = ايسر, (S, M, &c.,) aor. يويسر, in which the [radical] ى is changed into و because it is quiescent and preceded by damm, (S,) inf. n. ايسار (M, Mgh, K) and يسر; (M, K;) accord. to Kr and Lḥ, but correctly the latter is a simple subst., (M,) He became possessed of competence, or sufficiency; or of richness, or wealth, or opulence; (S, M, Mgh, Mṣb, K;) and abundance. (Mṣb.) = ايمنت ايلي وايسرتها I put my camels aside on the right hand and the left. (A.)

5. تيسر It (a thing, M, Mṣb) was, or became, facilitated, or easy; (M, A, Mṣb, K, TA;) contr. of difficult, hard, strait, or intricate; (TA;) as also ʔ استيسر. (M, A, Mṣb, K.) You say, ما استيسر, and أخذنا ما تيسر, We took what was easy [of obtainment, or of attainment]. (TA.) And it is said in a trad., respecting the eleemosinary tax called زكاة إن زكاة شاتين إن زكاة And he shall put with it, or them, two sheep, or goats, if they be easy to him [to give], or twenty dirhems. (TA.) And in the Kur, [ii. 192,] فما استيسر من الهدى What is easy [to give], of camels and kine and sheep or goats: or, as some say, either a camel or a cow or a sheep or goat. (M, TA.) — Also, ʔ تيسر له, (S, TA,) and استيسر له, (S, K, TA,) + It (a thing, or an affair, K) was, or became, prepared, or made ready for him: (S, K, TA:) [and he prepared himself for it.] It is said in a trad., قد تيسرا للقتال + They had both prepared themselves, or made themselves ready, for fight. (TA, from a trad.) — تيسرت البلاد The countries became abundant in herbage, or in the goods, conveniences, or comforts, of life. (TA, from a trad.)

6. تياسروا [They were gentle, or acted gently, one towards another; they treated one another with gentleness: (see 3, of which it is the quasi-pass.)] they were easy, or facile, one with another; syn. تساهلوا; (K, TA;) تياسر is the contr. of تعاسر. (S, art. عسر.) It is said in a trad., تياسروا في الصداق Be ye easy, or facile, not exorbitant, one with another, with respect to dowry. (TA.) — See also 3. — And see 1, latter part.

8: see 1, in two places.

10: see 5, in five places.

يسر (TA) and يسر (M, A, K, TA,) [each an inf. n. (see 1) used as an epithet,] and ياسر (K, TA,) *Easy and gentle in tractableness, submissiveness, or manageableness*; applied to a man and to a horse: (TA:) or [simply] *easy; facile*; (M, A, K;) as also يسر (TA) and يسر (Msb), this last being syn. with هين (S, K,) and signifying *not difficult*, غير عسير (A,) and يسور (Msb) [respecting which see also عسر, pl. مياسير. (A.)] Hence, يسرات, pl. of يسرة and يسرة, applied to the legs of a beast, signifies *Easy*: (M:) or *light, or active, legs of a beast*: (S, TA:) or *light, or active, and obedient, legs of a beast of carriage*: (A:) or the *legs of a she-camel*: and you say also, ان قوائمه هذا الفرس يسرات خفاف, meaning, *verily the legs of this horse are obedient and light or active*. (TA.) [Hence also,] ولادة يسر [An easy birth, or bringing forth]. (A.) And ولدت ولدها يسرا *She brought forth her child easily*: (M, K:) said of a woman: (M:) or يسرا. (CK.) And it is said in a trad., ان هذا الدين يسر *Verily this religion is easy; liberal; one having little straitness*. (TA.) You say also, خذ ميسوره *Take thou what is easy thereof, and leave thou what is difficult*. (A.) And يسور is applied to a saying, or speech: (A:) so in the Kur. xvii. 30; meaning, *gentle*; (Bd, Jel;) *easy*: (Jel:) or قول ميسور means prayer for ميسور, i.e., for يسر [q.v.]. (Bd.) فتل يسر [The twisting a rope or cord towards the left, by rolling it against the body from right to left; or] the twisting downwards, by extending the right hand towards the body [and so rolling the rope or cord downwards against the body or thigh, which is the usual way of twisting]; (S, A*, K;) *contr. of شزر*. (M, A, TA.) طعن يسر The *thrusting, or piercing, [straight forward; or] opposite the face*: (S, M, K;) opposed to شزر, which is from one's right and one's left. (TA.) See an ex. voce شزره.

يسر [Easiness; facility;] *contr. of عسر*; (S, M, Mgh, Msb, K;) as also يسر (S, Msb, TA;) [and يسرى; (see 3, where it is variously explained;)] and يسور is the *contr. of معسور*, [and therefore signifies as above; or *easy; facile*]; (S;) or this last signifies, (accord. to the lexicologists, M,) what is *made easy*; or *facilitated*; or (accord. to Sb, M, [but see معقول,]) it is an inf. n. of the measure مفعول (M, K,) [used in the sense of يسر as explained above,] of the same kind as [its *contr.*] معسور; and Abu-I-Hasan says, that this is the truth; for it has no unaugmented verb, and inf. ns. of this measure are not of verbs which are in use, but only of imaginary unaugmented trilateral-radical verbs, as in the case of مجلود, which is [really] from تجلد. (M.) For examples of يسر, see عسر. — Also, (accord.

to the M; but in the K, or; and in both of these lexicons the signification here following is placed first;) and in like manner, يسر (K,) and يسار (S, M, Mgh, Msb, K,) and يسارة (S, K,) and يسرة, and يسرة (S, M, K,) of which last Sb says that it is like مشربة and مشربة in not being after the manner of the verb, [but after that of the simple substantive,] (M,) and يسرة (K.) *Easiness [of circumstances]*; (M, K;) *competence, or sufficiency*; or *richness, or wealth, or opulence*; (S, M, Mgh, Msb, K;) *abundance*; (Msb;) [in these senses, also, *contr. of عسر*]; and يسرى signifies [the same; or] *easy things or affairs or circumstances*; *contr. of عسرى*; as also يسرة. (TA, art. عسر.) You say also, انظرنى حتى يسار [Grant thou me a delay until I shall be in a state of easiness of circumstances, &c.]; in which the last word is indecl., with kesr for its termination, because it is altered from the inf. n., which is الهيسرة (S). In the Kur. [ii. 280,] some read, فنظرة اى ميسره [Then let there be a postponement, or delay, until his being in a state of easiness of circumstances]: but Akh says, that this is not allowable; for there is no noun of the measure مفعول [of this kind]: as to مكره and معون, [it is said that] they are pls. [virtually though not in the language of the grammarians] of مكرمة and معونة. (S.) [On this point, see مالك, voce الوك.] — See also يسر, in two places. — عود يسر: see عود اسر, in art. اسر.

يسر: see يسر. — Made easy, or facilitated; i. q. ميسر: † prepared: (K:) or [the game called] الميسر prepared: or, as some say, † anything prepared. (M.) — اعسر يسر A man who works, or does anything, with both his hands [alike]; *ambidextrous; ambidexter*: (S, M, Msb;) and اعسر يسر occurs in a trad., accord. to one relation; but the former is the correct expression: (A'Obeyd:) and the fem. is عسراء يسرة (M:) explained before, in art. عسر. (K.) — See also ياسر, in six places.

يسر: see يسر, in two places.

يسرة: see يسار, throughout.

يسرى: see يسر, in two places. — See also ايسر. — See also يسار, throughout.

يسار: see يسر, in two places. — Also, (S, M, Mgh, Msb, K, &c.) and يسار (M, Msb, K,) the former of which is the more chaste, (ISK, IAMB, IF, M, Msb, K*) or the latter is so, (IDrd, M, K,) or the latter is a variation used for the sake of assimilation to [its syn.] شمال (Sgh, TA,) or it is vulgar, (IKt, Msb,) and not allowable, (S,) or J is in error in disallowing it, (K,) or it is disapproved because the incipient ي

with kesr is deemed difficult to pronounce, (M, TA,) but there are three other words commencing like it, namely, يوار, an inf. n. of يارومه, though this is disallowed by some, and يعار, pl. of يعر, and يساف, a proper name of a man, also pronounced with fet-h [to the ي]; (TA:) and another form is يسار; (Sgh, K;) *contr. of يمين*; (S, M, A, Mgh, Msb, K;) and so is يسرى of يمى, (M, A, Mgh, Msb, K,) and يسرة of يمنة (M, A, Msb, K,) and يسرة of يمنة (A, Msb, K,) and يسرى of ايمن: (S:) يسار and يسرى signify *The left [hand, or arm, or foot, or leg, or] limb*: and the same two words, and يسرة and يسرة, the *left*, meaning the *left side or direction or relative location or place*: (Msb:) and ايسر, the *left side*: or a person [or thing] *that is on the left side*: (Msb, art. يمن:) [and يسرة the *left wing of an army*:] the pl. of يسار is يسر (Lh, M, K,) and يسر (K,) or يسر; (AHn, M;) which last is [also] pl. of يسرى; (TA;) [and the pl. of يسرة is مياسير.] You say, قعد فلان *Such a one sat on the left side*. (S.) And على يمين *قعدوا يمنة ويسرة*, (A, Msb*) and اليمنة واليسرة, and اليمنى واليسرى, and عن اليمين وعن اليسار, and يمنا ويسارا (A,) or اليمنة واليسرة, and اليمنى واليسرى, meaning, *They sat on the right side and on the left*. (Msb.) And ولأه مياسره [He turned his left parts towards him]. (A.)

يسار: see يسار.

يسور: see ياسر, in two places.

يسير: see يسر. — Little, or small, in quantity, petty: (S, A, K:) *mean, contemptible; paltry; of no weight or worth*. (A.) — See also ياسر.

يسرة: see يسر.

يسار: see يسار.

ياسر: see يسر, first signification. — [Taking the left-hand side or direction: or coming on, or from the direction of, the left hand of a person:] *contr. of يامن*. (S.) — [Dividing a thing into parts, or portions.] — [Hence,] *The slaughterer of a camel*: (K, TA:) because he divides its flesh into portions: (TA:) the *person who superintends the division of the slaughtered camel* (M, K) for the game called الميسر: (K:) pl. [ياسرون] and ايسار: (M, K:) A'Obeyd says, I have heard them put ياسر in the place of يسر, [for the explanations of which see what follows,] and يسر in the place of ياسر (M,) or يسر and ياسر signify the same: and the pl. is ايسار: (S, A:) ياسر signifies [as explained above, and also] *a person who plays with gaming-arrows*, (S, Msb, TA,) [at the

game called *الميسر*,] for a slaughtered camel; because he is one of those who occasion the slaughter of the camel; and the pl. is [as above and] *ياسرون*: (TA:) and *يسر*, i.q. *ضريب* [which signifies *the same*; and the person who is entrusted, as deputy, with the disposal of the arrows in the game above mentioned, and who shuffles them in the *ربابة*:] and, [as quasi-pl. of *ياسر*, like as *خدر* is of *خادير*,] a party assembled together at the game called *الميسر*: (M, K:) pl. *ايسار*: (M:) and *يسير* and *يسور* signify one who contends with another at a game of hazard; syn. *قامر*: (K:) or *يسر* and *يسور*, and also *ياسر*, are applied to one who has, or to whom pertains, a gaming-arrow. (IAqr, TA.)

ايسر [More, and most, easy, or facile; fem. *يسرى*]. = See also *يسار*.

موسر [originally *ميسر*,] Possessing competence, or sufficiency; or rich, or wealthy, or opulent: (M, K:) pl. *ميسير*: (Sb, M, K:) [like *مفالس*, pl. of *مفلس*; and *مفاطير*, pl. of *مفطر*; as though the sing. were *ميسور*:] but by rule it should be *موسرون*, for the masc., and *موسرات* for the fem. (Abu-l-Hasan, M.)

يسر: see *ميسر*.

ميسر The game, or play, with unfeathered and headless arrows; (M, K:) the game of hazard which the Arabs play with such arrows; (S, Mgh, Msb;) a game of the Arabs, played [by ten men,] with ten unfeathered and headless arrows: they first slaughtered a camel, [bought on credit, (see below, in this paragraph,)] and divided it into ten portions, or, as some say, [agreeably with what follows,] into twenty-eight: the first arrow was called *الغد*, and had [one notch and] one portion of the slaughtered camel: the second, *التومر*, and had [two notches and] two portions: the third, *الرقيب*, and had [three notches and] three portions: the fourth, *الحنس*, and had [four notches and] four portions: the fifth, *التافس*, and had [five notches and] five portions; or, as some say, this was the fourth: the sixth, *المسبل*, and had [six notches and] six portions: the seventh, *المعلی*, which was the highest of them, having [seven notches and] seven portions: the eighth and ninth and tenth were called *السفيح* and *المنبح* and *الوعد*; and these three had no portions: [the players to whom these three fell had to pay for the slaughtered camel: (see *المسبل*):] whence it appears, that if the camel was divided into ten portions, (see *رئير*), the game must have continued after all these were won, until it was seen whose were the eighth and ninth and tenth arrows; and it seems to be the general opinion that

this was the case:] the camel being slaughtered, they collected together the ten arrows, and put them into the *ربابة*, a thing resembling a quiver (*كناية*), and turned them round about or shuffled them (*اجالوها*): [or they employed a person, whom they called *حرضة*, to do this:] then they put them into the hand of the judge (*الحكم*), who took them forth one after another in the name of one after another of the party; [or they commissioned the *حرضة* to do so;] and each took of the portions of the slaughtered camel according to his arrow; but those to whose lots fell the arrows without portions were obliged to pay the price of the slaughtered camel; with the flesh of which they afterwards fed the poor; and him who would not engage with them in the game they reproached, and called *برمر*: (Sefeenet Er-Raghib, printed at Boolak; p. 637:) [see also *عتر*, and *ضريب*, and *رقيب*:] or any game of hazard; or play for stakes, or wagers: (K:) so that even the game of children with walnuts is included under this name by Mujahid in his explanation of verse 216 of chap. ii. of the Kur.: (TA:) or anything in which is risk, or hazard: (Kull, p. 321:) or the game of tricktrick, backgammon, or tables; syn. *نرد*: (Sgh, K:) and chess was called by 'Alee *ميسر* of the Persians, or foreigners: (TA:) or the slaughtered camel for which they played: for when they desired to play, they bought on credit a camel for slaughter, and slaughtered it, and divided it into twenty-eight portions, or ten portions; and when one [of the arrows] after another came forth [from the *ربابة*] in the name of one man after another, the gain of him for whom came forth those to which belonged portions appeared, and the fine of him for whom came forth [any of the arrows called] the *غفل*: (K:) so called as though it were a place of division: and so used by the poet Lebeed, who speaks of a fat *ميسر*. (TA.)

يسار: see *يسر*, in two places. = See also *يسار*, in four places.

ميسرة: } see *يسر*.
ميسرة: }
ميسرة: }

ميسر Prepared; disposed; made easy, or facile. So in the following words of a trad.: *فكل ميسر لهما خلق له* [And every one is prepared, &c., for that for which he is created]. (TA.) = I.q. *زماورد* [q.v.]; (Mgh, K:) app. a post-classical word; so called because easily taken; (Mgh;) in Persian, called *نوانه* [or *نوانه*], (Mgh, K,) and in Egypt termed *لقمة القاضي*. (TA.)

ميسر, applied to a man, (S, TA,) Having numerous offspring of sheep or goats [and therefore much milk]; (TA;) contr. of *مجتب*. (S, TA.)

ميسور: see *يسر*, in three places: = and see also *يسر*.

ميسر She-camels that bring forth easily. (TA.)

يشب

يشب A well known stone; [jasper; peculiarly a whitish kind thereof, found in Mount Imaus: (Golius, from Et-Teyfashsee:)] an arabicized word, from [the Persian] *يشمر*, q.v. (K.)

يطب

4. *ما ايطبه* i.q. *ما اطيبه*: (K:) a dial. form of the latter, or formed from it by transposition: (TA:) and in like manner *ايطب به* i.q. *ايطب به*: [both signifying *How good, sweet, delicious, or pleasant, is he, or it*]. (TA, art. *طيب*.)

ايطب i.q. *ايطب* [More, or most, good, sweet, delicious, or pleasant: and pure]: a correct and chaste dial. form of the latter word. (Ex., from a trad., *عليكم بالاسود منه فانه ايطبه* Keep ye to the black thereof; (i.e., of the fruit of the *اراك*); for it is the best of it. But some deny its being a dial. form, [holding it to be formed by transposition]. (TA.) — *اقبلت الشاة في ايطبها*, and *ايطبها*, (the latter form from AZ, TA.) The sheep, or goat, came in the vehemence of her lust for the male. (K.) See also art. *طيب*.

[يعر, &c.]

See Supplement.]

يفخ

1. *يفخه* (K,) aor. -, because of the guttural letter, or -, accord. to the common rule observed in the K, or -, as though it were of the same class as *وعد*, (TA,) [the last is probably the most correct form, as *يافخه* is the aor. of *افخه*, of which *يفخه* is a dial. form,] He, or it, hit him, or hurt him, on the part of his head called the *يافوخ*. (K.)

يافوخ [The top of the head;] the part where the anterior and posterior bones of the head meet: [see *يافوخ*, of which it is a dial. form:] pl. *يوافيخ*. (TA.) ISd regards this form of pl. as an indication that the *ي* is a radical letter, and therefore mentions it in this art.; (TA;) [and F says the same in art. *افخ*: but see that art.]. — *مس بيافوخه السماك* [He touched *Spica Virginis*, or *Arcturus*, with the top of his head]. (A.) — *وطى فلان يوافيخ القروم* [Such a one had lordship and eminence given to him]. (A.) — *ادلجوا يافوخ الليل* [They journeyed in the night; &c.] (A.) [See also art. *افخ*.]

مِفْوُوحٌ Hit, or hurt, on the part of his head called the *يافوخ*. (K.)

[يفع, &c.

See Supplement.]

يقت

ياقوت, [coll. gen. n., The *sapphire*, of whatever variety: the *ruby*, *oriental ruby*, or *red sapphire*, also called *ياقوت أحمر*; of which there are several varieties, whereof one is the *carbuncle*; also called *ياقوت جمرى*: the *sapphire*, commonly so called, or *blue sapphire*, also called *ياقوت أزرق*: and the *topaz*, *oriental topaz*, or *yellow sapphire*, also called *ياقوت أصفر*: the *jacinth*, or *hyacinth*, accord. to Golius, who observes, as on the authority of the Teyfáshee, that by this name are called *various gems of the East*; four species thereof being enumerated; the *red*, the *yellow*, or *gold-coloured*, the *blue*, or *azure*, and the *white*: that the *sapphire* and the *chrysolite* are also thus called: but that, by the word used absolutely, the *red jacinth*, or *hyacinth*, commonly called the *ruby*, is meant: which last remark is agreeable with modern usage:] a *well known gem*; (K;) of which there are many varieties, (TA,) the most excellent whereof is that called *الياقوت الأحمر الرمانى* (K,) also called *البهرمانى*; [the *finest kind of ruby* or *carbuncle*;] said to be brought from Sarandeeb [or Ceylon]: it has the property of exhilarating, and of conjoining [separated friends]; (TA;) and is profitable for disturbance of the mind (occasioned by the black bile, TA) and palpitation, and weakness of the heart and stomach, if drunk; [being app. reduced to powder for that purpose, as is done with some other gems in the East;] and for congelment of the blood, if hung [upon the person]: (K;) it is a Persian word, (S,) arabicized: (S, K;) of the measure *فَاعُول*: n. un. with *ة*; and pl. *يَواقيت*. (S.)

يقظ

1. *يَقَظُ*, aor. ٢, (Msb, K,) and *يَقْظُ*, aor. ١; (Lh, K;) and in the Msb is added *يَقْظُ*, i.e. like *ضَرَبَ*, which is strange; (TA;) [but this I do not find in my copy of the Msb;] inf. n. [of the first] *يَقَظُ* (Msb, K) and *يَقْظُ*, (Msb, TA,) or the latter is a simple subst., (S,) and [of the second] *يَقَظَةُ*; (Msb, K;) *He waked, or woke; did not sleep, or was not sleeping.* (Msb, K.) — See also 5.

2: See 4, throughout.

4. *ايقظه* (S, &c.) inf. n. *ايقاظ*, (TA,) *He awakened him*, (S, Mgh, Msb, K,) *من نومه* from his sleep; (S;) as also *يقظه*, inf. n. *يقظة*; (K;) and *استيقظه*. (TA.) — † *He*

roused his attention, *للأمور* to the things, or affairs; (Msb;) as also *يقظه*. (TA.) — *ايقظ* *الغبار* † *He dispersed the dust*: (Lth:) and † *he raised the dust*; (Lth, S, Z;) as also *يقظه*: (Lth, S:) or, accord. to Az, this is a mistranscription, for *يقط*, inf. n. *تيقط*. (TA.)

5. *تيقظ* *He became awakened; or he awaked, or awoke*; (S, Msb, TA;) *من نومه* from his sleep; (TA;) as also *استيقظ*. (S, Mgh, Msb, K.) — † *His attention became roused, or he had his attention roused*, *للأمر* to the thing, or affair; (Msb, TA;) as also *استيقظ*, and *يقظ*: (Msb;) *he became vigilant, wary, or cautious.* (TA.) You say also, *هو يستيقظ إلى صوته* † [He has his attention roused at his voice, to listen thereto]. (TA.)

10. *استيقظ*: see 5, in three places. — † *It* (a woman's anklet or other ornament) *made a sound or sounds*: (K, TA:) like as one says [in the contr. case], *نأمر*, meaning "its sound, or sounds, ceased," by reason of the fulness of the leg. (TA.) — *استيقظه*: see 4.

يقظ: see what next follows, in three places.

يقظ and *يقظان* and *يقظان* A man *waking, or awake: not sleeping*: (K:) or the last has this signification; (S, Msb;) and its fem. is *يقظى*: (O, Msb, K:) the pl. (K, &c.) of the first (IB, Msb) and second, (IB,) or of the first only, for the second has no broken pl., because of the rareness of *فَعْلٌ* as the measure of an epithet, (Sb, TA,) is *ايقاظ*, (Sb, IB, Msb, K,) which is applied to women as well as to men; (O;) and the pl. of *يقظان* is *يقاظ*; (IB;) and the pl. of *يقظى* is *يقاظى*. (K.) — And the first (ISk, S, Msb) and † second (ISk, S) † A man *vigilant, wary, cautious, or in a state of preparation*; (S, Msb;) *having his attention roused*: (S:) and *intelligent*: (Msb;) or a man *having his attention much roused, very vigilant, and possessing knowledge and intelligence.* (ISk.) [In the TA, each of these two epithets is said to be after the manner of the rel. n.; but they are both part. ns. from *يقظ* as syn. with *تيقظ*.] You say also, *رجل يقظان الفكر* and *متيقظه* and *يقظه* and *يقظه* † [A man *vigilant in mind*]. (TA.) And *إن فلان يقظ* † [Verily such a one is *vigilant; not dull, heavy, or listless; lit.] light in head.* (AA.)

يقظة: see what next follows.

يقظة A *state of waking, or being awake*; (S, Mgh, K;) as also *يقظة*, occurring in the saying of the Et-Tihámeé,

* العيش نومٌ والمنية يقظة *
* والمرء بينهما خيال سارى *

[Life is a state of sleep, and death is a state of waking; and man between the two is a night journeying phantom]; but most hold it to be used only by poetic license. (TA.)

أبو اليقظان: see *يقظ*, in two places. — *أبو اليقظان* The domestic cock. (K.)

‡ *ما رأيت أيقظ منه* † [I have not seen any more *vigilant, wary, or cautious, than he*]. (TA.)

متيقظ: see *يقظ*.

[يقن, &c.

See Supplement.]

يلب

يَلْبُ Shields, of the kind called *تُرْسَة*, (K,) pl. of *تُرْس*; or of the kind called *دَرَقٌ*, as is said in the R and M; which two kinds differ in this, that the *دَرَق*, like the *حَجَف*, are of skin, or leather, without any wood or sinews (or nerves), whereas *تُرْس* is a more general appellation: (TA:) or *coats of defence*, syn. *دَرُوع*, (K,) of the fabric of *El-Yemen*: (TA:) made [app. whether shields or coats of defence] of skins; (K;) i.e., of the hides of camels: (TA:) or *coats of defence* (*دَرُوع*) of the fabric of *El-Yemen*, made of skins sewed together: a coll. gen. n., of which the n. un. is *يَلْبَة*: 'Amr Ibn-Kulthoom says:

* عَلَيْنَا الْبَيْضُ وَالْيَلْبُ الْيَمَانِي *
* وَأَسْيَافٌ يَقْمَنُ وَيَنْحِنِينَا *

[Upon us (were) helmets, and leathern coats of defence of the fabric of *El-Yemen*, and swords that are straight (so accord. to the above reading, of *يَقْمَنُ*, which I find in an excellent copy of the S: but some read *يَقْمَنُ*, which, I think, affords not so good a sense:) and that curve]: (S:) or *helmets made of camel's hides*: [see also *أَلْبَة* and *أَلْبَة*]: or [head-coverings made of] plaited thongs of leather (*نُسُوعٌ*) woven together, which are put on the head in lieu of the helmet: (TA:) or *skins which are sewed together, and worn on the head, specially*: (K:) or *skins which are worn beneath the [hind of coat called] دَرُوع*, or [beneath that of] *دِبَاج*; one of which is called *يَلْبَة*: or *skins which are worn like the coats of defence called دَرُوع*: or *skins of which such coats are made*: (TA:) or any defensive coverings, or armour, of skins; not of iron; and hence, *shields* (*دَرَقٌ*) [of skins] are thus called: a poet says,

* عَلَيْهِمْ كُلُّ سَابِغَةٍ دِلَاصٍ *
* وَفِي أَيْدِيهِمُ الْيَلْبُ الْمَدَارُ *

[Upon them (are, or were,) all (kinds of) ample coats of mail, smooth and glistening; and in

their hands, round shields of skins]: and يَلْبُ originally is a name of that skin [of which such coverings are made]: Aboo-Dabbal El-Jumaḥee says,

* دِرْعِي دِلَاصْ شَكُّهَا شَكُّ عَجَبٍ *
* وَجَوْبُهَا الْقَاتِرُ مِنْ سَيْرِ الْيَلْبِ *

[My coat of mail is smooth and glistening: its cleaving (or sticking close) is an admirable cleaving: and its shield, of good dimensions, is of strips of skin: so accord. to explanations in the §, in arts. شك and قتر: but I incline to think that جوبها here is the same as جَيْبُهَا; and that a word is understood, which makes the meaning to be its opening at the neck and bosom, of good dimensions, is bordered with an edge of thongs]: (§:) or simply skin, or hide. (K.) — Also defensive coverings, or armour, of pieces of felt (لَبُود), with a stuffing of honey (عَسَل) and sand. (K.) — Also, Steel; (K;) pure iron: (ISh, T, K:) n. un. يَلْبَةٌ. (TA.) Of this signification, the following hemistich is cited as an ex.,

* وَمِخْوَرٌ أَخْلَصَ مِنْ مَاءِ الْيَلْبِ *

[And a pulley-axis clearer (in its brightness) than the lustre of pure iron, or steel]: but ISk says that it is by an Arab of the desert, who, hearing the verse of 'Amr Ibn-Kulthoom quoted above, erroneously supposed يَلْبُ to signify the most excellent kind of iron; and IDrl also asserts that the meaning assigned to it in this hemistich is founded upon a mistake. (TA.) See also أَلْبَةٌ. — Also, Anything great, big, or large in size. (K.)

[&c. ريم]

See Supplement.]

يَنْبِت

يَنْبُوتُ A certain thorny kind of tree, not of the kind called عَضَاهُ. Mentioned here by IM. See art. نبت. (TA.)

يَنْبِث

يَنْبِثُ A kind of sea-fish: (IAqr, T:) different from the بَيْبِث: it is doubtful whether it be Arabic, or a foreign word introduced into the Arabic language. (T.) [See arts. نبت and نبت.]

يَهت

4. اِيَهت (as also اوَهت, TA) It (flesh-meat, K, or a wound, TA) became stinking. (AZ, K.)

يَهْمُوت

الْيَهْمُوتُ A name of the fish upon which is the earth: erroneously written with ب [الْبَهْمُوت]: so says Esh-Shiháb in the 'Imáyeh. (MF, TA.) [See my translation of the 1001 Nights, note to the Introduction.]

يُوج

يُوجُ (so accord. to AHat, Mbr, AAF, Kr, Abu-l-'Ala El-Ma'arree, A,) [of the fem. gender, (see يُوجُ)] indecl., and without the art. ال, (ISd,) accord. to IAmب يُوجُ, but this is a mistake originating from a corrupt transcription of the word, (IKh, IB, &c.,) and يُوجُ, also indecl. like بُرَاجُ, (TA) and يُوحَى, (IAth, K,) names of The sun. (§, art. بوح, K, &c.) [See يُوجُ.]

[&c. ريوم]

See Supplement.]

SUPPLEMENT TO PARTS VII. AND VIII.

ی - ق

ف

قبس

مَعَارِزُ *A sort of طنبور*: see قبوس.

قبع

1. خَنْثُ السِّقَاءِ: see قَبَعُ السِّقَاءِ.

قَبِيعَةٌ [The pommel of a sword;] *the thing of silver or iron at the extremity of the hilt of a sword.* (S, K.)

قبل

1. قَبَلٌ as syn. with أَقْبَلَ, q.v.: see أدْبَرَ, in two places. — قَبِحَ اللَّهُ مَا قَبَلَ مِنْهُ وَمَا دَبَرَ. — قَبِلَ *He took, received, or admitted, willingly, or with approbation; he accepted.* See قَبُولٌ. — قَبِلَتِ النَّعْلُ *The sandal had its قِبَالٌ broken.* (TA in art. شَع.)

3. قَابَلَهُ *He faced, or fronted, or was opposite to or over against, him, or it.* (S, * K.) See also أَقْبَلَهُ *He, or it, corresponded to him, or it.* — قَابَلَهُ بِنَفْسِهِ [He opposed himself to him]. (TA, art. عَرَضَ.) See عَرَضَ لَهُ; and see 4. — قَابَلَ كَذَا *He requited such a thing with such a thing; or did, or gave, such a thing in return for such a thing; as good for good, evil for evil, good for evil, or evil for good.* (The Lexicons passim.) — *He counteracted such a thing with such a thing.* — *He compared such a thing &c.* — قَابَلَ بِكَذَا *It was compensated, or requited, by, or with, such a thing:* see an ex. of the part. n. voce غَنِمَ. — قَابَلَ الشَّاةَ: see دَابَرَ الشَّاةَ مِنْ. — قَابَلَ الشَّاةَ *A horse that is generous with respect to both parents.* (S in art. اَفَقَ.)

4. أَقْبَلْتُ الشَّيْءَ *I made it to face the thing:* (S, K.) and قَابَلْتُهُ الشَّيْءَ app. signifies the same: see a verse of El-Aashà voce اَرْتَسَامُ بِهِ. — أَقْبَلَ بِهِ [He turned it forward; contr. of أدْبَرَ بِهِ]. (S, K, art. دَبَرَ.) — أَقْبَلَ *He came, facing;* (JK, S, * K, *) *came forward; came on; advanced; contr.*

of أدْبَرَ. (S, K.) — أَقْبَلْتُ قَبْلَكَ [not قُبْلَكَ] *I advanced, or came, toward thee.* Like قَصَدْتُ قَصَدَكَ. (L, art. حَرَدَ.) See also Kur, ii. 172. — أَقْبَلَ عَلَيْهِ *He advanced, or approached, towards him, or it.* — أَقْبَلَ عَلَى إِنْسَانٍ, as though he desired no other person. (JK.) — أَقْبَالَ *The advancing of fortune; contr. of إدْبَارٌ.* — الإِقْبَالُ [Advance in the world, or in worldly circumstances]. (Mgh in art. جَد.) الإِقْبَالُ signifies *The being fortunate.* (KL.) — إِقْبَالٌ i. q. دَوْلَةٌ [Good fortune; &c.; see تَامَكَ]: and عِزَّةٌ [might; &c.]. (Kull, p. 64.) — أَقْبَلَ عَلَيْهِ *He showed favour to him: or, more properly, he presented a favourable aspect to him; or, accord. to general usage, he met him kindly; see بَشَّ لَهُ.* — أَقْبَلْتُ عَلَيْهِ الدُّنْيَا, (A, art. فَتَحَ,) *The world favoured him.* — أَقْبَلَ عَلَى شَيْءٍ *He set about, or commenced, doing a thing.* (K, &c.) — See أَقْبَلَ عَلَيْهِ *He clave to it: and he took to, set about, began, or commenced it; as also to, set upon him, with the sword, and with the staff or stick, and with the whip.* — You say, أَقْبَلَ عَلَيْهِ بِالسُّوْطِ يَضْرِبُهُ [He advanced against him, or set upon him, with the whip, striking him]. (S in art. حَوْلَ.) — See قَبَلَ. — قَبَلَ إِلَى إِبْرَاهِيمَ *and قَبَلَ إِلَى إِبْرَاهِيمَ: see أدْبَرَ.* — أَقْبَلَ عَلَيْهِ *أَقْبَلَ عَلَى نَفْسِكَ: see Har, p. ٥٠٨ — بِالنَّعْنَعِيفِ [Betake, or apply, thyself to thine own affairs]. (T, voce إِلَى.) — دَبَرْتُ لَهُ الرِّيحَ بَعْدَ مَا أَقْبَلْتُ: see دَبَرَ. — أَقْبَلَ [He recovered, or regained, health;] occurring in the K, as the explanation of ثَابَ جِسْمُهُ. (K, art. ثَوْبَ.) — أَقْبَلَ بَعْدَ هَزَالٍ [He turned it forward; contr. of أدْبَرَ بِهِ]. (S, K, voce حَسَمَ.) — أَقْبَلَ, with reference to the slit ear of a she-camel: see أدْبَرَ. — أَقْبَلْنَا بِذِمَّةٍ *app. a mistranscription for أَقْبَلْنَا: see ذِمَّةٌ.**

6. تَقَابَلُوا *They faced, or confronted, one another: see S in art. فَح.*

8. اِفْتَبَنَهُ *He began it, or commenced it; namely, an affair; (S, * Mgh, K, *) as also اِسْتَقْبَلَهُ. (Mgh.)*

10. اِسْتَقْبَلَهُ: see اِسْتَدْبَرَهُ. *He faced him, or it. (TA) He turned his face towards him, or it. — He came before his face. — He went to meet him; he met him, or encountered him. He saw it before him: he looked forward to it: he saw it, or knew it, beforehand. He saw, or knew, at the beginning of it what he did not see, or know, at the end thereof. — اِسْتَقْبَلَهُ بِأَمْرٍ (T, S, K, &c., in art. بَدَهُ)*

*He met him, or encountered him, with a thing, or an affair, or an action. (TK in art. بَدَهُ.) — اِسْتَقْبَلَهُ بِمَا يَكْرَهُ (A, K, in art. بَكَتَ, &c.) He encountered him with, or, as it often means, he accused him, to his face, of a thing that he disliked, or hated: see بَكَّتَهُ; and the phrases قَابَلَهُ بِالْكَذِبِ and اَلْبُهْتِ اِسْتَقْبَالَكَ اَخَاكَ بِمَا نَيْسَ فِيهِ, voce بَهْتَهُ; and اِسْتَقْبَلَهُ بِالْحَقِّ, voce قَرَحَهُ; in both senses like نَقِيَهُ بِمَكْرُوهِ فِيهِ. — اِسْتَقْبَلْتُهُ بِكَلَامٍ فِيهِ. — اِسْتَقْبَلْتُهُ بِكَلَامٍ فِيهِ [I encountered him, or confronted him, with speech in which was roughness]. (JK, M, TA, art. جَبَهُ.) — اِسْتَقْبَلَهُ *He anticipated it; namely, Ramadán, by fasting before its commencement. (TA.) — See 8.**

قَبْلٌ *Before; contr. of بَعْدُ; (S, K, &c.); an adv. n. of time; and, as some say, of place also; (MF, TA;) and of rank, or station. (TA.)*

سَقَى اِبِلَهُ قَبْلًا [and بِالْقَبْلِ] *He poured the water into the trough while his camels were drinking, so that it came upon them: (T, TA:) or قَبَلَ signifies a man's bringing his camels to water, and drawing the water over their mouths, not having prepared for them aught [thereof] before that: (Aq. TA:) and سَقَى عَلَى اِبِلِهِ قَبْلًا he poured the water over the mouths of his camels: (M, TA:) and اَقْبَلَ عَلَى اِبِلِهِ he drew the water over the heads of his camels while they drank,*

when they had drunk what was in the trough, (Lh, M, TA,) not having prepared it before that: and this is the most severe mode of watering. (Lh, TA.) See an ex. voce جَبَا, art. جبو and جبي. — قَبْلٌ as opposed to دَبْرٌ: see the latter. — **إِنِ الْحَقُّ بِقَبْلِ** Verily the truth is manifest; where one sees it. (TA, art. عجز.) — **مِنْ ذِي قَبْلِ**: see **إِذَا**; and see **قَبْلٌ**; and **أَنْفٌ**. — **مِنْ ذِي عَوْضٍ**; and see **قَبْلٌ**; and **أَنْفٌ**. — **رَأَيْتَ الشَّعْرَى بِقَبْلِ الْخِ**: see M, art. دبر.

قَبْلًا I met him face to face. (JK.) — **مِنْ ذِي قَبْلِ** i. q. لَا أَكَلِمَكَ إِلَى عَشْرٍ مِنْ ذِي قَبْلِ, i. e. [I will not speak to thee until ten nights] in what I [now] begin [of time]: or the latter, until ten [nights] which thou [now] beginnest: and the former, until ten [nights] of the days which thou [now] witnessest, (K, TA,) i. e. beginnest: (TA:) or the latter, of a time [now] begun; or, a future time. (Mgh, Mṣb.) And **أَتَيْتُ قَلَانًا** **قَبْلًا** i. q. **أَنْفًا**. (Lth in T, art. انف.) — **قَبْلٌ** Towards. (Bd. ii. 172.) **What is next to a thing**: you say, **ذَهَبَ قَبْلَ السُّوقِ** [he went to the part next to the market]. (TA.) **I have property in his hands**; i. e. due, or owing, to me by him; syn. **عِنْدَهُ** [q. v.] (K, TA.) And **لَنَا قَبْلَكَ حَاجَةٌ**: (S in art. روى &c.) see **رَوِيَهُ** (and **عِنْدَ** also). — **هَذَا الْأَمْرُ مِنْ قَبْلِهِ** This thing, or affair, is from him; syn. **مِنْ عِنْدِهِ** and **مِنْ لَدُنْهِ**, meaning **مِنْ تَلْفَانِهِ**. (Lth, TA.) **يَتَكَلَّمُ مِنْ قَبْلِ أَنْفِهِ** [He speaks from (i. e. through) his nose]. (JK and K, voce أدغمر.) **It (a garment) rent of itself**. (L, art. صوخ, &c.)

قَبْلٌ The front, or fore part. See Kur, xii. 26. The former or first part: see **دَفْنِي**. — **الْقَبْلُ** The anterior pudendum (فَرْج) [vulva, and vagina,] of a man or woman; (Mṣb;) opposite of **الدَّبْرُ**. (S, K.)

دبر. &c.: see **قَبْلَةٌ** وَلَا دِبْرَةٌ.

دَبْرِي: see **قَبْلِي**.

قَبْلَانِ مَا — **شِبْرٌ**: see **السَّبْعُ** and **قَبَالُ الشَّبْرِ** **قَبَالٌ** — **دَبْرٌ**: see **يَدْرِي قَبَالِ الْأَمْرِ مِنْ دِبَارِهِ** of the sandal: see **زَمَامٌ**.

قَبُولٌ Favourable reception; acceptance; approbation: (KL, PṢ:) love, and approbation, and inclination of the mind. (TA.) **عَلَى قَبُولٍ** [Approbation is bestowed upon such a one;] the mind accepts, or approves, such a one. (S.) — **قَبُولٌ** Goodliness, beauty, grace, comeliness, or pleasingness: and [beauty of] aspect or garb. (K.) [And Acceptableness. **قَبُولٌ** may be

rendered Upon him, or it, is an appearance of goodliness, &c.]

قَبِيلٌ: see **دَبِيرٌ**. — **قَبِيلٌ** Kind, species, class, race. **مِنْ قَبِيلِ** Of the kind, &c. See **قَبِيلَةٌ**.

جَاءَ قَبِيلٌ He came a little while ago; syn. **أَنْفًا**. (M in art. انف.)

قَبَالَتُهُ Opposite to, in a position so as to face, him or it. (K, &c.) See **حِيَالٌ** in art. حول. — **قَبَالَةٌ** The direction, point, place, or tract, in front of a thing; the opposite direction &c.

قَبِيلَةٌ A body of men from one father and mother: and **قَبِيلٌ**, without ة, a body of men from several ancestors. (Az in TA, art. سبط.) — **قَبِيلَةٌ**: see **شَعْبٌ**. — **قَبِيلَةٌ** A mass of stone or rock at the mouth of a well. (K and TA voce عَقَاب, q. v.) See **قَابِلٌ**.

عَامَرٌ قَابِلٌ, and **مُقْبِلٌ**, signify the same, [A next-coming year]. (S.) **اللَّيْلَةُ الْمُقْبِلَةُ** i. q. **الْقَابِلَةُ** [The next night]. (S, K.) See **الْقَابِلُ**. — **قَابِلٌ** Susceptible of such a thing. — **قَابِلٌ** An arrow that wins [in the game of المَيْسِر]; (TA, art. دبر;) **contr. of دَابِرٌ**, q. v. (S and TA, art. دبر.) — **قَابِلٌ** of the head: see **شَانٌ**. — And **قَابِلَةٌ** of a helmet: see **طِرَاقٌ**. — **قَابِلَةٌ** A wife. (TA in art. عزب.)

قَابِلِيَّةٌ [The quality of admitting or receiving; susceptibility].

أَقْبَلُ لِلْمَوْعِظَةِ [More, or most, inclined to accept admonition]. (TA, art. رق.)

إِقْبَالَةٌ and its syn. **إِقْبَالٌ**: see 4; and see **إِدْبَارَةٌ**. **مُقْبِلَةٌ**: see **قَابِلٌ**. — [I. q. **مُقْبِلٌ**]. Ex. **مُقْبِلَةُ الرَّحْمِ** (K, voce جَوَارِحُ) and **السَّبَابُ**. (TA, ibid.) See **مُدْبِرٌ**.

تَغْرُ بَارِدُ الْمُقْبِلِ [A mouth, or front teeth, cold, or cool, in the part that is kissed]. (A, art. حصر, &c.)

الْمُقَابِلُ مِنَ الْمَنَازِلِ **مُقَابِلٌ**, (M, art. دبر, q. v.) — **مُقَابِلٌ** Noble, by the father's and mother's side: (S, K, TA:) see an ex. voce **طَابٌ**; and see **إِزْدَوَجًا**. — **مُقَابِلَةٌ** applied to a ewe: see **الْجَبْرُ**. — **دَبْرٌ**: see **نَاقَةٌ مُقَابِلَةٌ مُدَابِرَةٌ**. — **مُدَابِرَةٌ** — **مُدَابِرَةٌ** **فِي مُقَابِلَةِ كَذَا** — **جَبْرٌ**. — **مُقَابِلَةٌ** **فِي مُقَابِلَةِ كَذَا**: see an ex. in art. **غِينٌ** in the Mṣb.

مُسْتَقْبِلٌ, with fet-ḥ to the ب, **Looked forward to, anticipated, begun.**

مُسْتَدْبِرٌ: see **مُسْتَقْبِلُ الْمَجْدِ**.

قبن

عَمُودُ الْمِيزَانِ قَبَانٌ A steelyard: see **عَمُودُ الْمِيزَانِ**.

قبو

قَبَانٌ [A kind of tunic, resembling the قَبَانُ, generally reaching to the middle of the shank, divided down the front, and made to overlap over the chest. So in the present day. See also Dozy, Dict. des noms de vêtements, pp. 352-62.]

قتر

عَلَى قَتْرِهِ He prostrated him upon his side, **عَلَى قَتْرِهِ** [not **عَلَى قَتْرِهِ**, as in the K]; (L;) he threw him down upon one of his two sides, **عَلَى أَحَدِ قَتْرَيْهِ**, having pierced him [with a spear]; (JK;) like **قَطْرُهُ**.

حِيَّةٌ قَتْرَةٌ **ابْنُ قَتْرَةٍ** (T in art. بنى.)

جُوبٌ قَاتِرٌ A shield of good dimensions. (S.) See **يَلْبٌ**.

قتل

1. **قَتَلَ الشَّيْءَ**, inf. n. **قَتْلٌ**, †He knew the thing; he was, or became, acquainted with it: (Mṣb:) [or rather, i. q.] **قَتَلَهُ عِلْمًا** (Bd in iv. 156, and TA,) and **خُبْرًا** (K,) and **بِعِلْمِهِ** (Bd, ubi supra,) he knew it (Bd, K, TA) completely, (TA,) or thoroughly, very well, or superlatively well; as also **نَحَرَهُ عِلْمًا**. (Bd.) See **مَعْرِفَةٌ** in art. **ثَبِتٌ**.

2. **قَتَلَ**: see a verse cited in art. **عَتَبَ**, conj. 4.

3. **قَاتَلَهُ** He fought, or combated, him; contended with him in fight or conflict or battle. **قَاتَلَ عَلَى دِينِ اللَّهِ**: see 3 in art. **أَزَى**.

5. **تَخَضَّعَتْ لَهُ وَتَذَلَّتْ حَتَّى عَشَقَهَا** means **تَقَلَّتْ لَهُ**. (A.)

10. **اسْتَفْتَلَ** [properly He sought, or courted, slaughter;] i. q. **اسْتَمَاتَ**; (S, K;) meaning he cared not for death, by reason of his courage; (JM;) he resigned and subjected himself to slaughter, and cared not for death. (Mgh.)

قَتْلٌ: from this word is formed the pl. **قُتُولٌ**, on the authority of hearsay. (El-Jurjānee, in Mṣb, art. قصد.)

قَتَالٌ [Murderous; slaughterous; very deadly.] You say **حِيَّةٌ قَتَالَةٌ** [A very deadly serpent]. (TA in art. اصل.)

قَاتِلٌ Deadly; applied to a tree; (K in art. حَمِط;) and to poison. (TA in that art.)

مَقْتَلٌ A [vital] place in a man [or an animal, i. e.] where a wound causes death; (S, Mṣb;) as the temple: (Mṣb:) pl. **مَقَاتِلٌ**. (S.)

حَوَّلَ إِلَيَّ وَجْهَكَ means **وَلَيْتَ مَقَاتِلَكَ**. (A.)

مُسْتَقْبِلٌ: see **مُسْتَقْبِلٌ**.

قتن

- 1. قَتْنٌ: see قَتَّتْ.
- قَتِينٌ: see قَتَيْتْ.

قحز

- 1. قَحَزَ It (an arrow) rose in the sky. (JSh, in TA, art. شخص.)

قحف

- قُحْفٌ: see جُمَّجَمَةٌ, in two places; — and قُدٌّ. — A glass bowl; as also جُمَّجَمَةٌ. (Az, TA in art. جمر.)

قحل

- قُحُولٌ, applied to a man and to a horse, i. q. عَجِرَ. (IAqr in TA, art. عجر.)

إِنْقَحَلَ; see إِنْزَهَوُ.

قحمر

- 1. قَحْمَرٌ and قَحْمَرٌ فِيهَا and قَحْمَرٌ نَفْسُهُ فِي الْأُمُورِ and قَحْمَرٌ He entered into affairs without consideration. (A.)

- 5. تَقَحَّرَ He experienced dearth, drought, or sterility. See an ex. voce تَبَعَتْ. — تَقَحَّرَ فِي الْأَمْرِ بِلا رُويَةٍ [He plunged, or rushed, into the affair without consideration]. (K, TA in art. علط.) See 1. — تَقَحَّرَ: see تَدَلَّتْ.

- 8. اِقْتَحَمَ See 1. — Said of a young camel: see voce بُلُغَ. — اِقْتَحَمَ الْعَمْرَاتِ: see 1 in art. عَقَبَةٌ. And اِقْتَحَمَ الْعَقَبَةَ: see عَقَبَةٌ.

قَحْبَةٌ, like قَحْبَةٌ, An old woman. See قَحْبٌ.

مُقَحَّمٌ Redundant; pleonastic; foisted in: applied to a word and to a letter. — حَرَقٌ مُقَحَّمَةٌ A letter inserted without reason. مُقَحَّمَةٌ is also applied in like manner to a word. [In a copy of the S, in art. بهت, I find it written مُقَحَّمَةٌ: i. q. زَائِدَةٌ. (TA in art. بهت.)

قحو

- قُحْوَانٌ: see بَابُونَجٌ. See also a verse cited voce تَنُومٌ.

قدس

قَادُوسٌ (pl. قَوَادِيسُ) An earthen or wooden pot of a water-wheel. (PU.)

قدع

- 1. قَدَعَ فَرَسَهُ He pulled in his horse by the bridle and bit, to stop him; (S, K;) he curbed, or restrained, him. (S.) — هُوَ الْفَحْلُ لَا يُقَدَعُ — هُوَ الْفَحْلُ لَا يُقَدَعُ: see قَرَعَ. — أَنْفُهُ: see أَنْفٌ; and see قَرَعَ.

قدم

- 1. قَدِمَ الْقَوْمَ, aor. ٤, inf. n. قَدِمٌ (S, Mṣb, K) and قَدِمُوا; (K;) and تَقَدَّمُوا; (S, Mṣb, K;) and قَدِمُوا; and اِسْتَقَدَّمُوا; (K;) He became before the people: (TA:) syn. سَبَقُوا; (Mṣb;) he preceded them; went before them; took precedence of them; headed them; led them, so as to serve as an example, or object of imitation. — See اَمْسُرُ. — قَدِمَ الْبَلَدَ, aor. ٤, inf. n. قَدِمُوا and مَقَدَّمٌ, [He came to, or arrived at, the town, &c.] (Mṣb.) أَخَذَنِي مَا قَدِمَ وَمَا أَخَذَنِي: see art. حُدَّتْ. — قَدِمَ عَلَى الْأَمْرِ i. q. اِقْدَمَ عَلَيْهِ [He advanced boldly to undertake the affair]. (TA.) See an ex. in a verse voce مَضَافٌ. — See 6.

- 2. قَدِمَ زَيْدًا إِلَى الْحَائِطِ He brought Zeyd near, or caused him to draw near, or to approach, to the wall. (Mṣb.) — قَدِمَهُ He put it forward; offered it; proffered it. — He brought, and brought forward, him or it. — قَدِمَ لَهُ طَعَامًا He proffered, offered, or presented to him, food. — قَدِمَ He did good or evil previously, or beforehand: (Bḍ, and Jel in xxxvi. 11; &c.): هَلَاقَةً He laid up in store. (Bḍ in xii. 48.) See زَلَفَهُ. — قَدِمَ He made foremost; put, brought, or sent, forward; he advanced him or it: he promoted him. — قَدِمَهُ عَلَى غَيْرِهِ, inf. n. تَقْدِيرٌ, He made him, or it, to be before, or have precedence of, another, in time: and in place; i. e. he placed, or put, him, or it, before another; or made him, or it, to precede another: and in rank, or dignity; i. e. he preferred him, or it, before another; or honoured, or esteemed, him, or it, above another. (Kull, p. 104.) — قَدِمَهُ لَكِنَّا He prepared it, or provided it beforehand, for such a thing. See Kṣur, xii. 48. — قَدِمَ عِنْدَ اللَّهِ خَيْرًا He prepared, or provided in store, for himself, good, [i. e. a reward,] with God. (A and Mgh in art. حسب.) — قَدِمَ لَهُ الثَّمَنَ He paid him in advance, or beforehand, the price. — قَدِمَ أَنْ يَفْعَلَ كَذَا He preferred doing such a thing; syn. اَثَّرَ, i. e. فَضَّلَ. (M in art. اَثَّرَ.) [Hence, قَدِمَ الْعَجْزُ فِي الشَّيْءِ He preferred backwardness with respect to the thing.] (See قَدِمَ and قَرُطٌ: and see Kull, p. 279.) — قَدِمَ syn. with تَقَدَّمَ, q. v.: like اَخْرَجَ is with تَأَخَّرَ: so in the Kṣur, xli. 1. (TA, art. اَخْرَجَ.) — قَدِمَ [is trans. and intrans.: for its significations as an intrans. v., see its syn. تَقَدَّمَ, and see 1:] as a trans. v. it is contr. of اَخْرَجَ. (Mṣb, art. اَخْرَجَ.) — قَدِمَهُ is syn. with اِبْدَأَ بِهِ. (Mgh and Mṣb in art. اِبْدَأَ بِهِ.) — قَدِمَ تَأْتِي صَوْتُهُ: see تَقَدَّمَ. — See تَأْتِي صَوْتُهُ: see اَفْرَطَ. — قَدِمَ وَأَوْلَادًا: see اَفْرَطَ.

قَدِمَهُ and اِقْدَمَهُ He urged him forward. (Mo'allakát, 157.) — قَدِمَ has تَقْدِيمَةً for an inf. n.

- 4. اِقْدَمَ He was bold, or audacious. — اِقْدَمَ عَلَى الْأَمْرِ He ventured upon, or addressed himself to, the thing boldly, courageously, or daringly; (S, K;) he attempted it. — اِقْدَمَ عَلَى قَرْنِهِ He behaved boldly, courageously, or daringly, against his adversary; (Mṣb;) he attacked him. — See 1. — اِقْدِمْ, (improperly اِقْدِمُ,) said to a horse, Advance boldly! (S.) So rendered voce اَهَابَ, and هَبَ.

- 5. تَقَدَّمَ He was, or became, or went, before, or ahead; preceded; had, or took, precedence; contr. of تَأَخَّرَ, q. v. See 1. — تَقَدَّمَ إِلَى الْحَائِطِ He drew near, or approached, to the wall. (Mṣb.) — تَقَدَّمَ He advanced; went forward, or onward. (L, art. قَوَدَ.) — تَقَدَّمَ عَلَى الْحَقِّ: see Bḍ, xviii. 27. — تَقَدَّمَ He became advanced, or promoted. — تَقَدَّمَ مِنْهُ كَلَامٌ: see فَرَطٌ: but the primary meaning is, Speech proceeded from him previously. — تَقَدَّمَ عَلَى قَدِمِهِ quasi-pass. of قَدِمَ عَلَى غَيْرِهِ He, or it, was, or became, before, or had precedence of, another, in time: and in place; i. e. he, or it, was, or became, before another; preceded another; went before another: and in rank, or dignity; i. e. he, or it, was, or became, preferred before another; or honoured, or esteemed, above another: in all these senses like تَقَدَّمَ غَيْرُهُ. See بَقَّرَ. — تَقَدَّمَ فِي أَمْرٍ [He was forward in an affair] قَبْلَ فِعْلِهِ [before doing it]. (A'Obeyd, T in art. رَمَى.) — تَقَدَّمَ i. q. سَبَقَ (K, art. سَبَقَ, &c.); and contr. of تَأَخَّرَ. (TA, art. اَخْرَجَ.) — تَقَدَّمَ إِلَيْهِ فِي كَذَا (Mṣb,) or بَكَدَا (Mgh,) He commanded, ordered, bade, charged, or enjoined, him respecting, or to do, such a thing; (Mgh, Mṣb, K;) as also قَدِمَ, inf. n. تَقْدِيمٌ. (Mṣb.)

- 6. تَقَادَرَ is best rendered It became old: and قَدِمَ it was old.

- 8. اِقْتَدَى بِهِ He did as he did, following his example; or taking him as an example, an exemplar, a pattern, or an object of imitation. (Mṣb.) He followed his example, imitated him; &c.

- 10. اِسْتَقَدَّمَ He went before. — اِسْتَقَدَّمْتُ رِحَابَتِكَ: see art. رَحَل.

قَدِمٌ The human foot, from the ankle downwards. (Mgh.) — قَدِمٌ رَأْسُهُ فِي الْعِلْمِ: see art. رَسَخَ. — رَسَخَ عَلَى قَدِمِ عَظِيمٍ On an excellent foundation. — فُلَانٌ عَلَى قَدِمِ فُلَانٍ Such a one is successor of such a one.

قدم Oldness; antiquity. — Existence, or duration, or time, without beginning; like **أَزَلٌ** (Kull, p. 31; &c.) See **أَزَلٌ**. — **عَلَى وَجْهِ الدَّهْرِ**: **عَلَى قَدَمِ الدَّهْرِ** means properly the olden time; antiquity. — **عَلَى قَدَمِ الدَّهْرِ** [In, or from, old, or ancient, time; of old]. (S, M, K, art. **أَس**; in the first and last of which it is coupled with the like phrase.)

مِنْ قَدَمٍ [In front]. (K, voce **ظُنُبُوبٌ**) — **أَخَّرَ قَدَمًا**: see **أَخَّرَ**.

قَادِمَةٌ as applied to a part of a camel's saddle is an improper word: the proper term is **وَاسِطٌ**.

قَدُومٌ An *adz*; [so in the present day, but pronounced **قُدُومٌ**]; a certain implement of the carpenter; (S, Mgh, Mṣb); a **فَأْسٌ** with which one heaves, or forms or fashions by cutting. (S.)

قَدِيمٌ Ancient; old; to which no commencement is assigned. — **مَالٌ قَدِيمٌ** Old, or long-possessed, property. (S, A, Mgh, Mṣb, all in art. **تَد**.) — **قَدِيمٌ** The reputation (**حَسَبٌ**) of a man or people. (TA, art. **دَثِرٌ**.) See a verse in 1 of art. **ثَنَى**. — **القَدِيمِ**, as an epithet applied to God, i. q. **القَدِيمِ الأَزَلِيِّ** The Ancient without beginning.

القَدَامُ The location that is before.

قَوَادِمُ: respecting the feathers thus called, see voce **مَنَاجِبٌ**, and **أَبَهَرٌ**.

جَرَى القَدِيمِ: see art. **جَرَى**. **القَدِيمِ** is here syn. with **الإقْدَامِ**.

مَقْدَامٌ Very bold or daring or courageous (S, K,) against the enemy; (S;) as also **مَقْدَامَةٌ**. (S.) — **مَقْدَامَةٌ**: see voce **مَعْرَابَةٌ**. — [The pl.] **مَقَادِمُ** Fronts; fore parts. See an ex. voce **أَعْتَرَهُ**. — **مَقَادِيمُ** The front of the forehead. (JK.)

مُقَدِّمٌ A provost, chief, head, director, conductor, or manager. — **مُقَدِّمٌ** The antecedent (or first proposition) in an enthymeme, and (first part) of a hypothetical proposition. — **مُقَدِّمَةٌ** The *van*, or vanguard, of an army.

مُقَدِّمَةٌ The ground whereon rests an inquiry or investigation: and the ground whereon rests the truth of an evidence or a demonstration: and a [premiss or] proposition which is made a part of a syllogism: and **المُقَدِّمَةُ الغَرِيبَةُ** is that [premiss] which is both actually and virtually suppressed in the syllogism; as when we say, A is equal to B, and B is equal to C, when it results that A is equal to C, by means of the **مُقَدِّمَةُ غَرِيبَةٌ**, which is, every equal to the equal of a thing is equal to that thing. (KT.)

مُتَقَدِّمٌ Preceding: anterior; being, or lying, in advance of others. — **مُتَقَدِّمٌ فِي الأُمُورِ** Forward in affairs.

المُسْتَقْدِمِينَ in the **Qur**, xv. 24: see **Bd**; and see its opposite, **المُسْتَأْخِرِينَ**.

قدو

قَدْوَةٌ and **قَدْوَةٌ** (S, Mṣb, K,) and **قَدْوَةٌ** (K,) A pattern; an exemplar; an example; an object of imitation; one who is, or is to be, imitated. (S, Mṣb, K, TA.) See **إِسْوَةٌ**.

قَدِيَّةٌ: see **فَدِيَّةٌ**.

قَادِيَةٌ The first that come to one, or come upon one, of a company of men. (TA in art. **طَحْمَرٌ**.)

قدع

3. **قَادَعَهُ** He reviled him, being reviled by him; and vied with him in foul, or unseemly, speech or language. (A, K.) See 3 in art. **قَدَمَ**.

قذ

1. **قَذَفَ بِالأَحْجَارِ وَغَيْرِهَا**, aor. -, inf. n. **قَذَفَ**, He threw stones, &c. (Mṣb.) — **قَذَفَ بِهِ** He cast it; cast it forth; namely, an arrow, and a pebble, and speech, and anything. (Lth, TA.) It may sometimes be rendered *He shed it*; as, for instance, light into the heart, said of God. — **يَقْدِفُ بِالحَقِّ** (Qur, xxxiv. 47,) He (God) uttereth truth. (Zj, TA.) — **قَذَفَ بِالسَّهْمِ** He shot the arrow. (Lth, TA.) — **قَذَفَ** He reproached, upbraided, reviled, vilified, defamed, or gave a bad name to, a chaste woman: (MA:) he reproached, upbraided, &c. another; syn. **شَتَمَ**. (JK.) Used tropically, **قَذَفَهُ** is most correctly rendered † *He cast at him an accusation*: but it is commonly used and expl. as syn. with **شَتَمَهُ** q. v. — **قَذَفَ** He charged, reproached, or upbraided, (**رَمَى**) a chaste, or an honest, or a married, woman, with adultery. (S, Mṣb, K.) — **قَذَفَهُ** He aspersed him, reviled him; syn. **شَتَمَهُ**. (JK.) — **قَذَفَهُ بِهِ** He reproached, or upbraided, him with it; he accused him of it. (TA.) — Also, i. q. **أَصَابَهُ بِهِ**. (TA.) — **وَيَقْدِفُونَ بِالغَيْبِ** (Qur, xxxiv. 52,) They uttering conjectures, (Zj, TA,) or uttering conjecture; (Bd;) speaking of that which was hidden [from them], (Ksh,) of that which had not become apparent to them. (Bd.) — **قَذِفَتْ بِاللَّحْمِ** † She (a camel) became fat and plump. (TA, voce **اسْتَعْرَضَتْ**.) — **قَذِفَتْهُ القَوَادِمُ**: see **طَوَّحَتْهُ الطَّوَائِحُ**.

قَذْفٌ Land in which is no pasturage wherein cattle may freely range. (L, art. **صَح**.)

قَذَافٌ i. q. **مُنْجَبِيْقٌ**: (Lth, K:) The kind of instrument with which a thing is thrown so that it goes far; n. un. with **ة**. (Abou-Kheyr, K.) See **مِرْجَانٌ** and **مِرْجَمَةٌ**. — **قَذَافَةٌ** A sling: pl. **قَذَافَاتٌ**. (MA.)

قَوَادِفُ: see **طَوَائِحُ**; and **طَوَّحَتْهُ الطَّوَائِحُ**.

مَقَادِفُ: see **مَطَاوِجُ**: Places of perdition; syn. **مَهَالِكٌ**. (TA.)

قذل

القَذَالُ The whole of the back of the head: (S, Mṣb, K:) or the part from the hollow of the back of the neck (**نُقْرَةُ العَقَا**) to the ear: (El-Ghooree, Mgh:) [see **القَمْحَدُودَةُ** in art. **قَحَدٌ**:] and, in a horse, the place where the **عِنْدَارٌ** is tied, behind the forelock. (S, Mṣb, K.)

قذى

1. **حَرَضَهُ قَذَاهُ**: see **حَرَضَهُ**.

قَذَى What falls into the eye; (S, K;) a little piece of wood, or dust, that falls into the eye: (JK:) and what falls into beverage; (S, K;) as flies, &c.; (TA;) what betakes itself [or is attracted] to the sides of a vessel, and clings thereto: (AHn, TA:) dust, motes, or particles of rubbish, as of sticks and stalks and straws, or the like, that fall into the eye or into water and beverage: (KL:) any floating particles upon water, &c.: [scum:] dirt that falls into the eye; (Mṣb;) what collects in the inner angle of the eye; (Har, p. 65;) what comes into the eye, such as a bit of straw, &c.: (Id, p. 149:) [properly a coll. gen. n.:] **قَذَاةٌ** [the n. un.] a thing that falls into the eye and pains it: (Id, p. 259:) a mote. — **أَغْضَى عَلَى قَذَى**: see art. **غَضُو**.

قرش

1. **قَرَشَ**, aor. -, inf. n. **قَرَشَ**; and **اِقْتَرَشَ** and **تَقَرَشَ**; He gained, acquired, or earned, and collected, for his family. (M.)

5 and 8: see 1.

قرص

قَرَصٌ A round convex ornament worn on the crown of the *ṭarboosh*. (See Modern Egypt. Appendix A.)

قرط

قِرَاطٌ: see **قِرَاطٌ**.

قِرَاطٌ A lamp, or its lighted wick: syn. **مِصْبَاحٌ** or **شُعْلَةٌ**: (K:) the lighted wick (**شُعْلَةٌ**) of a lamp; (S;) and so **قِرَاطٌ**. (L, art. **صَبَح**.)

قرطف

كِسَاءٌ **قُرْطَفٌ** A red garment, of the kind called كِسَاءٌ. See كَذَبٌ, p. 2598c.

قرطل

قُرْطَالَةٌ An ass's pannier, one of a pair. See كُوَارَةٌ.

قرع

1. **قَرَعَ** in the sense of **ضَرَبَ** has **مَقْرَعٌ** for an inf. n. (Mgh, art. غمز.) — **قَرَعَ** فِي مَقْرَعِهِ i.q. **ضَرَبَ** فِي مَضْرِبِهِ. (TA in art. ضرب.) — **قَرَعَ** فِي مَقْرَعِهِ † He impugned his character; blamed or censured him; spoke against him. (Mgh, art. غمز.) See **مَعْمَزٌ**. — **قَرَعَ** بَيْنَ ظُفْرِ † He filipped with the nail of his thumb and that of his forefinger. (Lth, K, *TA, art. قدع.) **أَنْفٌ** and **قَرَعَ** لَا يُقْرَعُ أَنْفُهُ — (Znجر.) — **قَرَعَ** أَنْفَهُ, inf. n. **قَرَعٌ**, † He rejected him, repelled him, or turned him back; namely a suitor in a case of marriage. (TA, in art. بضع.) See **بُضْعٌ**. — **إِنَّ الْعَصَا قُرِعَتْ لِيَدِي الْحَلِيمِ**: see Freytag's Arab. Prov. i. 55; and Har, 656. — **قَرَعَهُ** بَعْضًا **الْمَلَامَةِ**: see Freytag's Arab. Prov. ii. 543, and Har, 655, in two places. — **قَرَعَهُ** بِالسَّيْفِ and **قَرَعَتْ** رَأْسَهُ **بِالْعَصَا**: see **قَرَعَ** لَأَمْرِهِ ظُنْبُوبَهُ and **قَرَعَ** ظُنْبُوبَ بَعْضِهِ — **قَرَعَتْ** &c.: see art. ظنّب: and **قَرَعَ** لِلْأَمْرِ سَاقَهُ: see **سَاقٌ**.

2. **قَرَعَهُ** He reproached him for his crime or the like, saying to him, Thou didst so and so. (TA, voce **مَثْرَبٌ**.) — **قَرَعَ** He took, got, or won, a bet, wager, or stake. (L, in TA, voce **نَدَبٌ**.)

3. **قَارَعَهُ**: see its syn. **سَاهَمَهُ**.

4. **أَقْرَعَ** بَيْنَهُمْ He ordered, or commanded, them to cast, or draw, lots, or to practise sortilege, [among themselves,] for the thing (على الشيء): (JM:) [see an ex. in the Mgh, in this art.:] or he prepared, or disposed, them, for doing so, for the thing (على الشيء): (Msb:) or he cast, or drew, lots, or practised sortilege, among them. (K.) The first explanation is generally preferable. See **أَسْهَمَ بَيْنَهُمْ**.

6. **تَقَارَضَا**: see **هُمَا يَتَقَارِضَانِ الْخَيْرَ وَالشَّرَّ**.

حَبُّ الْقَرَعِ Worms in the belly. (TA, voce **شهدانج**.) But see **دَوْدُ الْقَرَعِ**. **قَرَعَ** is not a mistake for **الْقَرَحُ**: **حَبُّ الْقَرَعِ** is a corruption, found in medical books: **حَبُّ الْقَرَعِ** is a name of the tape-worm, because each joint of it resembles a grain, or seed, of the gourd. (IbrD.)

قَرَعٌ Bare pieces of ground amid herbage. (TA in art. **خفي**, from a trad.)

قُرْعَةٌ [A lot used in sortilege: lots collectively: sortilege itself. Used in all these senses in the

present day, and app. in the classical times.] **ضَرَبَ الْقُرْعَةَ** He shuffled, or cast, or drew, lots; performed a sortilege.

قَرِيعٌ; pl. **قَرَعِي**: see an ex. of the pl. in a prov. cited voce **أَسْتَنَّ**. — **هُوَ قَرِيعٌ وَحِدَهُ**: see **وحد**.

قَارِعَةُ الطَّرِيقِ The higher, or highest, part of the road; the part that is trodden by the passengers; [the beaten way]. (Msb.) In law books expl. as meaning **أَطْرَافُ الطَّرِيقِ**; opposed to its **جَادَةٌ**.

قَارِعَةٌ A sudden calamity. (K.) See also Bd, and Jel, in xiii. 31, and an ex. voce **إِنْفَرَجَ**.

مَقْرَعٌ: see **مَعْمَزٌ**.

مِضْرَبٌ: see **مِضْرَبٌ**.

مِقْرَعَةٌ A whip: or anything with which one beats: (K:) or a thing with which a beast is beaten: (Az, TA:) or a piece of wood with which mules and asses are beaten: (TA:) [a cudgel: often applied in the present day to a cudgel made of the thick part of a palm-stick; and this, when used in sport, has several splits made in the thicker end, to cause the blows to produce a loud sound:] pl. **مَقَارِعُ**. (TA.)

قرف

3. **قَارَفَهُ** He was, or became, near to it; meaning some base thing, or the like. (TA.) See **قَرَفٌ**.

قَرَفٌ The mixing with others; [and particularly with others who are diseased or the like]; a subst. from **قَرَفَ**: (K:) the being near to [a person, or persons, or a place, infected with] disease: (S, TA:) the being near to pestilence, or epidemic disease. (T in art. تلف.) See **تَلَفٌ**.

أَعْرَضَتْ الْقَرْفَةُ signifies **أَتَسَعَتْ**: (TA, art. عرض:) and **كَثُرَ مَنْ يَتَّبِعُهُ** signifies **أَتَسَعَتْ قَرْفَتَهُ**. (TA, art. لبس.) See voce **عَرَضٌ**.

مَقْرِفٌ A place of paring off: see an ex. voce **صَمِغٌ**.

قروق

قُرُقٌ: see **طُبْنَةٌ**.

قرقع

قُرْقَعَةٌ (TA, art. نقض): properly **قُرْقَعَةٌ**, q. v.

قرم

1. **قَرَمَ** It gnawed: see **عَثِيئَةٌ**.

قَرَمٌ: see **مُصْعَبٌ**.

قَرَمٌ: see **شَوْرِي**.

قَرَمَةٌ: see **فُقْرَةٌ**.

قَرَامٌ? A kid. (IAqr, in TA, art. عت.) — See **مِقْرَمَةٌ**.

مِقْرَمَةٌ: see **مِقْرَمَةٌ**.

مِقْرَمَةٌ A coverlet of a bed; (Mgh, in arts. **قَرَم** and **حَبْسٌ**;) also called **مِحْبَسٌ**: (Id, in art. **حَبْسٌ**;) or a thin curtain, accord. to some, **figured**; as also **مِقْرَمٌ** and **قَرَامٌ**: (Msb:) or this last, a **figured curtain**. (Msb.)

قرمص

قَرْمُوصٌ A hollow which a man digs wherein to sit to protect himself from the cold. (Mgh, art. **ربض**.) See an ex. voce **رَبَضٌ**.

قرومل

قَرْمَلٌ, pl. **قَرَامِلٌ**: see **سَقَّةٌ**.

قرن

1. **قَرَنَ** شَيْئًا بِشَيْءٍ He connected, coupled, or conjoined, a thing with a thing. (S.)

3. **قَرَانٌ** (S, K,) and **مُقَارَنَةٌ** (K,) He associated with him; became his companion. (S, K.)

4. **أَقْرَنَ** He gave of a thing two by two. (A'Obeyd in T, in art. **بد**, voce **أَبَدٌ**.) See **أَبَدٌ**. — **أَقْرَنَ الشَّيْءُ**, (Msb,) or **بَلَشَى**, (K,) [the latter more probably right,] He was able and strong to do, or effect, &c., the thing; (Msb, K;) He had the requisite ability and strength for it.

قَرِنٌ One who opposes, or contends with, another, in science, or in fight, &c.; (Msb;) an opponent; a competitor; an adversary; an antagonist: or one's equal, or match, in courage, (S, K,) or generally, one's equal, match, or fellow. (K.)

قَرْنٌ One's equal in age; syn. **لِدَةٌ**, (K,) or **تَرْبٌ**: with fet-ḥ when relating to age, and with **kesr** when relating to fighting and the like. (Har, pp. 572, 64.) — **قَرْنٌ** (JK, Msb,) or **قَرْنٌ مِنَ النَّاسِ** (S,) [A generation of men,] people of one time (JK, *S, Ez-Zejjájee, Msb,) succeeding another **قَرْنٌ**, (JK,) among whom is a prophet, or class of learned men, whether its years be many or few. (Ez-Zejjájee, Msb.) — **قَرْنٌ** The part of the head of a human being which in an animal is the place whence the horn grows: (K:) or the side, (S,) or upper side, (K,) of the head: (S, K:) or [more exactly the temporal ridge (see **صُدُغٌ**) i.e.] the edge of the **هَامَةِ** (which is the middle and main part of the head [i. e. of the cranium]), on the right and on the left. (Zj, in his "Khalḳ el-Insán.") — **قُرُونٌ** of the head: see a verse cited voce **خَيْطٌ**. **قُرُونٌ** of horses: see **أَجْمَرٌ**. — **قَرْنٌ** of a solid hoof: see **جَبَّةٌ**. — **قَرْنٌ** of a desert, the most elevated part. (TA in art. **جحف**.) — **أَعْقَرٌ**, as meaning A spear-head, see **أَعْقَرٌ**.

قَرْنٌ A pod, like that of the locust tree: pl. **قُرْنٌ**. Occurring often in the work of AHn on plants, and in the TA, &c. See **غَافٌ**. — **قَرْنٌ** [A thing] in a she-camel, which is like the **عَقَلُ** in a woman;

and which is cauterized with heated stones. (AA, TA, in art. عغل.) — **قَرْنٌ** An issue of sweat: pl. قُرُونٌ: see two ex. voce سَنَ.

قَرْنٌ and **قِرَانٌ** A cord of twisted bark which is bound upon the neck of each of the ploughing bulls (K, TA) and to the middle of which is then bound the **لُومَةُ** [or whole apparatus of the plough]. (TA.) See **قَدَانٌ**. — [The pl.] **أَقْرَانٌ** Sons of one mother from different men. (TA, voce عَيْنٌ.) — **قَرْنٌ**: see **جَعْبَةٌ**.

قَرْنَةٌ The "horn" of the uterus.

قِرَانٌ: see **قَرْنٌ**.

أَبْرَمًا قُرُونًا: see **بَرَمٌ**.

قَرِينٌ An associate; a comrade; a companion. (S, K.) **قَرِينَةٌ** A connexion; relation. — **قَرِينَةٌ** [A clause of rhyming prose, considered as connected with the similar clause preceding or following; the two together being termed **قَرِينَتَانِ**]. (Har, pp. 9, 23.) — Also, A context, in an absolute sense. — **أَسْمَحَتْ قُرُونَتُهُ** and **قَرِينَتُهُ**: see 1 in art. **سَمَحٌ**.

قُرُونَةٌ: see **قَرِينٌ**.

كِرَارٌ أَقْرَانٌ [Horned; having horns]. (S, voce **كِرَارٌ** [which see]). See an ex. of the fem. **قُرْنَاءٌ**, voce **دِينٌ** in art. **دِينٌ**.

مُخَذَفٌ مَقْرِنٌ: see **مُخَذَفٌ**.

مُقْرِنٌ خَشْخَاشٌ: see **مُقْرِنٌ**.

قرنفل

زَجَاجٌ حَبُّ الْقَرْنِفَلِ: see **زَجَاجٌ**.

قرى

1. **قَرَى الضَّيْفِ** is doubly trans.: see a verse cited voce **قَوْهٌ**.

8. **إِقْتَرَى** [meaning **تَتَبَعَ**: see a verse of Aboo Dhu-eyb, voce **خَافَةٌ**, in art. **خَوْفٌ**]. It also means *He investigated a country or countries.* (S, K, TA, all in art. **قَرَى**; and TA in art. **قَرَوٌ**.) *He made much and diligent search.* (KL.) See also 10 in art. **قَرَأٌ**.

قَرَى Entertainment for a guest; that with which a guest is entertained. (S.) — *Water collected in a trough, or tank, for the drinking of beasts*: see **بَيْوْتُ**: thus explained in the M in art. **بَيْتٌ**.

قَرَى A place where water runs, (T, S,) to, (T,) or in, or into, (S,) meadows, (T,) or a meadow. (S.) See **شَيْخٌ** (last sentence). — Pl. **أَقْرِيَةٌ**: see **قَرَى**.

قَرِيَّةٌ A town, or village; (Msb, TA;) a small **بَلَدٌ**, smaller than a **مَدِينَةٌ**: (MF, voce **تَرْمِذٌ**): not well applied to a **مَدِينَةٌ** unless qualified by an epithet denoting greatness. (TA in art. **سَيْطٌ**.) See Bḍ, ii. 261.

نَاقَةٌ فِي قُرُونِهَا: see 4 in art. **قَرَأٌ**.

قَرِيَّةٌ [vulg. **قَرِيَّةٌ** The yard of a ship;] a squared piece of wood upon the head of the mast of a ship. (Az, TA in art. **رَنَحٌ**.)

قَارِيَّةٌ A certain bird. See **خَضَارِيٌّ** and **تَنْوُطٌ**.

قَارِيٌّ for **قَارِيٌّ**, q.v.

نَاقَةٌ قُرَوَاءٌ A long-backed she-camel. (IB, in TA, voce **هَرَجَابٌ**.)

مِقْرِيٌّ: see 2 in art. **حَجَلٌ**.

مَقْرُوٌّ and **مِقْرِيٌّ** for **مَقْرُوٌّ**: see art. **قَرَأٌ**.

قزدر

قَصْدِيرٌ: see **قَزْدِيرٌ**.

قزح

قَوْسٌ قَزَحٌ: see **قَزَحٌ**.

قزم

أُحْصَنَ قَزَامٌ: see **قَزَامٌ**.

قسقس

طُغَيْلِيٌّ قَسْقَاسٌ I.q. (IKh, TA, art. **طُغَلٌ**.)

قسر

1. **قَسَرَ** and **قَسَّرَ** *He divided; parted; divided in parts or shares; distributed.* — **قَسَرَ أَمْرَهُ**, or **قَسَمَهُ**: see 3 in art. **عَدَلٌ**.

2: see 1.

3. **قَاسَمَهُ الشَّيْءَ** *He divided with him the thing, each of them allotting to himself his share, or portion.* — **قَاسَمَهُ بِاللَّهِ** *He swore to him by God.*

4. **أَقْسَمَ عَلَيْهِ** *He conjured him; he said بِحَقِّكَ*. (Mgh, art. **طَمَرٌ**.)

5. **تَقَسَّرَ** *It (a thing) was, or became, divided, or distributed.* (MA.) See an ex. in a verse, voce **شَتَانٌ**.

7. **انْقَسَمَ إِلَى أَقْسَامٍ كَثِيرَةٍ** *It was divided into many parts.*

10. **اسْتَقْسَرَ** *He sought to know what was allotted to him, by means of the أَزْلَامُ*, (S, Mgh, and Har, p. 465,) and what was not allotted to him. (Mgh, Har.)

قِسْرٌ A division: (Msb:) and particularly (Msb) a portion, or share. (S, Msb, K.) Pl. **أَقْسَامٌ**. — **لَيْسَ مِنْ أَقْسَامِ كَذَا** *It is not a part of such a thing; it does not belong, or appertain, to such a thing; it is independent of such a thing.*

أَقْسَمَ عَلَيْهِ — *An oath* (S, Msb, K.) *by God* [&c.]. (Msb, K.) *An asseveration.* — **وَأَوَّ الْقَسِيرِ** *The و denoting an oath.*

قِسْمَةٌ is also used in the sense of **مَقْسُومٌ** [meaning *A thing, or collection of things, divided into portions, or shares*]: (Bḍ and Jel in liv. 28:) a portion, or share; like **قِسْرٌ**: (Msb:) [and portions, or shares; as in the phrase,] **نُخْرِجُ طَرِيقًا مِنْ بَيْنِ قِسْمَةِ الْأَرْضِ أَوْ الدَّارِ** [We will exclude a way, or passage, from among the portions, or shares, of the land, or the house]. (Mgh in art. **رَفَعٌ**.)

قَسَامٌ An officer of the **كَادِةَ**, who divides inheritances.

قسي

3. **قَاسَاهُ** *He endured it; struggled, or contended, with, or against, it; struggled, or contended, with, or against, its difficulty, or severity; he endured, or he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from it or him; [and so عَانَاهُ; for both of which see Har, p. 564; and for the latter see شَاقَاهُ; and for both see also مُجَانَاةٌ]; syn. كَابَدَهُ, (S, K,) and **عَالَجَ شِدَّتَهُ**: (TA:) *he underwent difficulties, troubles, or inconveniences, in doing it.* (Msb in explanation of the syn. **كَابَدَهُ**.)*

قَوْسٌ قُسِيٌّ pl. of **قَوْسٌ**.

قَوْسٌ قُسَوِيٌّ: see art. **قَوْسٌ**.

قش

قَشٌّ Stubble; stalk of corn, &c.; straw. **قَشٌّ الْبَحْرِ** Seaweed. **قَشٌّ** Rushes of which mats are made. **قَشٌّ حَصِيرَةٌ** A mat of rushes.

رَمَامٌ قَشَّاشٌ: see **رَمَامٌ**.

قشع

1. **قَشَعَتِ الرِّيحُ السَّحَابَ** *The wind removed, or cleared off, the clouds*; (S, K;) as also **أَقَشَعَتْهُ**. (K.)

4. **انْقَشَعَ** and **انْقَشَعَ** and **تَقَشَعَ** *It (a cloud) became removed, or cleared off.* (S, K.) See 1.

5: } see 4.

7: }

قشف

1. **قَشَفَ**, inf. n. **قَشْفٌ**, *He was coarse in his*

living: this is the original signification: he was neglectful of cleanliness: (Mṣb:) he was neglectful of washing and cleanliness; unfrequent in paying attention thereto; slovenly with respect to his person: (M, Mṣb:) and تشف signifies the like. (Mṣb.) — قشفت, inf. n. قشفت, He became sunburnt. (M.)

5: see 1.

قشم

قشم: see قشفت.

قصح

1. صارة قصح: see an ex. voce صارة.

قصة A bowl not so large as a جفنة, but next to it in size, that satisfies ten: (S, voce صحفة:) it is a wooden bowl. — قصة المساكين: see الفكة.

معاقصة: see أخذته معاقصة.

قصف

نبات قصف ريان [A weak, or fragile, sappy plant]. (TA, in art. خرع.)

قصل

1. قصل: see قصل.

قصل of wheat and barley: see جرامة.

قصيل Corn, or seed-produce, (K,) or barley, (Mṣb,) cut while green, (Mṣb, K,) for fodder. (Mṣb.)

مقصل: see مقصل.

قصر

قصور Artemisia abrotanum, or southern-wood; also called قيصوم ذكر: قيصوم اثنى is applied to santolina.

قصى

2. قصى: see قصى.

5. تقصى: see تقصى. — تقصى شرب الماء فلم يسر منه شيئا [He drank the water to the utmost, not leaving any of it remaining]. (TA, in art. شف.) — See 10.

10. استقصى He went to the utmost length, or point, in a question, (K,) and in like manner you say, استقصى الامر and تقصاه. (TA.) — [He exhausted a subject. — He proceeded to extremities. He was, or became, extreme, in an action, &c.] — استقصى مسأله [He went to the utmost point in questioning him, or asking him,] respecting a thing, so as to draw forth the utmost that he possessed [of information respecting it]. (S, art. نص.) — استقصى في المسألة and تقصى (S, K) both signify the same — (S;) †He reached, or attained, [and elicited, and investigated,] the utmost [that was to be reached, &c.] in the

question: (K, TA:) and in like manner استقصى الامر and تقصاه (TA) † [He investigated, or searched, to the utmost the case, or affair;] he reached, or attained, the utmost of the case, or affair, in investigating it. (MA in explanation of the former phrase.) — استقصى علمه He attained the utmost knowledge of it. — استقصى ما عند ناقته من السير [He elicited, or exacted, the utmost of his she-camel's pace, or power of going on]. (TA, art. نص.) — استقصاء, metonymically, signifies † The being niggardly, stingy, or avaricious. (Az, TA in art. دق.) — استعذبت المكان [?] i. q. استعذبت. (TA in art. عذى.)

حاطونا القساء والقساء: and حطنى القساء: see art. حوط, and see 1 in art. حبو.

قصيا is like دنيا and عليا, with و changed into ي. (ISd in TA, voce بقوى.)

قض

قضا (K,) and some say قضا (TA,) The أشنان of Syria: (K, TA:) or the green, and lank (سبط), thereof: (Ibn-'Abbād, TA:) or a species of trees of the [kind called] حمض, (AHn, K, TA,) slender and yellow. (AHn, TA.) See فرس.

قصف

قصف Lean, or light of flesh. (TA in art. شلو.)

قصر

1. قصر He crunched, nibbled or gnawed? See قصر: and see also Freytag's Arab. Prov. ii. 245.

قصار: } see خضامة.
مقصر:

أقضية as meaning A skin &c. has for pl. أقضية [a pl. of pauc.] and قصر, and قصر, accord. to Sb, is a quasi-pl. n., (TA,) and قصر is a pl. [or quasi-pl. n.] thereof as meaning a white skin upon which one writes. (S, K.) See an ex. of قصر voce عسيب.

قضى

1. قضى He finished a thing entirely, by word, or by deed. This is the primary meaning. (Bd, ii. 111.) By word, as in وقضى ربك (Idem, ibid.) And thy Lord hath commanded decisively. (Idem, xvii. 24.) And by deed, as in فقضاهن سبع سموات [Kṣur, xli. 11, And he completed them seven heavens]. (Idem, ii. 11.) — And He (God) desired a thing so as to necessitate its being. (Idem, ii. 11.) — إذا قضى أمرا [Kṣur,

ii. 111,] When He (God) desireth a thing to be. (Bd, Jel.) — [Thus it signifies He decreed a thing; ordained it; pronounced it; or decided it judicially.] — قضى عليه, aor. -, inf. n. قضا &c., He decided judicially, or judged, against him; and بين الخصمين between the two litigants. (TA.) See قدر. — [He completed; accomplished; or fully performed; a thing.] — قضى He attained, or obtained, or accomplished, his want. (Mṣb.) — [He paid, discharged, or satisfied, a debt, due, claim, or demand.] — قضيت حقه I gave him [or paid him] his due, (Mṣb,) fully. (Har, p. 22.) — قضى عنه (S, K, in art. جزى, &c.) He, or it, payed; or made, or gave, or rendered, satisfaction; for him. (TK in that art.) And followed by شيئا [He paid a thing for him, or in his stead; gave, or rendered, it as a satisfaction; lit. and fig.] (S, TA in that art., and Bd in ii. 45.) See جزى عنه; and see a verse cited voce دان, in art. دين. — He finished doing a thing: he finished his prayer. (TA.) He performed, fulfilled, or accomplished, the pilgrimage, syn. أدى, (Mṣb,) and the religious rites and ceremonies of the pilgrimage, (Bd, Jel in ii. 196,) syn. أدى. (Jel, ibid, Mṣb.) — You also say, قضى به He decreed it; &c.; like حكر به: see an ex. voce سلطان. — قوله مما يقضى العجب [His saying such a thing is of the things that induce wonder in the utmost degree]. (TA in art. جلب.) See Har, p. 22. — وقضينا إلى بنى إسرائيل (Kṣur, xvii. 4): see إلى. — قضا: see غزو, and هيو, and بطنان; and see طمع in the S.

3. قاضاه He cited him before a judge. (TA.)

5: see 7.

6. تقاضاه الدين He took, or received, from him the debt. (M, K.) — See 10. — And see تشاريا.

7. انقضى and تقضى It passed away; came to an end, or to nought; became cut off. (K, TA.)

8. اقتضى كذا It required such a thing: it required the inference of such a thing: it necessarily implied, or involved, such a thing as its consequence or concomitant; it required such a thing to be conceded; it necessitated such a thing. — اقتضاه حقه He demanded of him his due. (MA.) — اقتضيت منه حقي I took, or received, from him my due. (Mgh, Mṣb.)

10. استقضيت I demanded of him the giving [or payment] of my due, (Mṣb, K,*) or debt; (K;) and in like manner ديني تقاضيت and ديني (Mgh.)

أداؤ قضا a term of the law; opposed to صم. — صم: see an ex. cited voce صم.

A decree; an ordinance; a sentence, or a judicial decision. See **عُودٌ**, **حُكْمٌ** and **دِينٌ**. — **قَضَاءٌ** The exercise of the office of a *kádee*. [You say] **الْقَضَاءُ جَمْرٌ** [meaning, the exercise of the office of a *kádee* is one that often leads to hell]. (L, art. **عود**.)

قَضِيَّةٌ A thing; an affair; a matter; a case; an event; an action: significations well known, but not found by me in any classical writing, nor in any lexicon, excepting as implied when the word is used in explanations: syn. **أَمْرٌ** and **شَأْنٌ**. — A case of law. (L in art. **جهد**.) — **قَضِيَّةٌ كَلِمَةٌ** [A universal or general prescript, rule, or canon]. (Kull, voce **قَاعِدَةٌ**, p. 290; KT, in explanation of the same word.) — **قَضِيَّةٌ** in logic, A proposition.

مُقْتَضَى اللَّفْظِ [Exigence.] — **مُقْتَضَى** That which the word, or expression, indicates. (El-Farábee, Mṣb, voce **مُعْتَى**.)

قطع

2. **قَطَعَهُ بِالضَّرْبِ** He mangled him with beating. — **تَقَطَّيْعٌ** † [A griping, or cutting pain, in the bowels;] i. q. **مَغْضٌ** in the belly; (S, K, TA;) as also **تَقْطِيعٌ**. (TA.) See also **قَطَعٌ**. — **تَقَطَّيْعٌ الصَّوْتِ** (K in art. **جَدَفٌ**) A repeated interrupting of the voice in singing. (TK in that art.) See **جَدَفٌ**. — **قَطَعٌ**, inf. n. **تَقَطَّيْعٌ**, He articulated, or spelled, a word. — See **تَقَطَّيْعٌ**.

3. **قَاطَعَهُ** He separated himself from him, with the latter's concurrence; see **فَارَزَهُ**; and see **انْقَطَعَ عَنْهُ**. — **قَاطَعًا** They disunited themselves, each from the other; severed the bond of friendship that united them, each to the other; contr. of **وَاصِلًا**. (K.) See 6.

5. **تَقَطَّعَ** for **قَطَعَ**: see S, voce **خَطَرَ**. — **تَقَطَّعَ**: see **تَصَرَّمَ**: It (a wound or ulcer) became disunited, by putrefaction. — It (a garment, or a water-skin, &c.) became ragged, tattered, or dissundered, by rottenness. It (milk) became decomposed; it curdled, clotted, or coagulated; i. e. separated into clots.

6. **تَقَاطَعَا** [They became disunited, each from the other; the bond of friendship that united them, each to the other, became severed]; (A, art. **تَوَاصَلٌ** signifies the contr. of **تَقَاطَعٌ**); (S:) see **تَصَارَمُوا**.

7. **انْقَطَعَ بِهِ** He became disabled from prosecuting, or unable to proceed in, or prosecute, his journey, (S, Mgh,) [his means having failed him, or] his means of defraying the expense having gone, or his camel that bore him stopping with him from fatigue, (S, Mgh,) or breaking down or perishing, (Mgh,) or an event having befallen him so that he could not move. (S.) —

انْقَطَعَ فِي حُجَّتِهِ [He was, or became, cut short, or stopped, in his argument, or plea]. (TA, art. **بلس**.) — **انْقَطَعَتْ قِرَاءَتُهُ** is said when one is unable to perform [or continue] his recitation, or reading. (TA in art. **عجم**.) — **انْقَطَعَ** (رجو **عَنِ الْكَلَامِ** [or **عَنِ الْكَلَامِ** (K in art. **رجو**)] He broke off, or ceased, from speech. (TA, art. **بليت**.) — **انْقَطَعَ الْكَلَامُ** The speech stopped short, or broke off. (TA.) — **انْقَطَعَ عَنْهُ** [He broke off from him; separated, or disunited himself from him]. See **انْبَتَّ**; and see **قَاطَعَهُ** here. — **انْقَطَعَ** It became cut off, intercepted, interrupted; or stopped; was put an end to; or put a stop to; it stopped, or stopped short, it finished, it failed, it failed altogether; ceased; became extinct; was no longer produced; came to an end. — He cut himself off, or became detached, or he detached himself, from worldly things, &c. — **انْقَطَعَ وَسَكَتٌ مُتَحَيِّرًا** [He was, or became, cut short, and was silent, being confounded, or perplexed, and unable to see his right course]. (TA in art. **بهت**.) — **انْقَطَعَ** † **إِلَى فُلَانٍ** He made himself solely and peculiarly a companion, or an associate to such a one. (TA.) And **انْقَطَعَ إِلَيْهِ** app. signifies † He withdrew from a person or persons, or a place, to him, or it: see **بَاءَ إِلَيْهِ**. — **انْقَطَعَ فَوَادُهُ**: see **انْدَعَفَ**.

8. **انْقَطَعَ** [He cut off for himself] a piece from a thing: (S:) took a portion from another's property. (Mṣb.) — **انْقَطَعَ حَدِيثُهُ**: see 8 in art. **قضب**.

قَطَعٌ † Pain in the belly, and **مَغْضٌ**. (TA.) See 2.

قَطَعٌ, applied to an arrow: see **مَقَاطِيعٌ** and **بِرِّي**.

قِطْعَةٌ A piece; bit; part, or portion, cut off, detached, or separated from the whole; a segment; a cutting; a slice; a slip; or the like: a piece, or portion, or parcel, or plot, or spot, of land, ground, herbage, &c.: a distinct quantity or number: somewhat, or some of a number of things. — A detached number of locusts: see **رَجُلٌ**: and so of a herd or flock, &c.: and a detached portion. — **قِطْعَةٌ**, of poetry: see **قَصِيدٌ**: pl. **قِطَعٌ**, with which **مُقَطَّعَاتٌ** is syn.

جُدْمُورٌ: **ضَرْبُهُ بِقِطْعَتِهِ**. — **جَدَعَةٌ**: see **قِطْعَةٌ**.

قَطِيعٌ A herd, troop, or drove; a distinct collection or number; of beasts, &c.; a flock, or bevy, of sheep, birds, &c.; a party, or group, or collection, of men, &c.; a pack of dogs. The term "herd" is applied to "a collective number" of camels by several good writers. We say a "flock" of sheep, and of geese; and "flock" or rather "herd" of goats; and a "herd" of oxen

or kine, of camels, and of swine, and of antelopes; and a "swarm" of bees, &c. — **قَطِيعٌ** A whip cut from the skin of a camel. — **قَطِيعَةٌ** A portion of land held in fee. See Mgh, Mṣb. — **قَطِيعَةٌ** i. q. **هَجْرَانٌ**. (S, K.) And **قَطِيعَةُ الرَّحِمِ** [The cutting, or forsaking, or abandoning, of kindred, or relations; contr. of **الرَّحِيمِ**]. (K, voce **حَالِقَةٌ**.)

رَجُلٌ قَطَاعٌ بِلَأْمُورٍ (S, M, A, K, all in art. **قَضَابَةٌ**); see **قَضَابَةٌ**.

أَقْطَعُ اللِّسَانَ † Unable to reply. (AZ in TA, art. **بكرم**.)

تَقْطِيعٌ Conformation, or proportion, of a man or beast; lineament of the face; i. q. **قَدٌّ**, of a man: (K:) and the stature; or justness, or beauty, of the stature; of a man; syn. **قَامَةٌ**: (K:) and the cut, shape, fashion, or form, of anything: see an ex. voce **زَيْنٌ**; and also voce **قَدٌّ**, where it is shown that, being an attribute of a thing as well as of a person, it does not always mean stature or the like: it signifies cut, shape, fashion, or form: and more commonly conformation or proportion: and hence, beauty, or justness, of stature; and simply stature, or tallness: pl. **تَقَاطِيعٌ**, which is more commonly used than the sing. in the present day.

مَقْطَعٌ A place of crossing, or traversing, of a river [and a desert, &c.]: (K, TA:) pl. in this sense **مَقَاطِيعٌ**. (S.) — Also the place of utterance of a letter; like **مَخْرَجُ الحَقِّ**: see **مَرَّةٌ**: **قَهْوَةٌ لَذِيذَةُ المَقْطَعِ**. — **جَلَاءٌ**.

مَقْطَعَةٌ A cause, or means, of cutting off, or stopping: see **مَحْسَمَةٌ**.

تِيَابٌ مُقْطَعَةٌ [Garments cut out of several pieces] are such as the shirt, and trousers, or drawers, &c. (Mgh in art. **ثوب**.) — **دِرَاهِمٌ مُقْطَعَةٌ** [or coins] that are [clipped, or] light of weight, [or] in which is adulterating alloy: or, as some say, much broken. (Mgh.) — **الحُرُوفُ المَقْطَعَةُ** The letters of the alphabet: so applied in an explanation of **حُرُوفُ المَعْجَمِ**, as syn. with this, in the S in art. **عجم**. See also **حَرْفٌ**. — See **قِطْعَةٌ**.

مُنْقَطِعٌ An exception in which the thing excepted is disunited in kind from that from which the exception is made; contr. of **مُتَّصِلٌ**. — **مُرْسَلٌ**: see **مُنْقَطِعٌ**.

نِصَالٌ Heads of spears, or arrows; syn. **قِطَعٌ**. (L, art. **صلد**.) See also **قِطَعٌ**.

قطف

قُطِفَ A bunch of grapes, &c.: pl. قُطُوفٌ: see an ex. voce ذَلَّلَ. — قُطِفَ i. q. مَقْطُوفٌ. (TA in art. بَسَطَ.) See بَسِيطٌ.

بَقُلٌ: see قُطِفَ.

قَطَافٌ and قَطَافٌ The time of gathering the crop of grapes: (S, Mgh, K:) or the latter has this meaning; and the former is allowable accord. to Ks: (T, TA:) and the latter is also an inf. n., (Mgh,) or may be so, (Ks, T, TA,) meaning the gathering of the crop of grapes: (Mgh:) [or both have this meaning; for] you say, هَذَا زَمَانُ القَطَافِ and القَطَافِ. (Mgh.) See جَدَادٌ.

قَطِيفٌ a coll. gen. n. syn. with قَطَائِفٌ, mentioned in the TA voce أُبْلُوجٌ, which see. — قَطِيفَةٌ A villous, or nappy, دِنَارٌ [or outer wrapping garment]. (S, Mgh, K.) See also رَاحُولَاتٌ.

قَطَائِفٌ: see my 1001 Nights, note 23 to chap. viii. See also زَلَابِيَةٌ. In the TA, art. كَنَفٌ, it is applied to كَنَافَةٌ.

مَقْطُفٌ (vulg. مَقْطَفٌ) [pl. مَقَاطِفٌ] A hand-basket, made of palm-leaves: so called because originally used in gathering fruit. (See also زَنْبِيلٌ and قَفَّةٌ.)

قطن

1. قَطَنَ بِالْمَكَانِ He resided in the place. (Mgh.)

قَطُنٌ syn. with قَطٌ: see the latter.

قَطُنُ البَرْدِيِّ: see بَرْدِيُّ.

قَطْنٌ The part between the two hips, or haunches; (S, K:) or the downward [or lower] and even part of the back of a man; (Mgh;) the lower portion of the loins.

قَطِنَةٌ i. q. حَفِثٌ, as its description plainly shows; i. e., the third stomach, commonly called the manyplies, and by some the millet, of a ruminant animal. See رَمَانَةٌ.

قَطْنِيَّةٌ and قَطْنِيَّةٌ [Any kind of pulse, or seed of a leguminous plant that is cooked; this is the general meaning, and includes almost all the particular definitions of the word]: pl. قَطَانِيٌّ. (S, Mgh, Mgh, K,) in the CK erroneously written with the article القَطَانِيٌّ.

قَاطِنٌ A resident. (Mgh.)

قَيْطُونٌ A closet; syn. مَخْدَعٌ; i. e., a [small] chamber within a [large] chamber. (L in art. سن.)

يَقْطِينٌ A plant (S, K) and the libc (K) that has no سَاقٌ [or standing stem]; (S, K;) as the

gourd-plant and the like: (S:) any tree [or plant] that spreads [or creeps] upon the ground, not rising upon a stem; such, for instance, as the colocynth; but conventionally applied especially to the gourd. (Mgh.) See سَطَاحٌ.

قطو

قَطَا Sand-grouse; pterocles melanogaster: so Wilkinson, Anc' Egypt, i. 250: see De Sacy's Chrest. Ar., 2nd ed., pp. 369, et seqq.

دَالِيَّةٌ: see قَطْوَةٌ.

قَطَاةٌ, of a beast, The croup, or rump, and what is between the hips, or haunches: (K:) or [the fore part of the croup; i. e.] the place where the fore sits. (S, K.) See الغُرَابَانِ. — أَدُلُّ مِنَ القَطَاةِ: see قَطَاةٌ.

قع

4. أَقَعَ المَاءَ: see أَعَقٌ.

R. Q. 1. قَعَقَعٌ: see an ex. voce شَنَّ.

R. Q. 2. تَقَعَقَعٌ It made a sound, or noise; a "crepitus;" a succession of sharp, or harsh, sounds, or noises; a creaking, crackling, rustling, clattering, clashing, rattling, &c.: see an ex. voce صَلَّ.

قَعَقَعَةُ السِّلَاحِ The clash of arms. — See قَعَقَعَةُ العِجَمَةِ. — عَقَقَعٌ A gnashing of the teeth.

عَقٌّ or مَاءٌ قَعٌّ: see عَقٌّ.

عَقٌّ and حُرَاقٌ: see مَاءٌ قَعَاقٌ.

حَمِيثٌ and خِمْسٌ: see خِمْسٌ قَعَاقٌ.

قعط

8. اِقْتَعَطَ: see اِعْتَجَرَ. — اِقْتَعَطَ and اِقْتَعَطَ signifying the same. (O, K, in art. طَبَقَ.)

قعف

7. انْقَعَفَ: see انْقَعَثَ; He died. (TA, art. قَعَصَ.)

قعى

4. أَقَعَى It (a star) rose high, and then quitted not its place. (TA, art. عَرَدَ.)

اِقْتَعَا: see عَقَبَ.

قف

1. قَفَّتِ الأَرْضُ The land had its herbs, or leguminous plants, dried up for want of water.

(A, TA, in art. حَفَ.) [See also قَفَّتَتْ, said of land.] — قَفٌّ: see R. Q. 2 in art. جَفَّ.

8. اِقْتَفَأَ The eating until nothing remains. (Ham, p. 239.)

غَفٌّ: see غَفٌّ.

قَفٌّ High ground, (Mgh, K,) less than what is termed جَبَلٌ: (Mgh:) or a high portion of the مَتْنٌ of the earth: (S:) or high and rugged ground, not amounting to what is termed جَبَلٌ. (Sh, TA.)

قَفَّةٌ (pl. قَفَفٌ) A basket of the same kind as that called مَقْطُفٌ, but larger; smaller than the زَنْبِيلٌ: i. q. مَرْجُونَةٌ. (TA in art. ضَوْنٌ.)

قَفِيفٌ: see قَيْبٌ: and جَفِيفٌ.

قفر

القَفْرُ اليَهُودِيُّ Jews-pitch, i. e. asphaltum; also called mumia, and in Arabic مُمِيَا: see De Sacy's Abd-allatif, p. 273: and see تَرِيَاقٌ and حَمْرٌ.

كُافُورٌ i. q. قُفُورٌ. (IDrd in TA, art. كَفَرُ.)

قفش

قَفْشٌ A boot: (M:) or a short boot: (IAgr, K, TA:) or such as is cut, and not well made. (Az, TA.)

قفل

4. أَقْفَلَ البَابَ He locked the door. (TK.) See also أَغْلَقَ.

قَفْلٌ: see فَرَّاشٌ.

قَافِلٌ A slender horse. (TA, art. خَشِبٌ.)

قَافِلَةٌ A company, or an assemblage of persons, travelling together: (El-Farábee, Mgh:) or a company returning from a journey: (S, K:) and commencing a journey; as auguring their return: (El-Farábee, Mgh, K:) he who restricts it to those returning from a journey errs: (El-Farábee, Mgh, in which see more:) a caravan.

قفو

1. قَفَا أَثْرَهُ and اِقْتَرَهُ He followed his track, or footsteps; tracked him. (S, Mgh.) — قَفَا فُلَانًا He followed the footsteps of such a one. (TA.) See قَصَّ أَثْرَهُ, which signifies the same, for a better explanation. See also قَفَوْتُ أَثْرَهُ.

قَفَا The back of the neck. (S, Mgh, K.) — قَفَاهُ فِي قَفَاهُ is said of him who is put to flight, because he looks behind him, fearing pursuit.

(TA in art. انف.) And **جَعَلَ أُنْفَهُ فِي قَفَاهُ**: see **أُنْفٌ**. — [Also the *back* of the hand: and the *flat back* of a knife and the like.]

دَوَاءٌ: see **قَفِيَةٌ**.

قَافِيَةٌ, by synecdoche, for **دُوْقَافِيَةٌ**, (IJ,) † *A verse; a single verse of a poem.* (Akh, Az, TA.) — Also, [by a further extension of the proper signification,] *A قصيدة [or an ode, or a poem].* (Az, IJ, TA.)

ققر

طَاسٌ and **قَاقِرَةٌ**: see **قَاقِرَةٌ**.

قل

1. **قَلَّ**, *It was, or became, few; small, or little, in number, quantity, or amount; scanty.* — **هُوَ يَقِلُّ عَنْ كَذَا** *He, or it, is smaller than, or too small for, such a thing; syn. يَصْغُرُ.* (TA.) — **قَلَّ لَبَنُهَا** *Her milk became little, or scanty; she became scant in her milk.* — **قَلَّ خَيْرُهُ** [*His good things, or wealth, and his beneficence, became few, or little; scanty, or wanting; he became poor; and he became niggardly:*] for **قَلَّ خَيْرٌ** signifies "poverty" and "niggardliness." (A, TA, in art. جحد.) And *It became scanty, or deficient, or wanting, in goodness.* — **قَلَّ** *He had few aids:* see an ex. voce **قَلَّ**.

2. **قَلَّنَهُ** *He made it, or held it, to be little.* (Mṣb.) — *He showed it, or made it to appear, to be little, in quantity.* (TA.) — See 4.

4. **أَقَلَّهُ** *He lifted it, or raised it, from the ground; and carried it.* (Mṣb.) — **أَقَلَّهُ الْغَضَبُ** † *Anger disquieted, or flurried, him.* (Mj, TA, in art. حمل.) And **أَقَلَّ** [alone] † *He was disquieted, or flurried, by anger.* (T, TA, in that art.) — **أَقَلَّ مِنْهُ** *i. q. قَلَّنَهُ.* (M.) — **أَقَلَّ** *He became poor:* (S, Mṣb:) or *he had little property.* (K.)

5. **تَقَلَّلَ** (K, art. نزر) *It became diminished, or rendered little or small in quantity.* (TK, same art.) — **تَقَلَّلَهُ** *He saw it, or deemed it, to be little in quantity.* (TA.)

10. **اسْتَقَلَّ** *He was independent, or alone; with none to share, or participate, with him.* (TA.) [And **اسْتَقَلَّ بِنَفْسِهِ**, *the same; or (as shown by an explanation of the act. part. n. in the TA) he managed his affairs, by himself alone, thoroughly, soundly, or vigorously.*] And **هُوَ لَا يَسْتَقِلُّ بِهَذَا** *He is not able [by himself] to do this.* (TA.) — **اسْتَقَلَّ** *He was independent of all others; absolute.* — **اسْتَقَلَّ** *He (a man) rose, or raised himself, with a burden:* (JK:) and a bird in

his flight. (JK, K.) — **اسْتَقَلَّ غَضَبًا** *He (a man) became affected with a tremour, or trembling, by anger.* (JK.) — **اسْتَقَلَّ بِالشَّيْءِ** *i. q. اسْتَبَدَّ بِهِ.* (TA in art. حكر.)

قُلٌّ *Poverty:* see an ex. in a verse cited voce **طَلَّاعٌ**.

قُلُّ بَنٍ قُلٌّ: see **ضُلٌّ**.

قُلَّةٌ *The top, or highest part, of a mountain, &c.* (S, K.) — *The top of the head and hump.* (K.) See a verse cited voce **ظَلٌّ**. — **قُلَّتَانِ** [app. **قُلَّتَانِ**, or rather **قُلَّتَانِ**, from **قُلَّت**] *The hollows of the two collar-bones (الترقوتان).* (TA, art. ترب.)

قِلَّةٌ [*Paucity; smallness; littleness; scantiness; want of due amount of anything: as in قِلَّةٌ مَبَالَاةٌ want of due care: or this phrase signifies want of care: also fewness: for*] **قِلَّةٌ** sometimes signifies *i. q. عَدَمٌ*. (Mgh in art. حفظ.) — **قِلَّةٌ** may often be well rendered *Lack*.

قَلِيلٌ *Few; small, or little, in number, quantity, or amount; scanty.* — *A small quantity, or quantum, or number, مِنْ مَالٍ وَغَيْرِهِ of property, or cattle, &c.* — **قَلِيلُ الْخَيْرِ**: [see art. خبير, where an explanation is given equivalent to **عَادِمٌ الْخَيْرِ**: and in like manner] **قَلِيلٌ الْأَلْيَا** is used to signify *Not making use of oaths at all.* (Mgh in art. حفظ.) It may be well rendered *Lacking, or destitute of, good, or wealth; as well as having little thereof: it generally means having little, or no, wealth, or good; or lacking, or destitute of, goodness or good things.* — **قَلِيلٌ**: see **مُطَرِّدٌ**. — **مُطَرِّدٌ** *Possessing little, or possessed in a small degree, of anything.*

قَلِيلَةٌ as a subst., *Little:* see **كَثِيرَةٌ**.

أَقَلُّ مَالًا وَوَلَدًا *Possessing, or possessor, of less than another in respect of wealth and children:* see an ex. (from the Kur xviii. 37) in art. ف.

مُسْتَقِلٌّ *A writing on a particular, peculiar, or special, subject.* — **رِسَالَةٌ مُسْتَقِلَّةٌ** *A monograph.* See also a verse cited voce **عَثَرٌ**. — **مَعْنَى مُسْتَقِلٌّ** *— عَثَرٌ* *An independent meaning.*

قلص

الْقَلَاصُ, or **الْقَلَايِصُ**, *Some small stars before the الثريا; [i. e., towards the الثريا; being between the Hyades and the Pleiades;] following الثريا.* (Mir-át ez-Zemán.) Or *The Hyades.*

قلع

1. **قَلَعَ** and **أَقْلَعَ** *He pulled, plucked, tore, wrenched, or rooted, out, or up, or off; detached;*

removed from his or its place; displaced; (Mṣb, K*;) *eradicated; uprooted; unrooted.* (K.) — **تَقْلَعُ السَّيْرَ** (TA in that art.) [app. for **تَقْلَعُ فِي السَّيْرِ**], said of she-camels, (K ib.) [app. *They raise their feet clear from the ground:* see **قَلَعَ** and **قُنِعَ**: the pret. seems to be **قَلَعَ**: so if **تَقْلَعُ** be the right reading: but in a copy of the K it seems to be **تَقْلَعُ**: see **جَادٍ**, art. جدو.]

4. **أَقْلَعَ** *It (rain) left off.* (The lexicons passim.) *It cleared away; syn. اِنْجَلَى.* (TA.) — **أَقْلَعَ عَنْهُ** *He, or it, left him, or quitted him, or it.* (Mgh, Mṣb, K.) *He abstained, or desisted, from it.* (S.) — **أَقْلَعَ** *It (hard fortune) departed:* see an ex. voce **اِبْدٌ**. — **أَقْلَعَتِ الْحُمَى** *The fever passed away.*

5. **تَقَلَّعَ فِي مَشِيهِ** *He walked as though he were descending a declivity.* (TA.)

7. **اِنْقَلَعَ** *It became pulled out, or up, or off; became removed from its place, displaced, eradicated, uprooted, or unrooted; it fell, or came, out.* You say, **اِنْقَلَعَتْ أَسْنَانُهُ** [*His teeth fell, or came, out.*] (TA, art. احس.)

8: see 1.

قَلْعَةٌ as meaning *Large stones:* see **مِرْدَى**.

قَلْعِيٌّ: see **رِصَاصٌ** and **اِنَّكَ**; in Turkish **قَلَايِ**. **قَلْوَعٌ** is a quasi-inf. n. of the verb in the phrase **أَقْلَعَتِ الْحُمَى**: see **صَلَّ**.

مَقْلَعٌ: see an ex. voce **صَمْعٌ**.

مِقْلَاعٌ *A thing with which one throws a stone; (S;) a sling: (PṢ:) so in the present day.* — See also **مِرْعَقٌ**.

قلف

2: see 8.

8. **اَقْلَفَ الظَّفَرَ** *He pulled out the finger-nail by the root:* (Lth, TA:) and so **قَلَّفَهُ**, accord. to a usage of its pass. part. n. in the T, art. ظفر.

قُلْفَةٌ [also *The prepuce of the clitoris of a woman;*] *a piece of flesh between the شُفْرَانِ of a woman, which is cut off in circumcision.* (Mṣb, voce بَطْرٌ.)

أَعْرَمُ has also for pl. **قُلْفَانٌ**: see **أَعْرَمُ**.

قلع

Q. 2. **تَقْلَعَتِ عَنِ الْكَمْرِ اَنْقَاضُهُ** [*The crusts of earth broke up from over the truffle.*] (M, art. نقض.)

قلق

1. **قَلَّقَ**, aor. قَلَّقَ, (M, Mṣb, TA,) inf. n. **قَلْقٌ**, (S, M, Mṣb, K,) *It was, or became, unsettled, unsteady,*

unfixed, loose, mobile, unquiet, or restless; it did not settle, become fixed or motionless or quiet or at rest, or it did not rest or remain or continue, in its place. (TA.) He, or it, became disquieted, disturbed, agitated, flurried, or in a state of unrest or commotion; syn. انزعج (S, K, TA.) and اضطرَب (M, Mṣb.) — قلق إلى, or إلى جنابه, see جنابه.

2: see 4.

4. اقلقه He, or it, disquieted him; disturbed him; agitated him; flurried him. (S, Mṣb.) He moved it, a thing, from its place; as also قلعه (M.)

قلق Unsteady; loose. — عبارة قلقة A loose expression. (TA &c., passim.)

قلقة Looseness in an expression. (TA &c., passim.)

قلم

قلم and قلمان and قلمان: see جلم — A writing-reed prepared for writing; a reed-pen.

قلمان: see قلم.

ظفر and الأظفار: see مظفر.

قلمس

قلمس: see ناسي.

قلى and قلو

1. قلى and قلى He fried wheat; i. e. roasted it in a مقلى [or frying-pan or roasting-pan]. (Mgh.) — ابقى with يقلى for its aor.: see ابقى. — ابقى He roasted in a frying-pan (MA, KL) flesh-meat (MA) or anything: (KL:) and شوى signifies the same. (MA.) القى بالبقلى and القى البقر بالبقلى [i. e. he parched, or roasted, the wheat with the مقلى]. (Mgh.) The aor. is يقلى and يقلى, and the inf. n. قلى (MA, Mgh) and قلى (Mgh.)

قلى Potash; as is shown by the explanations in the S, K, and TA. Hence our term "alkali." See حرص.

قلى A frying-pan; i. q. طاجن. (Mṣb in art. طجن.)

قمر

1. قمر: see 4; and قمر, in two places.

4. اشمى: قمر الشول and اقم الفحل شوله.

R. Q. 2. اقمته I took it, or devoured it, altogether. (TA in art. ع.)

قمامة Sweepings. (S, K.)

قمر A man who eats all that is upon the table. (S, K.) — قمر and قمر: see قمر.

قمر A certain well-known vessel; arabicized from قمر; (K, TA;) a vessel of copper, in which water is heated; also called قمر; and called by the people of Syria غلاية; as also قمر: (Mṣb:) or a well-known vessel of copper, &c., in which water is heated, narrow in the head: and hence, a small vessel of copper or silver or china-ware, in which rose-water is put [for sprinkling, having a long and narrow neck, with a cover pierced with a hole or with several holes]; (TA;) the vessel of the perfumer: and, with ة, a vessel of brass, having two loop-shaped handles, which the traveller takes with him: pl. قمامة. (Mṣb.)

قمامة: see حمة and حمان and طبوع.

قمع

1. قماه: see قماه.

قمع البسر What sticks to the date, around its stalk: (Mgh:) the base of the date. (Mgh, art. ذنب.) See also قمع. — See also a use of the pl. قمع الأذن. — قمع الأذن The meatus of the ear: see جملان.

قمل

1. قمل: see قمل.

4. اقم, said of the رمث: see حنط.

قمل i. q. قوس: or a kind of قراد. (Jel, vii. 130.) See قاس.

قمل: see قمل.

قمة

1. قمة, aor. -, inf. n. قموه, i. q. قمع, q. v.

قن

قنة An isolated mountain. (K, voce جبل.) See a verse cited in art. عز.

قنة Galbanum: so in the present day: see سكينج.

قنة رجلا انة قنة: see art. ان. The last word may perhaps be a mistranscription for قنة (from فن): but this I have not found in art. فن.

قنية The state, or condition, of slavery.

قنبر

قنبري A certain herb, or leguminous plant,

(بقلة,) growing forth in the beginning of the ربيع; a Nabathæan word; called in Arabic قنول [correctly قنول] and قنول; eaten by men; and called in Pers. برغشت [correctly برغشت]; called by the people of Ghazneh: (O:) correctly with teshdeed to the ن, though in most of the copies of the K without teshdeed; and with kesr to the ب, as in the Tekmileh. (TA.) See قنول.

قنبح

1. قنبح, said of seed-produce or corn: see أحنق.

قنبح: see ركبان السنبيل, voce ركب.

قنر

قنور A large, long-bodied man. (Az, in TA, voce هردبة.)

قنس

قنس: see راسن.

قونس The [tapering] top of an iron helmet. (K.) See دن.

قنع

5. قنع بشئ He was content with a thing. (K, voce تعصب.)

قنعان [not قنعان, as in the CK] With whom one is contented, or satisfied, (S, K,) like قنع, (S, K,) in respect of his judicial decision, or his evidence: (K:) used alike as masc. and fem. and sing. and pl. (S, K) and dual. (S.)

قناع A woman's covering worn over the خمار [or head-covering]; (Mṣb;) a woman's head-covering, wider than the مقنعة. (S, K.) — قناع القلب The integument of the heart; the pericardium. (Mgh in art. خلع; and K.)

قناع, as used in the Kur, xxii. 37, accord. to some, One who ashs, or begs. (TA, art. ع.)

قناع: see قنعان — قناعا — قناعا [Verily in that is a sufficiency]. (S, M, in art. سود.)

قناع: see صافع.

قناعة [and مقنعة, PṢ] A woman's head-veil. (MA, PṢ.)

قنغد

ما ابيض شطرا اودظرا يمشى قنطرا ويبول

قَطْرًا *What is white in one half, black in the back, that walks contractedly, and makes water in drops?* An enigma: to which the answer is, The قَنْفُذ [q.v.]. (L.) — **قَنْفُذٌ لَيْلٍ** *One who sleeps not [during the night];* because the قَنْفُذ sleeps not: (L.) and a calumniator; a slanderer; (L, K;) as also **أَنْفُذٌ لَيْلٍ**. (L.) — Also **قَنْفُذٌ** and **قَنْفُذٌ** The rat, or mouse; syn. **فَأْر**: (K:) fem. with ة. (TA.) — **قَنْفُذٌ** + The part behind the ear of a camel, whence the sweat exudes. (S, L, K.) — And, with ة, + The part of the head that is below that which is called the **فَمْحَذُوة**. (L.) — **قَنْفُذٌ** + A place that produces tangled herbage: (S, L, K:) an elevated place abounding with trees: AHn says, that what is thus termed is in hard ground, between what is termed **فُف** and sand. (L.) — **قَنْفُذٌ رَمْلٍ** + Sand collected together, (Aboo-Kheyreh, L, K,) and elevated, (K,) or somewhat elevated: (Aboo-Kheyreh, L:) or the abundance of trees of sand: or, as some say, **قَنْفُذٌ رَمْلٍ**, with fet-h, signifies abundance and tallness of trees of sand. (L.) — **قَنْفُذٌ** (L, K) and with ة (L) + A tree in the midst of sand. (L, K.) — **قَنْفِذٌ** + Mountains that are not long: or long and narrow tracts, (**أَجْبَلٌ**, L, K, TA: in the CK, **أَجْبَلٌ**, or mountains,) of sand: (L, K:) or hills with pointed heads (**نَبْكَ**) lying in the way, or road. (Th, L, K.)

تنقل

قَنْقُلٌ Half an **إِرْدَبٌ**. (T, voce **إِرْدَبٌ**.) See **كُرٌّ**.

قنى and قنو

1. **قَنِىَ الحَيَاءَ** He kept to the sense of shame, or modesty; (S, K;) he preserved it: and i. q. **إِسْتَحْيَى**: and **إِسْتَقْنَى** he kept to [or preserved] his sense of shame, or modesty. (TA.) — **قَنَا غَنَمًا**, and **إِقْتَنَى**, He took for himself, got, or acquired, sheep, or goats [for a permanent possession], not for sale. (JK.) — **قَنَا**, aor. **يَقْنُو**, inf. n. **قَنُو**; a dial. var. of **قَنَا**, q. v. (TA.)

3. **قَانَى**: see **قَانَى**.

8. **إِقْتَنَى** He gained, acquired, or got, for himself, (S, K,) or took for himself, (Mgh,) property, or camels, &c., (S, Mgh,) as a permanent stock, for propagation, (Mgh,) not for merchandise: (S, Mgh:) he made it to be in his possession, not to depart from his hand: (TA:) he acquired it for himself permanently, or for a permanence. See 1.

10: see 1.

قَنَا of the nose: see **شَمْرٌ**. — **قَنَا وَشَقٌ** a name given in Egypt to **وَشَقٌ**; also called **أَشَقٌ** and **أَشَجٌ**. (TA in art. **أَشَقٌ**.)

قَنَاةٌ A spear-shaft; (Mgh;) a spear (T, S, K) that is hollow, like a cane; (Az, in TA;) a spear with a head affixed to it. (Msb.) — Hence, A subterranean channel, or conduit, for water. (Mgh.) — [And A pipe.] — **قَنَاةُ الكَوْزِ** The **بَلْبُلُ** [or spout] of the **كَوْز** [or mug], that pours forth the water. (M, K, in art. **بَلْبُلٌ**.) — **قَنَاةٌ**, said to signify **بَقْرَةٌ وَحَشِيَّةٌ**: see **قَنَاةٌ**.

قَنْوَةٌ: see **قَنْبِيَّةٌ**.

قَنْبِيَّةٌ and **قَنْوَةٌ** Sheep, or goats, taken for oneself, gotten, or acquired, [for a permanent possession,] not for sale. (JK.)

أَقْنَى in the prov., **خَلَاؤُكَ أَقْنَى لِحْيَاكَ** i. q. **الزَّمْرُ** [as meaning *Most preservative*: see that prov. in art. **خَلُو**, and see **قَنْبِي الحَيَاءَ**, above]. (S in art. **خَلُو**, and **Meyd**.)

مَقَانَاةٌ The weaving with one thread white and one thread black. (T, voce **نَيْزِرٌ**.)

قهبز

قَهْبَزٌ Short: (K:) an epithet applied to a man. (TA.)

قهبق

R. Q. 1. **قَهَبَهُ** He uttered a reiterated (K, TA) and prolonged, (TA,) or a vehement, laughter: (K:) or he laughed, reiterating the sound of **قَه**. (S, Msb, K.)

حَقَقَاتٌ: see **قَهْبَاهُ**.

قهبب

قَهْبَبٌ Big, bulky, or large in body; as also **قَهْبَمٌ**: (Seer, L:) or the same as an epithet applied to a camel: (TA:) or big, bulky, or large in body, and advanced in years; as also **قَهْبَبٌ** (K,) and **قَهْبَبٌ**. (TA.) — Tall, or long, and having a capacious belly. (K.) — Hard, and strong, or robust. (M.) — I. q. **بَادٍ نَجَانٌ**; (IAar, K:) as also **كَهْبَبٌ**. (TA.)

قهبم

قَهْبَمٌ i. q. **قَهْبَبٌ** Big; bulky; large in body. (L.)

قهل

5. **تَقَهَّلَ** He was, or became, infrequent in washing and cleansing his person; slovenly with respect to his person. (K.)

قهنب

قَهْنَبَانٌ: see what follows.

قَهْنَبٌ Tall, and having a curving back, the upper part bending forward over the breast, or

a bent and humped back, or a projecting breast and hollow back; accord. to the different explanations of **أَجْنَأٌ**: or tall; (K;) i. e., in an absolute sense; (TA;) as also **قَهْنَبَانٌ**. (K.) But AHei and others assert that the ن is augmentative. (MF.)

مُقَهْنَبٌ Always remaining at the water. (K.)

قوى: see **قوى**

قور

قَارَةٌ A she-bear: see an ex. in art. **فَطْنٌ** (conj. 2).

قوط

رَاجِلَةٌ قَوْطٌ: see an ex. in a verse cited voce **قَوْطٌ**.

قوع

قَاعٌ An even place; (S, voce **مَقْدٌ**;) plain, or level, land, (S, Msb,) that produces nothing; (IF, Msb;) plain, or soft, land, (**أَرْضٌ سَهْلَةٌ**) low, and free from mountains. (K.) See also **رَوْضَةٌ**. Respecting its pls., see **جَارٌ**.

قوف

قَوْفٌ of the ear, The upper part: or the helix: see **سَكٌّ** and **أَسَكٌّ** and **شَنْفٌ**. Not to be confounded with **فَوْقٌ**. — **قَوْفٌ** and **قَافٌ**: see **صَوْفٌ**.

قوق

القَافُ المَقْعُودَةُ: see **قَافٌ**, in two places. — **قَعْدٌ** see art. **قَعْدٌ**.

قَوْقٌ: see **قَوْقٌ**.

قول

1. **قَالَ**. The objective complement of **قَالَ**, meaning *He said*, or what is termed **مَقُولُ القَوْلِ**, must be a complete proposition, or a word signifying at least one complete proposition, as **كَلَامًا**; or a word signifying a command or the like; or a word significant of a sound, termed **إِسْمٌ صَوْتٌ**: it may be a verb; but cannot be an inf. n., as **عِبَادَةٌ**. (Gr.) [This is what is meant where] it is said in the **Keshsháf**, **العِبَادَةُ** **قَالَ لَهُ**. (Kull, p. 327.) — **لَا تُقَالُ إِفْتَرَى**, **قَالَ عَلَيْهِ**: **رَوَى** عنه, **قَالَ** عَنْهُ: **خَاطَبَ** له. **اجْتَهَدَ فِيهِ**, **قَالَ فِيهِ**: and **حَكَمَ** به, **قَالَ** بِهِ: عليه. (Marg. note in Additions to a copy of the K.T.) — **تَرَكَ** — **اجْتَهَدَ فِيهِ**: see **تَرَكَ** — **قَالَ** عَلَيْهِ, aor. ٢, **He lied**, or **said what was false**, against him. (TA in art. **تَلَوٌ**.) See **تَقَوَّلَ**. — **قَالَ** فِيهِ and **عَنْهُ** **He said of him**, or **it**, such a thing. — **قَالَ** بِكَذَا **He asserted his belief in such**

a thing, as a doctrine or the like: a well-known meaning. — *قَالَتِ الْعَيْنَانِ* *The eyes made a sign* [as though saying...]. (TA.) — *قَالَ بِرَأْسِهِ* *He made a sign with his head*: (TA:) or a motion. (Ham, p. 242.) — *قَالَ بِيَدِهِ* *He took [with his hand]*. (TA.) — *قَالَ بِرِجْلِهِ* *He walked, or struck [with his leg, or foot]*. (TA.) — *قَالَ بِثَوْبِهِ* *He raised his garment*. (TA.) — *قَالَ بِالْمَاءِ عَلَى يَدِهِ* *He poured the water on his arm or hand*. (TA.) — *قَالَ فِيهِ* *He spoke against him; vituperated him*. — *قَالَ شِعْرًا* lit., *He said, or spoke, or put forth, or uttered, or gave utterance to, or recited, poetry; he spoke in verse; he poetized, or versified*. — *قَالَ* *He made a sign; syn. أَوْمَأَ*. (Ham, p. 601, where see other meanings: see also p. 242 of the same: and see Mgh.) *قَالَ بِيَدِهِ* [*He made a sign with his hand, meaning to say...*]. (A trad. cited voce حَطَّ; and another voce حَرَفَ.) Also, *He struck his hand upon a thing*. (Mgh.) See an ex. voce أَشْرَبَ.

5. *قَالَ عَلَيْهِ* *He lied against him*. (Har, p. 256.)

8. *تَحَكَّمَ عَلَيْهِ*, (S,) or *عَلَيْهِمْ*, (K,) i. q. *تَحَكَّمَ*, (S,) or *إِحْتَكَمَ*. (K.) See *مُؤْتَال*.

قَوْلٌ *A saying; something said: and speech, or diction*. — *صَعِبَ عَلَيْهِ الْقَوْلُ* [*Diction, or speech, was, or became, difficult to him*]. (K in art. جَبَل.)

زَعِيمٌ and *مِقُولٌ*: see *قِيلَ*.

— *صِرَى*: see exs. voce *أَصْبَحَ* and voce *صِرَى*. — *قِيلَةُ* [*A saying*]. (M, art. أَيْد.)

قَالَ: see *قُوَّةٌ*, near the end.

قَوَالٌ, &c., *Good in speech: or loquacious; or copious in speech; chaste, or perspicuous, in speech; and eloquent*. (K.) — *إِبْنُ أَقْوَالٍ* *The man who talks much*. (TA in art. بَنَى.)

مَقُولُ الْقَوْلِ *The thing said: as كَذَا in the phrases قَالَ كَذَا and يُقَالُ كَذَا*. See *قَالَ*.

مِقُولٌ: see *قِيلَ*.

المَقُولَاتُ العَشْرُ, in logic, *The Ten Predicaments, or Categories*; namely, *الجَوْهَرُ* *Substance*, *الكَمُّ* *Quantity*, *الكَيْفُ* *Quality*, *الإِضَافَةُ* *Relation*, *الأَيْنُ* *Place, or where*, *الْمَتَى* *Time, or when*, *الوَضْعُ* *Collocation, or posture*, *المِلْكُ* *Possession*, or *having*, *الْفِعْلُ* *Action, or doing*, and *الْإِنْفِعَالُ* *Passion, or suffering*.

قوم

1. *قَامَ* *He stood still* (Ksh and Bq in ii. 19)

in his place. (Ksh.) — *قَامَتِ الدَّابَّةُ* *The beast stopped* (S, K, TA) *from journeying*, (TA,) *from fatigue, or being jaded*; (S, TA;) i. q. *انْقَطَعَتْ*. (A.) And *قَامَتْ عَلَيْهِ الدَّابَّةُ* *His beast, being jaded, stopped with him, and moved not from its place*. (Mgh.) — *قَامَ* *He, or it, stood up, or erect; syn. اِتَّصَبَ*. (K.) And hence, *He rose, i. e. from sitting or reclining*. — *قَامَ بِاللَّيْلِ* *He rose in the night to pray*. — *قَامَ رَمَضَانَ* *He passed the nights of Ramadán in prayer*: (El-'Alqarnee in a marginal note in a copy of the Jami' es-Sagheer, voce مَنْ:) or *he performed the prayers [of Ramadán] called التَّرَاوِيحُ*. (En-Nawawee, ibid.) — *قَامَتِ الصَّلَاةُ* *The people rose to prayer: or the time of their doing so came*. (TA.) — *قَامَتِ السَّاعَةُ* *The resurrection, or the time thereof, came to pass*. — *قَامَتِ الشَّمْسُ وَكَادَ الظِّلُّ يَعْجَلُ* [*The sun became high, and the shade almost disappeared, at mid-day*]. (JK.) — *قَامَ عَلَيْهِ* *He rose up against him: see a verse cited voce حُوبٌ*. — *قَامَ بِالْأَمْرِ* *He undertook the affair; took, or imposed, it upon himself; syn. تَكَفَّلَ بِهِ*; and the epithet is *قَائِرٌ* and *قَيِّمٌ*: (Ham, p. 5:) [and] *he managed, conducted, ordered, regulated, or superintended, the affair; syn. سَأَسَهُ*; (TA in art. سَوَسَ;) and *قَامَ عَلَيْهِ* has this latter signification; and *he tended, or took care of, it, or him; syn. سَأَسَهُ* and *وَلِيَهُ*: (Ham ubi supra:) [and] the former signifies *he attended to the affair; [occupied himself with it]; (this should be the first explanation;) was mindful of it; kept to it constantly, or steadily; and is contr. of قَعَدَ عَنْهُ* and *تَقَاعَدَ*: (JM, q. v.:) [or,] as *contr. of قَعَدَ* and *تَقَاعَدَ*, *he acted vigorously in the affair; as also أَقَامَهُ*; *syn. جَدَّ فِيهِ*, and *تَجَلَّدَ*. (Bq in ii. 2.) — *قَامَ بِشَأْنِهِ* *He undertook, or superintended, or managed, his affair, or affairs*. And you say, *قَامَ بِالْيَتِيمِ*, (Msb in art. عَوَل,) and *بِالصَّبِيِّ*, (Idem, art. كَفَلَ,) *He maintained the orphan, and the child; syn. عَالَهُ*, and *كَفَلَهُ*: (Idem:) and *قَامَ الْمَرْأَةَ*, and *عَالِيَهَا*, *He undertook the maintenance of the woman; or he maintained her; (قَامَ بِكِفَايَتِهَا [i. e. مَانَهَا] (S and K in art. مَوْنُ);) and undertook, or managed, her affair, or affairs*. (K.) And *الرِّجَالُ يَقُومُونَ عَلَى النِّسَاءِ* *The men govern the women*: (Bq, iv. 38:) or *are mindful of them, and act well to them, or take care of them*. (TA.) — *قَامَ بَعْدِي* [*He undertook, and it served, to excuse me*]. (Msb and TA in art. عَذَرَ; &c.) — *قَامَ بِهِ* *He, or it, was supported, or sustained, by it; subsisted by it: see the explanation of قَوَامٌ in the Msb*. — *قَامَ عَلَيْهِ كَذَا* *It cost him such a thing, such a sum, or so much*.

قَامَ فِي نَفْسِهِ *often signifies تَبَّتْ*: so in *قَامَ فِي نَفْسِهِ أَنَّهُ كَذَا* *It was, or became, established in his mind that it was so*. — *قَامَ بِهِ قِيَامًا تَامًا* *He managed it perfectly*. — *قَامَ يَفْعَلُ كَذَا* *He began to do such a thing; he betook himself to doing such a thing*. (Zj, in TA, art. قَدِمَ.) — *قَامَ الْمَاءُ* + *The water congealed, or froze; syn. جَمَدَ*. (S, M, voce جَمَدَ.) — *قَامَتْ عَيْنُهُ*: see *قَائِمَةٌ*. — *قَامَ فَائِرُ الظَّهِيْرَةِ*: see *ظَهِيْرَةٌ*: there expl. from JK. — *قَامَ وَقَعْدٌ*: see *قَعَدَ*; and *أَقْعَدُهُ*; and see an ex. voce *سُدَّةٌ*. — *قَامَ* has also for an inf. n. *مَقَامٌ*, agreeably with a general rule: see Bq in x. 72, &c.; and see *مَرَامٌ* in art. رَوَمَ.

2. *قَوْمَهُ* *He made it straight, or even; namely, a crooked thing; as also أَقَامَهُ*: (TK:) and *made it right, or in a right condition; direct, or rightly directed*. — *قَوْمَهُ بِكَذَا* *He valued it, or rated it, as equal to, or worth, such a thing*. A phrase well known, and used in the present day. — *قَوْمَهُ* *He set its price; assigned it its price; valued it; (S,* Msb, K;); as also اسْتَقَامَهُ*. (Msb, K.) — *قَوْمَتُهُ فَتَقَوْمٌ* i. q. *قَوْمَتُهُ فَتَعَدَلٌ*. (Msb.) — *قَوْمٌ* *He made a writing, and an account, or a reckoning, accurate, or exact, or right*.

3. *قَاوَمَهُ* [*He rose against him, and withstood him, or opposed him, in contention;] namely, his adversary*. (Mgh in art. نَهَضَ.) — *It was equal, or equivalent, to it*. (Msb.) — *قَاوَمَهُ فِي الْحَرْبِ* *He opposed him, or contended with him for equality, in war, or battle*. (MA.) — *قَاوَمَهُ فِي حَاجَةٍ* *He rose, or stood, with him [or assisted him] to accomplish some needful affair*. (IAth, TA.) — *قَاوَمَهُ* *It was equal, or equivalent, to it: see Msb: syn. عَادَلَهُ*, q. v. (TA in art. بَوَأ.) — *يَقَاوِمُ السُّومَ* [*It counteracts poisons*]. (TA, art. بَلَسَ.)

4. *أَقَامَ* *He set up, put up, set upright, a thing*. (Msb.) — *أَقَامَهُ*, said of food, [*It sustained him, supported him*]. (Msb.) — *أَقَامَ عَلَى خَطَرٍ* *He stood to a bet, wager, or stake*. (TA, voce نَدَبَ.) — *أَقَامَ عَلَيْهِ الْحَدَّ* *He inflicted upon him the punishment termed حَدٌّ*. (Mgh, art. حَدَّ.) — *أَقَامَ دَرَاهُ*: see *دَرَاهُ*. — *أَقَامَ لِلصَّلَاةِ*, inf. n. *أَقَامَهُ*, *He (the مُبَلِّغُ) recited the form of words called إِقَامَةٌ*, q. v. infra. — *أَقَامَ* *He remained, continued, stayed, tarried, resided, dwelt, or abode, in a place: he remained stationary*. — *أَقَامَ الصَّلَاةَ*, *He observed prayer: or أَدَامَ فِعْلَهَا*. (S, Msb.) See also Bq, and Jel ii. 2. — *أَقَامَ فِعْلًا* *He performed an action*. — See 1. — *أَقَامَهُ عَلَى الطَّرِيقِ* *He made him to keep to the road: and لِلْقَصْدِ*, *to the right way*. (L, art. لَعَدَ.) — See 10. — *أَقَامَ الْأَمْرَ* *He put the affair*

into a right state; like نَظْمُهُ: see the latter in the Mṣb. — أَقَامَهُ (K in art. عدل) He made it to be conformable with that which is right; namely, a judgment, a judicial decision. (TK in that art.) — See 2. — أَقَامَ بِهِ in the Hamāseh, p. 75, l. 9, app. signifies He stood in his stead. — أَقَامَ He observed, or duly performed, a religious, or moral, ordinance or duty. — أَقَامَ الْبَيِّنَةَ [He established the evidence or proof; and so أَقَامَ بِهَا? the ب being redundant]. (Bd, iii. 68.) And [in like manner,] أَقَامَ حُجَّتَهُ i. q. أَثْبَتَهَا; (TA in art. ثبت); and so, app., بِحُجَّتِهِ; the ب being redundant, as in an ex. voce حُطَّتْ; but this is the only ex. that I know, and it is without explanation: Golius mentions the phrase أَقَامَ بِي عَلِيمٌ; but without indicating his authority. — أَقَامَ عَلَيَّ He abode, or continued, in a state, or condition; and أَقَامَ عَلَيَّ أَمْرٌ the same; and he abode, continued, stayed, or waited, intent upon, or occupied in, an affair, a business, or a concern; he kept to it.

5. تَقَوَّمَ It subsisted: see رُكُنٌ. — تَقَوَّمَ It had a price; was valued. — See 2.

6. تَقَاوَمُوهُ فِيمَا بَيْنَهُمْ They valued it, or estimated its price, among them. (TA.)

10. اسْتَقَامَ It became right; direct; in a right state; straight: even: tended towards the right, or desired, point, or object; had a right direction, or tendency; was regular. — اسْتَقَامَ عَلَى طَرِيقٍ He continued in the way of truth, or the right way; as also عَلَيْهِ? أَقَامَ? The affair was, or became, difficult: see تَعَدَّرَ. — اسْتَقَامَ لَهُ الْأَمْرُ The affair, or case, became in a right state for him; syn. اِعْتَدَلَ. (S.) — اسْتَقَامَ He, or it, was, or became, right, direct, rightly directed, undeviating, straight, or even: and he, or it, stood right, or straight, or erect. (MA, KL.) He went right on, straight on, or undeviatingly: (see زَعَبَ:) whence اسْتَقَامَ عَلَى الطَّرِيقَةِ he went on undeviatingly in the way. (See Kur lxxii. 16.) He went right; pursued a right course; acted rightly, or justly. See also سَدَّ, with which it is syn. It (an affair) was direct in its tendency, or had a right tendency. It (discourse, &c.) had a right tenour. — See 2.

قَوْمٌ [A people, or body of persons composing a community: and people, or persons:] a company, or body, [or party, (see what follows,)] of men, [properly] without women: (S, Mṣb, K, &c.): or of men and women together; (K;) for the قوم of every man is his party, and his kinsfolk, or tribe: (TA:) or (K) sometimes including

women, as followers; (S, Mṣb, K;) for the قوم of every prophet is of men and women. (S, Mṣb.) — قَوْمٌ opposed to نِسَاءٌ: see a verse cited voce سَوَفَ.

قَامَةٌ The stature of a man; his height in a standing posture; it is a span (شِبْرٌ) shorter than a باع: (JK:) tallness, height; and beauty, or justness, of stature. (K.) — قَامَةٌ A structure [or post] like the figure of a man, raised at the side of a well, whereon is placed the wood to which the pulley is attached: pl. قَامَرٌ: (JK:) also called قَائِمَةٌ: see K, voce عَمُودٌ: or قَامَةُ الْبَكْرَةِ signifies the sheave (بَكْرَةٌ) with its apparatus. (S, K.)

قَائِمَةٌ A right religion. (Kur, vi. 162.) See دِرَّةٌ.

الرِّبَاحُ الْقَوْمُ The right [or cardinal] winds. (S, voce نَكَبَاءٌ.)

الْقَائِمُ الدِّينِ الْقَائِمُ (Kur ix. 36) The right, correct, or true, reckoning. (T in art. دِينٌ.) — قَائِمٌ الْأَمْرِ i. q. قَائِمَةٌ: fem. قَائِمَةٌ. (TA.) — قَائِمٌ بِالْأَمْرِ A manager of an affair; i. q. إِزَاوُهُ. (S, Mṣb, art. اِزَى.) See قَامَ بِالْأَمْرِ A manager, conductor, orderer, regulator, or superintendent, of an affair: (TA:) a manager, conductor, &c., of the affairs of a people. (JK.) قَائِمٌ عَلَى الْمَالِ A good [manager and] tender of camels, &c. (TA in art. بَلُو.)

قِيَمَةٌ The real value, or worth, of a thing; its equivalent; differing from ثَمَنٌ, q. v. (MF in art. ثَمَنٌ.)

قَوَامٌ Stature, and goodly stature, or tallness, of a man: (S:) symmetry, or justness of proportion. (Mṣb.) — قَوَامٌ الْأَمْرِ and قِيَامُهُ and قَوَامُهُ The stay, or support, of the thing, or affair, whereby it subsists, and is managed and ordered. (Mṣb.) And قَوَامٌ The food that is a man's support; (Mṣb;) [his subsistence.] — قَوَامٌ [The main stay of a thing.] — لَا قَوَامَ لَهُ بِهِ [He has not power to withstand him. (K, art. نَجَز.)]

قَوَامٌ Subsistence: see رُكُنٌ and طَبَعٌ.

قِيَامٌ [A state of purging, or flux of the belly:] used in this sense in the S, K, voce هَيْضَةٌ.

قَوِيمٌ: see صَوِيْبٌ.

الْقِيَوْمُ see يَا قِيَوْمٌ in the last paragraph of art. شَرِه, where I have rendered it on the authority of an explanation in the TA.

قَوَامٌ One who rises much, or often, in the night to pray. (TA.) See صَوَامٌ.

قَوْمِيَّةٌ is written with damm in copies of the S, K, JK: in the CK, erroneously, قَوْمِيَّةٌ, in both senses. See voce مُتَشَبِّسٌ.

قَائِمٌ Appearing; conspicuous; [as though standing before one]: said of a thing whether standing or thrown down. (TA, in explanation of the phrase هَذَا نُصِبَ عَيْنِي, art. نَصَبٌ.) — قَائِمَةٌ, pl. قَوَائِمٌ, Leg of a horse, &c.

— قَائِمَةٌ عَيْنٌ قَائِمَةٌ An eye [blind, or white and blind, but still whole: or] that has become white and blind, but not yet burst, (AZ in L, art. سَد) or sightless, but with the black still remaining.

(Mgh, Mṣb.) — قَائِمٌ and قَائِمَةٌ The hilt of a sword. (Mṣb.) — قَائِمَةٌ A leg of a table, and of a throne, or moveable seat, &c. (JK.) See also قَامَةٌ; and see إِسْنَادٌ — قَوْمَةٌ بَيْتِ النَّارِ — إِسْنَادٌ — قَوْمَةٌ بَيْتِ النَّارِ (K, art. هَرَبٌ.) The servants of the fire-temple.

(TA, same art.) — الْقَوَائِمُ The winds. So in a verse of Umeiyeh Ibn-Abi-ṣ-Ṣalt. (TA, voce سَدْرٌ.) — قَوَائِمُ الْمَائِدَةِ [The legs of the table]. (K, art. عَقْرٌ.) — قَطُّ قَائِمٌ A nibbing in which the pith and the exterior of the reed are made of equal length: opposed to مُصَوَّبٌ. (TA in art. حَرْفٌ.)

— قَائِمٌ مَاءٌ Frozen water. And stagnant water: see حَبَاكٌ.

قَائِمَةٌ The form of words chanted by the مُبَلِّغٌ, not by the مُؤَدِّنٌ, consisting of the common words of the أَدَانِ, with the addition of قَامَتِ الصَّلَاةُ (The time of prayer has come!) pronounced twice after عَلَى الْفَلَاحِ. See تَوَبُّبٌ.

مَقَامٌ The place of the feet; (K;) a standing-place; (S, Mṣb;) as also مَقَامٌ: (S:) or the latter, a place of stationing: (Mṣb:) and both, a place of continuance, stay, residence, or abode: (K:) [a standing:] and the latter, a place of long continuance, stay, residence, or abode: (Expos. of the Mo'allakát, Calc., p. 138:) and both, continuance, stay, residence, or abode. (S, K.)

مَقَامٌ see مَقَامٌ. — مَقَامٌ مُقِيمٌ Lasting; continuing: (Bd, ix. 21:) unceasing. (Bd, ix. 69.) — أَخَذَهُ الْمُقِيمُ الْمُقْعِدُ see art. قَعْدٌ. — See قِيمٌ.

مَقَامَةٌ A standing-place. Hence, † A sitting-place. Hence, † The persons sitting there. Hence, † An oration, or a discourse, or an exhortation, (خُطْبَةٌ أَوْ عِظَةٌ,) or the like, there delivered; as also مَجْلِسٌ. (Mṣb, in De Sacy's ed. of El-Hareere, p. 5.)

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مَقَامٌ Lasting; continuing: (Bd, ix. 21:) unceasing. (Bd, ix. 69.) — أَخَذَهُ الْمُقِيمُ الْمُقْعِدُ see art. قَعْدٌ. — See قِيمٌ.

مَقَامَةٌ A standing-place. Hence, † A sitting-place. Hence, † The persons sitting there. Hence, † An oration, or a discourse, or an exhortation, (خُطْبَةٌ أَوْ عِظَةٌ,) or the like, there delivered; as also مَجْلِسٌ. (Mṣb, in De Sacy's ed. of El-Hareere, p. 5.)

حَجَرٌ مَقْوَمٌ (K, art. مَوْسَى) A precious stone. (TA, same art.)

المعنى المستقيم *The rectum.*

تَقْوِيمَات [pl. of تَقْوِيم] *Stellar calculations.*
(TA, voce زَيْج.)

قوه

قُوَّة: see قُوَّة, last sentence.

قوى

1. قَوَى and تَقَوَّى (S, K) and اِقْتَوَى (K) *He became strong*: (S, K:) *vigorous, robust, or sturdy*; like اِشْتَدَّ, or the last signifies *he became excellent in strength.* (TA.) — قَوَى عَلَيْهِ *He had strength, or power, sufficient for it; or he had strength, or power, to endure it; he prevailed against it; namely, travel, adversity, &c. And He or it, prevailed over him, or it.* — See 4. — قَوَى is [said to be] originally قَوَو, because it is from القُوَّة: (I'Al, p. 368:) but Lth holds قُوَّة to be [anomalous,] originally قُوِيَّة. (TA.) I prefer the former opinion, and think it should be mentioned in art. قو, or I would rather head this art. قو or قوى, like غو or غوى. ISd holds قُوَّة to be from قوو, like نُوَّة, q. v. from ثوو.

2. قَوَاه: see شَدَّه. — قَوَانِي عَلَيْهِ: see 2 in art. طوق.

3. قَاوَاه *He vied with him, strove to surpass him, or contended with him for superiority*, (S, K,) *in strength*: (TA:) *i. q. شَادَه.* (A, L in art. شد.)

4. اقْوَت الدار *The house became empty, vacant, or unoccupied*; (S, Mgh, Msh, K;) as also قَوَيْت. (S, K.)

5. تَقَوَّى *He strengthened himself; made himself, or constrained himself to be, strong; affected, or endeavoured to acquire, strength.* See 1. — تَمَنَّع: see تقوى من الشيء بقومه.

8: see 1.

قُوَّة *Strength, power, potency, might, or force*;

contr. of ضَعْف; (S, K;) in body, and in intellect: (TA:) *vigour, robustness, or sturdiness*; like شَدَّة. — قُوَّة *A strand; i. e., a single twist of a rope; a yarn; a distinct, and separately twisted, portion, of two or more which, being twisted together, compose the whole, of a rope, and of a string, or thread.* See also بِنَى. — *A faculty.* Ex. السَّمْعُ قُوَّةٌ فِي الْأُذُنِ بِهَا تَدْرِكُ. — *The hearing is a faculty in the ear by which it perceives sounds.* (TA in art. سَمِع.) — بالقُوَّة *Potentially, or virtually*; as opposed to بالفعل, i. e. actually. — قُوَّة لَفْظٍ: see لَيْتَ.

غَوَى and مَقْوِيًا, قَاوِيًا, and بِتَّ قَوِيًا: see غَوَى and غو in art. غو.

قيس

قَوَّاسٌ: see قِيَّاسٌ.

مَقْيَسٌ (not مَقْيَسٌ) *Consistent with analogy.*

قيص

مَقْيَصٌ: see مَقْيُوسٌ.

قيض

1. قَاضٍ: } see انقاص, art. قيص.
7. اِنْقَاضٍ: }

مُنْقَاضٌ: see مَنْقَاضٌ.

قيظ

قَيْظِيٌّ: on the تَبَاح thus called see صَفْرِيٌّ.

قينا

قِيْقَاءٌ, (K, voce تَلْتَلَةٌ; S, K, voce رَفَضٌ, and voce وَلِيْعٌ; K, voce جَفٌّ &c.,) or قِيْقَاءَةٌ, (S, voce تَلْتَلَةٌ; and TA,) and قِيْقَاءَةٌ, (TA,) or قِيْقَاءَةٌ and قِيْقَابَةٌ, (JK,) *The envelope (قشر, JK, or وعاء, TA) of the طَلْع [or spadix of the palm-tree]; (JK, TA;) which is made into a drinking-vessel,*

like the تَلْتَلَةٌ: (JK:) the قِيْقَاءُ of the طَلْع is the envelope (غِشَاءٌ) that is with the وَلِيْع. (K, voce جَفٌّ.)

قِيْقٌ and قِيْقَانٌ } see فَاقٌ.

جَفٌّ and وَلِيْعٌ and حَرَبٌ see voce قِيْقَاء.

قيل

1. قَالَ *He slept during midday*: (Mgh:) or *he stayed during midday.* (TA, art. هجر.) — قِيْلٌ: see another meaning, voce بَيَّتَ.

3. قَالَهُ الْبَيْعَ [He dissolved, rescinded, or annulled, with him the sale]. (A, art. رد.)

4. أَقَالَ اللَّهُ عَثْرَتَكَ, and عَثَرَكَ, [May God cancel thy slip, lapse, fault, wrong action, or mistake: (A, art. عثر:) may God raise thee from thy fall. (Msh, art. قيل.)] He forgave him his slip, lapse, or fault. (MA.)

5. تَقَيَّلَ أَبَاهُ: see تَقْيِضٌ and تَأَسَّلَ.

10. اِسْتَقَالَ الْبَيْعَ *He desired, or demanded, the rescinding of the sale, or purchase.* (MA.) And اِسْتَقَالَ الْعَنُوَّةَ *He desired, or demanded, his passing over, or forgiving, the slip, lapse, or fault.* (MA.) See also Har, p. 7. See also a verse cited voce عَنُوَّة.

غَائِرَةٌ: see قَائِلَةٌ.

مَقِيْلٌ *A resting-place*; syn. مُسْتَقَرٌّ: hence, مَقِيْلُ الْحُبِّ [the resting-place of love] and مَقِيْلُ الْغَيْظِ [the resting-place of wrath], applied by El-Mutanabee to the heart. (W, i. 112.) See an ex. (mistranslated) in De Sacy's Ar. Gr., sec. ed., ii. 165: the same, with a var., in Ibn-Akheel p. 210.

قوين

قَيْنٌ *The part, of a camel, that is the place of the shackle, or hobble.* (Ham, p. 558.) See a verse of Dhu-r-Rummeh, voce وَاْنَى.

ك

ك prefixed to a noun is called كَافُ التَّشْبِيهِ *The ك of comparison*. Respecting its being prefixed to pronouns, see أَنْ, *suprà*, p. 106. — **إِجْعَلْ** **إِجْعَلْ** **هَذَا الشَّيْءَ كَأَنَّ وَاحِدًا** *Make thou this thing to be [uniform, or] of one way, or mode, or manner.* (ISk, in TA, art. **بَاج**.) — **كَذَلِكَ** *The like thereof; such like; and simply such; and so.* — **أَيُّ** **كَأَيِّ** or **كَأَيِّن** *voce كَأَيِّ* — **كَأَيُّ** and **كَأَيُّ** : see **كَأَيِّ** or **كَأَيِّن** *voce كَأَيِّ* — **كَأَيُّ** followed by a pret. often means *Like as when* : see an ex. in a verse cited above, p. 740. — **كَأَيُّ** is often followed by a pret. in the sense of an aor. : see exs. in EM., pp. 41 & 214. — **كَمَا أَنْتَ وَزَيْدًا** [*Keep as, or where, thou art, and approach not Zeyd!* like **مَكَانَكَ وَزَيْدًا**]. Heard by Ks. (L, art. **عند**.) — **كَمَا أَنْتَ** *Wait for me where thou art!* Heard by Az from certain of the Benoo-Suleym. (L, art. **عند**.) — **ك** of allocation is varied like the pronominal affix of the sec. pers., accord. to the sex and number of the persons addressed : see exs. in the K_{ur}, iii. 42 and xix. 21 (Flügel's ed., and Lees' Keshsháf), xii. 37, ii. 46, &c., and xii. 32. But sometimes the same form is used in addressing a number of persons as in addressing one man : see, for ex., K_{ur}, iv. 96.

كبن

1. **كَبَنَ** : see **كَبَنَ**. — **كَبَنَ التَّوْبَ** : see **كَبَنَ**.

كبا

كَبَا : said of a horse : see above, art. **حَنَدَ**, p. 656 b. — See also a phrase **وَجَّهَ كَبَا** : *He fell upon his face* : (K, TA:) or so **وَجَّهَ كَبَا** : (S, TA:) and **كَبَا** also signifies **عَثَرَ** [*he stumbled, or tripped*]. (TA.)

كت

R.Q. 1. **كَتَّتْ** : see **طَحَطَعَ**.

كَتَّتْ *The coarse part of silk, and of tow, &c.*

كتب

كَتَبَ (same as **عَقَدَ**) *The ceremony (not certificate) of a marriage-contract.* **كَتَبُوا كِتَابَهُ عَلَى** **فُلَانَةٍ** *They performed the ceremony of the contract of his marriage to such a woman (same as أَهْلُ الْكِتَابِ : see أَهْلُ). — أَهْلُ الْكِتَابِ : see **أَهْلُ**.*

كتف

كَتْفٌ [*The shoulder-blade;*] *a wide bone behind the shoulder-joint.* (Mgh.) — [Hence, *The shoulder itself.*] See **طَرَفٌ** and **مُؤَرَّبٌ**.

كُتِفَانٌ, as an epithet applied to the locust, see in TA, *voce مُسِيحٌ*. See also **جَرَادٌ**.

كَتَافٌ of a زَبِيلٌ : see **حَتِيٌّ**.

كَتِيفَةٌ *i. q. ضَبَّةٌ* *A broad piece of iron.* A poet speaks of a wooden vessel of which a fracture is mended with a **كَتِيفَةٌ**. (S.)

كتل

2. **كَتَّلَهُ**, inf. n. **تَكْتِيلٌ**, *He made it (أَقَطَ) [&c.] into lumps, or compact pieces or portions.* (TA.) — And *He, or it, fattened him.* (Kr, TA.)

5. **تَكْتَلٌ** *It became compacted together in a mass; it became lumpy.* See **قَوْدٌ**, art. **قَوْدٌ**.

كُتْلَةٌ *A lump, or compact piece or portion, (S, M, * Mṣb, K,) of a thing, (Mṣb,) or of gum, &c., (S,) or of dates, and of clay, &c.: (M, K:) a piece, or portion, of dates packed together in a receptacle: (Mgh:) and a piece of flesh-meat.* (K.)

كُتْلَةٌ *i. q. زَبِيلٌ*. (TA in art. **حَصَنَ**.)

كُتَيْلٌ *A زَبِيلٌ*, (Mṣb, K,) or *thing like a زَبِيلٌ*, [or **زَبِيلٌ**], (S,) *holding fifteen measures of the quantity termed صَاعٌ*; (S, K;) *it is a thing [or basket] made of palm-leaves, in which dates, &c., are carried.* (Mṣb.)

مُكْتَلٌ *Round and compact*; (K;) applied to a head : (TA:) *short* (S, K, TA) *and strong* : (TA:) *a man thick in body*, (K, TA,) *compact therein, and inclining to shortness.* (TA.)

كتمر

1. **كَتَمَ**, aor. **كَتَمَ**, inf. n. **كُتْمَانٌ**, doubly trans., *He concealed, or suppressed, a secret.* (Mgh.) — **كَتَمَ الرَّبُّو** : see a verse cited in the last paragraph of art. **عور**.

5. **تَكْتَمَ** (K, art. **دلس**) *He (a man) concealed, or hid, himself.* (T, K, same art.)

6. **تَكَتَمُوا** *They practised concealment, one with another* : see **تَدَاوَنُوا**.

كُتُومٌ *A strict concealer of secrets.*

كَاتِمٌ meaning **مُكْتَمٌ** : see **دَافِقٌ**, in two places. — **فِي كَاتِمِ السِّرِّ** : see a verse cited in conj. 3 of art. **عرض**.

كتن

كُتِنَ for **كُتِنَ** : see an ex. in a verse cited *voce شَارِبٌ*.

كج

كُجَّةٌ, see **بُكْسَةٌ** in the K and TA.

كحط

4. **أَكْحَطَ** : see **أَقْحَطَ**, in two places.

كحل

1. **كَحَلَ** + *He put out, or blinded, an eye with a heated nail, &c.* : see an ex. *voce سَمَرٌ*.

8. **غَمَاضًا** and **مَا أَكْتَحَلْتُ غَمَاضًا** &c. : see **حَنَاتٌ**. See also **أَغْمِضُ**.

10. **اسْتَحَلَّ السَّهْرَ** + [*He became sleepless; as though he took sleeplessness as a collyrium.*] (TA in art. **جلس**, from a trad.)

كحل and كحل (S, K) A year of drought, barrenness, or dearth; (S;) a hard year. (K.)

كحل a proper name for A horse of high breed; as also كحلان. (TA.) — كحل Tar (قطران) in the dial. of El-Hijáz. (TA, voce غرب; from the T.) See نطف.

كحلان: see كحل.

كحلأه An eye that is black, [or black in the edges of the lids,] by nature, as though it had كحل applied to it. (Mgh.) Not in the TA. [It seems to have both of these meanings.]

كحلأه A certain plant: see K, voce شنجار: calendula arvensis: see Delile, Flor. Aeg., no. 864.

الأكحل The median vein. See ويريد and أبجل and الصافن and أبهر.

كدم

1. كدم He bit with the fore part of the mouth. (S, Mgh, K.)

6. تكادرم الحمر [The wild asses' biting one another with the fore part of the mouth]. (TA in art. سحج.) See also تسانت.

كذب

كذبانونة [Pers. كذبانو] An intelligent housewife, who is a good manager. (K, art. هلع; but omitted in some copies.)

كدق

كدق: see مدق, in art. دق.

كرز

3. فلان يكارز عن الحق الى الباطل, inf. n. مكارزة: i. q. يعاجز, expl. in art. عجز. (TA, art. عجز.)

كرس

7. انكرس في الشيء He entered into the thing and concealed himself. (IKtt, in TA, art. نمس.)

كرسى الخاتم (T, K, art. بظر) The bezel of the ring. (TK.)

كرسة, thus written: (TA:)-[Bitter vetch:] see خانق.

كرسى [or كرسى!] A sort of حمص. (The Minháj, in TA, art. حمص.)

كرش

كرش or كرش The plant so named: see رقة.

كربص

كربص A kind of أقط: see كت.

مكربص: i. q. مضرب, q. v.

كرع

1. كرع في الماء, and كرع في الإناء, He put his mouth into the water, or into the vessel, and so drank. (See عب.)

كراع: see عد.

كراع: see حرّة, ركض, ذراع, and بدن.

كروع The prominent extremity of the ulna, next to the little finger, at the wrist. (S, * K.)

كرك

كركى The Numidian crane; ardea virgo: also called كركى عراقى, and كركى عراقى. See أبو غرنيق and العيزار.

كرم

1. كرم, inf. n. كرم, It (a thing) was, or became, highly esteemed or prized or valued; excellent, precious, valuable, or rare: (Mgh:) كرمت followed by عليه: see 1 in art. فجع. — كرمت أرضه His land yielded increase of its seed-produce, (Ish, K,) and its soil became good, (Ish,) being manured; (Ish, K;) [or it was, or became, generous, or good; i. e., productive, or fertile]. — كرمت عليه (S, K, art. عز,) I exceeded him in generosity, or nobleness. (TK, voce عز.)

2. كرمه على [He honoured him above me]. (Kur, xvii. 64). — كرمه عن كذا [He preserved him from such a thing]: see an ex. in a verse cited in art. عل (conj. 3): and see, here, 4 and 5. — كرم He highly regarded a horse or the like. — See تكريم.

4. أكرمه He treated him with honour, or courtesy. — أكرم, and استكرم, He found a generous horse (فرساً كريماً). (TA in art. ربط.) See ربط. — أكرمت عنه عرضى I preserved myself from it. (S in art. عرض. See also 2.)

5. تكرم عنه, and تكارم, He shunned it; avoided it; kept, or removed, himself far from it; or preserved himself from it; (K;) for instance, from foul speech. (TA in art. دفع.) — تكرم He affected, or constrained himself, to be generous. (S.)

6: see 5.

10. استكرم الشيء: see 10 in art. فره. — See also 4.

ابن الكرم The قطف [i. e. grape, or bunch of grapes]. (T in art. بنى.)

كرم in a horse, &c., generous quality. See كرم; and see كريم, and مكرمة, and شريف.

ذو الجلال والإكرام (Kur, lv. 27) Possessed of majesty, or greatness, and bounty: (Jel:) or, of absolute independence and universal bounty. (Bd.)

العروق الصفرة: see الكركم الصغير.

كريم Generous; liberal; honourable; noble; high-born; contr. of لئيم. (K, &c.) — [A generous, a noble, a high-bred, a well-born, or an excellent, horse, &c.; of generous, high, or good, breed or quality.] — A thing highly esteemed or prized or valued; excellent, precious, valuable, or rare. (Mgh.) — أرض كريمه Productive land. See كرمت أرضه.

بغير كريم — كرمت أرضه [A camel held in high estimation by his owner]. (TA in art. دفع.) — وجه الله الكريم means The glorious face of God: see an ex. voce كرائم المال — الأموال (Mgh, Mgh) Such as are held in high estimation, precious, or excellent, of cattle or other possessions; (Mgh, Mgh, TA;) the choice, or best, thereof. (Mgh, Mgh.)

لا ولا كرامة — حب حبا وكرامة No; nor a jar-cover: i. e., No: (I will not give thee, or I will not do, what thou requirest,) nor anything else. See حب; and see تكريم. — كرامة, the kind of miracle so called: pl. كرامات; like the term χαρίσματα as used by St. Paul in 1 Cor. xii. 9: it may be well rendered thaumaturgy: and صاحب كرامات a thaumaturgus, or thaumaturgist: see معجزة, and قرأة.

أكرمهم أبا أكرم in the sense of كريم, as in أكرمهم أبا أكرم: see بياض.

تكريم, syn. with تكريم; (Mgh;) subst. from كرمته; as also كرامة. (Mgh.)

مكرمة A means, or cause, of attaining honour. (Mgh, Mgh.)

يسر وألوك: see مكرم.

مكرمة A generous, or honourable, quality or action. (Mgh, &c.) — على في المكارم [He became eminent in generous, or honourable, actions or practices or qualities or dispositions]. (Mgh in art. علو.) — مكارم may often be rendered Excellencies.

كرم أرض مكرمة and كرم أرض مكرمة: Generous, good, land: (K, TA:) [good and fertile land:] or dunged and tilled land. (TA.) And أرض مكرمة لبنات أرض مكرمة Land producing good herbage or plants. (S, 379)

TA. [In some copies of the §, good for herbage or plants.]

كره

1. كَرِهَهُ [He disliked, was displeased with, disapproved of, hated, him or it.] الكَرَاهَةُ is the contr. of الإِرَادَةُ and الرِّضَى. (Marg. note in TA.) — كَرِهَهُ (Mgh, Mṣb), inf. n. كَرَاهَةٌ and كَرَاهِيَةٌ, (Mgh), or كَرِهَهُ and كَرِهَهُ, (Mṣb.) He did not desire it; he disapproved it, or was displeased or discontented with it; (Mgh); he disliked it; disapproved it; hated it; contr. of حَبَبَهُ. (Mṣb.) — كَرِهَهُ and تَكْرَهُهُ: see سَخَطَهُ.

2. كَرِهْتُ إِلَيْهِ الشَّيْءَ, inf. n. تَكْرِيَهُ, I made the thing to be an object of dislike, disapprobation, or hatred, to him. (§, K.)*

4. أَكْرَمْتُهُ عَلَى كَذَا I made him to do such a thing against his will. (§.)

5. تَكْرَهُهُ He showed, or expressed, dislike, disapprobation, or hatred, of it; see تَأْجَمَهُ and تَسَخَطَهُ: and تَكْرَهُهُ عَلَيْهِ signifies the same; see قَنَحَ. — تَكْرَهُهُ He expressed dislike, displeasure, disapprobation, discontent, or hatred. (IbrD.) See examples in the K, voce أُخِّ, and voce أُفِّ, &c. The above is the prevailing signification, and often occurs. — تَكْرَهُهُ i. q. كَرِهَهُ, q. v. (K, TA.) See also تَأْجَمَهُ.

6: see 5.

كَرِيَهُ Disliked, disapproved of, blamed, or hated; hateful, blameable, displeasing, or odious; as also مَكْرُوهٌ.

عَدَمَ البُغْضِ لَهُ الكَرَاهِيَةَ لِلشَّيْءِ signifies the same and مَلَامَتَهُ. (MF in art. ابى.)

أَسَاءَ كَارَهُ Unwilling: see an ex. voce كَارَهُ.

مَكْرُوهٌ A thing that one dislikes, disapproves, or hates, or that one dislikes to do: opposed to مَنْشُطٌ: (TA in art. نشط.) [a thing, or an event, that is an object of dislike or hatred].

مَكْرُوهٌ Foul, abominable, or evil; i. q. سَيِّئٌ; (Beyd, xvii. 40;) and شَرٌّ: (TA:) [held in aversion]. See كَرِيَهُ. — مَكْرَاهٌ, a pl. of مَكْرُوهٌ. — مَكْرَاهُ الدَّهْرِ The afflictions, or calamities, of fortune; syn. نَوَازِلُهُ and شِدَائِدُهُ. (TA.) See also مَكْرُوهٌ.

عَرَضَ مُسْتَدْرَهُ: see an ex. voce مُسْتَدْرَهُ.

كرى

3. كَارَى عَلَى دَابَّةٍ He employed a beast of carriage to carry for hire. (IbrD.)

4. أَكْرَانِي دَارَهُ, and دَابَّتَهُ, He let me his house, and his beast of carriage, on hire. (Mgh.)

6: see 8.

8. اِكْتَرَى and اِسْتَكْرَى and تَكَارَى He hired, or took on hire a house, and a beast. (Mgh.)

10: see 8.

كُرَى or كَرَا Drowsiness. (§, Mṣb, K.)

كُرَى One who lets a thing on hire; (Mgh:) one who lets beasts on hire. (Mṣb.) See an ex. in a verse cited art. شمر, conj. 4. — And One who is hired. (Mgh, &c.) In one copy of the Mgh, المَكْتَرَى is put by mistake for المَكْتَرَى: i. q. مَكْرَى: and مَكْتَرَى. (TA in art. حرم.)

كُرَى Spherical: see Ksh in ii. 20.

كُرِيَّةٌ Sphericalness: see Bd in ii. 20.

كُرْوَانٌ [Caraway-seed] is of the measure فَعْوَلٌ [and if so must be written كُرْوَانًا]: (K:) or it may be فَعْوَلِي: [but see what follows:] AHn says that, if with medd, it is fem. [and therefore كُرْوَانًا]: but it is not Arabic [and therefore, without medd, it is probably كُرْوَانًا]. (TA.)

قَبِجٌ and ضَوْعٌ: see كُرْوَانٌ.

مَكْرٍ One who lets beasts of carriage, &c., on hire; like كُرَى, q. v.; an owner, and letter on hire, of asses [&c.]. (KL.) See فَلَاحٌ.

كف

بَالَ: see كَافٍ البَالِ.

كسق

كُوسِقٌ i. q. كُوسِقٌ. (M.)

كسل

2. كَسَلَهُ, inf. n. تَكْسِيلٌ, said of satiety, It rendered him heavy, sluggish, lazy, indolent, or torpid. (TA.)

4. أَوْلَجَ وَتَمَّ يَنْزِلُ أَكْسَلَ عَنْهَا [Inivited non emisit]; (IAḡr, in TA, art. فهر.) [i. e., أَوْلَجَ تَمَّ تَرَكَهَا وَتَمَّ يَنْزِلُ].

كَسْلَانٌ Heavy, sluggish, lazy, indolent, torpid. (K.)

كِطَّةٌ: see an ex. voce مَكْسَلَةٌ.

كسو

1. كَسَوْتُهُ سَيْفًا [I invested him with a sword]. (TA in art. غشو.)

5. تَسَقَى: see تَسَقَى.

كِسَاءٌ [A garment]. See عَبَاءٌ, and جِلْسٌ and مَسِيحٌ, as opposed to دُو بَرْدٌ, † A

poor man. (§, art. عع.) [The كِسَاءٌ was evidently a simple oblong piece of cloth; for الكِسَائِي is said to have been thus named because he wore a كِسَاءٌ while in the state of إِحْرَامٍ; as is mentioned in the TA, art. كسو; but it seems to have been sometimes sewed in the manner of the عَبَاءِ, which see; and see also مَسِيحٌ, and بَرْدٌ.] It is [properly] not one of the garments which are cut and sewed [but is a single piece]: (Mgh, art. قطع.) [a wrapper, or wrapping garment, of a single piece]. — رَكِبَ كِسَاءَهُ He fell upon the back of his neck. (IAḡr, in TA, art. روع.)

رَبٌّ Having clothing: see an ex. voce رَبٌّ.

بَصَلٌ: see أَكْسَى.

كشف

1. كَشَفَهُ and كَشَفَ عَنْهُ He uncovered it; unveiled it; laid it open; displayed it; exposed it to view; discovered it; detected it; revealed it; disclosed it. — كَشَفَ عَنْهُ He investigated, explored, or scrutinized, it; searched, examined, or inquired, into it. — كَشَفَهُ He removed it; namely, a cover, or covering, or the like: and he uncovered it, laid it open, &c.; as also كَشَفَ عَنْهُ شَيْئًا عَنْ شَيْءٍ: — كَشَفَ عَنْهُ He removed, put off, took off, or stripped off, a thing from over, or from before, a thing which it covered or concealed. (K.) — كَشَفَ He removed, cleared away, or dispelled, grief, or sorrow: see فَرَجٌ (of which it is an explanation in the Mṣb and K.) — See 7.

3. كَشَفَهُ, inf. n. مَكْشَفَةٌ, [He acted openly with him, or towards him;] syn. of the inf. n. مُجَاهَرَةٌ. (Har, p. 470.) He, or it, appeared to him; as also كَشَفَ عَلَيْهِ; syn. ظَهَرَ لَهُ. (TA.)

كُوشِفٌ بِهَا أُخْفِيْتُ — كُوشِفٌ He became acquainted with, knew, or got knowledge of, what I concealed: syn. اِطَّلَعَ عَلَيْهِ. (Har, p. 686.) — مَكْشَفَةٌ The showing open enmity, or hostility, with any one. (KL.) [I. e. كَاشَفَهُ alone, or] كَاشَفَهُ بِالْعَدَاوَةِ signifies He showed open enmity, or hostility, with him; (§, MA, K;) and so كَاشَفَهُ العَدَاوَةَ. (MA.) See صَفْحَةٌ. — [Also Discovery, or revelation: pl. مَكْشَفَاتٌ: see Hájjee Khaleefeh, s. v.] — كَاشَفَهُ الحَرْبَ [He made war with him openly]. (Mṣb, art. نبذ.)

5. تَكَشَّفَ He uncovered, or exposed, himself in sitting. (TA, voce أَعْفَتُ.)

6. تَكَاشَفُوا They revealed their faults, or secrets, one to another: see تَدَاوَنُوا.

7. اِنْكَشَفَ عَنْهُ [He, or it, withdrew, or became withdrawn, or removed or became removed, from him, or it, or from over it]. — اِنْكَشَفَتْ said of a she-camel: see مَفْتَنٌ. — اِنْكَشَفُوا [They were

رouted, defeated, or put to flight; like كَشَفُوا: the former is quasi-pass. of كَشَفَ, "he routed," &c.]. (K, voce جال in art. جول.) See also تَفْرِجَةٌ, in art. فرج.

كَشَافٍ: see Ham, p. 49, l. 2.

مَكشُوفٌ Uncovered, &c.; overt.

مُكشِفٌ [A discoverer, or revealer: thus I have rendered it voce عَيْنٌ.]

كشك

كَشَكٌ Barley-water: (K:) or pounded wheat or barley: a Persian word, arabicized. (Mgh.) Hence, كَشَكِيَّةٌ A kind of broth. (Mgh.)

كظم

1. كَظَمَ غَيْظَهُ He repressed, or restrained, his wrath, or rage. (K.) — كَظَمَ, aor. ʔ, inf. n. مَا يَكْظِمُ, He restrained himself. (TA.) — كَظَمَ جِرَّةً — جِرَّةٌ: see جِرَّةٌ — لَا يَكْظِمُ عَلَى جِرَّتِهِ; and عَلَى جِرَّةٍ — كَظَمَ عَلَى غَيْظِهِ i. q. كَظَمَ غَيْظَهُ. (TA.)

كُظَائِرٌ [pl. of كُظَامَةٌ] Subterranean conduits for water. (TA in art. قنو.)

كعبرة

كُعبُورَةٌ and كُعبُورَةٌ Anything compact (K, TA) and round: (TA:) and the latter, i. q. عُقْدَةٌ [meaning a knot, or a knob]: (TA:) [pl. of the latter كُعبُورٌ: see خَرُو: see also أُخْرَمٌ]. — Also The seed-vessel [i. e. *siliqua*, or *pod*,] of the radish and some other plants. (IAar, TA voce إِسْحَارٌ.)

كُعبُورَةٌ: see كُعبُورَةٌ.

كعدك

كُعدكٌ A well-known bread; (K;) biscuit; (MA;) or [a kind of] dry bread: (MA, TA:) now applied to a sort of bread made in the form of a ring, hollow, [and generally containing some دس or the like,] the best of which is brought from Syria, and given as a present. (TA.)

كعل

كُعلٌ: see نُعلٌ.

كعم

1. كُعمٌ البعير: see عكَمٌ.

كُعمارٌ A muzzle for a camel. (PŞ.)

كُعمامةٌ The iron thing that embraces, or clasps, (تَلْتَمِمْ) the muzzle of the horse. (IDrd in his book on the Saddle and Bridle, p. 8.)

كف

1. كَفَّ الثَّوْبَ He sewed the edge, or border, of the garment, or piece of cloth, the second time, (Ş, K,) after the [slight] sewing termed المَلُّ, (Ş,) or الشَّلُّ. (K.) — [He felled (a seam or garment).] — كَفَّ عَنْهُ, aor. ʔ, He refrained, or forbore, from it, as forbidden; abstained, or desisted, from it; left, relinquished, or forsook it: (Mşb:) [as also ʔ انكف]. — كَفَّ عَنْهُ He refrained, desisted, forbore, abstained, or held, from it. (K, &c.) — كَفَّ عَنْهُ He made him to refrain, forbear, or abstain, from it; averted him, turned him away or back, from it; (K;) prevented, hindered, held, withheld, or restrained, him from it. (Mgh, Mşb, TA.) — [كَفَّ بَيْنَهُمَا He interposed as a restrainer between them two: a phrase of frequent occurrence]. — كَفَّ مِنَ الشَّعْرِ (M, K, art. قصر) He shortened the hair. (M, ibid.)

3. كَفَّوا عَدُوَّهُمْ i. q. حَاجَزُوهُمْ, which see. — كَفَّ signifies i. q. مُحَاجَزَةٌ, because it is a preventing, or an abstaining, from fighting. (Mgh.)

7: see 1.

كُفٌّ [generally The hand: sometimes, app., the palm only:] accord. to Az, the palm with the fingers. (Mşb.) — [Hence, A cake of the length and thickness of the hand: thus in the present day. See عَجَالٌ.] — كُفٌّ A handful; what one takes with the hand, or grasps; syn. قُبْضَةٌ. (Ş, art. قبض.) — [كُفٌّ often signifies The paw of a beast.] — الكُفُّ الجُذْمَاءُ The star α of Cetus. — الكُفُّ الخَضِيبُ The star β of Cassiopeia.

كُفَّةٌ: see كُفَّةٌ.

كُفَّةٌ The selva, i. e. border, or side, of a garment or piece of cloth, (Ş, Mşb,) that has no هُدْبٌ [or end of unmoven threads]: (Ş, voce طُرَّةٌ) or what surrounds the skirt of a shirt: or whatever is oblong; as the حَاشِيَةٌ of a garment or piece of cloth, and of sand: and the edge of a thing. (K.)

كُفَّةٌ The bezel, or collet, i. e. the part in which the stone is set, of a signet-ring. (TA in art. ركب.) See كُرسِيٌّ. — See also طُرُقٌ. — كُفَّةٌ A scale of a balance: (MA:) vulg. ʔ كُفَّةٌ. (K.)

كُفَّافٌ The like of a thing. (Ş, K.) — Food, or sustenance, that renders one independent of others: (Ş, K:) or sufficient for one's want, not exceeding nor falling short. (Mşb.)

كُفَّافٌ The circuit, rim, or surrounding edge, of a thing. (Ş, K.)

كُفَّافَةٌ [app. a subst., not an inf. n.,] The act, or art, of sewing in the manner termed كُفٌّ; (TA;) contr. of شِلَالَةٌ. (TA in art. شل.)

نَاقَةٌ كَانَةٌ An old and weak she-camel. (AO, TA in art. سدم.) — مَا كَانَةٌ [The restrictive مَا, which is annexed to إِنَّ, أَنْ, &c.: so called because it restrains the particle to which it is adjoined from exercising any government.] — كَانَةٌ Wholly. (Bd and Jel in ii. 204.)

حَرْفٌ مُكَافَأَةٌ A particle denoting compensation, or the complement of a condition; like حَرْفٌ جَزَاءٌ.

كفل

1. كَفَلَ بِالْمَالِ He was, or became, responsible, answerable, accountable, amenable, surety, or guarantee, for the property (Mşb) owed by another person: (IbrD:) [it may be rendered he guaranteed the property. See مَكْفُولٌ.] — كَفَلَ بِالنَّفْسِ He was, or became, responsible, answerable, amenable, or surety, for another person, (Mşb,) i. e., for the latter's appearance, or presence, to answer a suit. (IbrD.)

كُفْلٌ The عَجُزٌ [or hinder part, posteriors, buttocks, or rump]: (Mşb, K:) or the رُدْفٌ [or hindermost part] thereof: or the [part called] قُطْنٌ. (K.)

كُفَيْلٌ One who is responsible, answerable, amenable, or a sponsor or surety. (Ş, K, &c.)

كُفَالَةٌ Responsibility; answerableness; amenability; or suretiship; (Ş, Mgh, Mşb, K;) the conjoining of one responsibility (ذِمَّةٌ) to another, [i. e., the conjoining one's own responsibility to that of another person,] with respect to the right of suit, [so that one person becomes liable to be sued for that which another owes]; (Mgh;) i. q. ضَمَانٌ. (Ş, &c.)

مَكْفَالٌ A woman large in the كُفْلٌ [or hinder part, or posteriors]. (TA in art. نُقل.)

مَكْفُولٌ app. signifies Guaranteed, or pledged: for, accord. to IKtt, as is said in the Mşb, you say كَفَلْتُ الْمَالَ as well as كَفَلْتُ بِالْمَالِ; meaning I took upon myself the property; became responsible, or answerable, for it; [or I guaranteed it:] or مَكْفُولٌ is better rendered ensured by an acknowledgment of responsibility for it: see an ex. voce مَرْهُونٌ.

كفن

5. تَكَفَّنُوا بِأَنْطَاعٍ [They wrapped themselves with أَنْطَاعٌ for grave-clothing]. (TA, art. حنط.)

كفير

4. **اِكْفِير**, said of clouds: see a verse cited **عَزَلًا**.

كفى

1. **كفى** *He, or it, sufficed, or contented*: hence **كَفَانِي فُلَانُ الْأَمْرُ** *Such a one sufficed me, or contented me, in respect of the affair*; i. e., by taking upon himself to perform it or accomplish it if good, or to prevent it or avert it if evil: and **كَفَانِي شَيْدًا** *He sufficed me as, or for, a witness*; or *he suffices me as, or for, such*: and sometimes **ب** is redundantly prefixed to its agent, and sometimes to its objective complement; as in exs. cited in art. **ب**. See **Ham**, p. 152. **كَفَى** [*It sufficed, or satisfied, or contented,*] *it stood instead of another thing, or other things*; (**Msb**); [as also **عَبْرَهُ**.] — **كَفَى بِنَا** for **كَفَانَا** &c. See **W**, pp. 5 and 6. — **كَفَى**, aor. **يَكْفِي**, inf. n. **كَفَايَةٌ**, also signifies **دَفَعَ** and **مَنَعَ** followed by **مِنْ**. (**Har**, p. 43, q.v.) [*You say, كَفَاهُ الشَّرُّ He repelled from him evil*; and hence, *he defended him therefrom*; and *he freed him therefrom*: said of God, and of a man, &c.]

8. **اِكْتَفَى بِالشَّيْءِ** *He was, or became, sufficed by the thing, so as to need nothing more*; or *content with it*. (**Msb**.)

كَفَايَةٌ *A sufficiency; enough; a thing that suffices, or contents, and enables one to obtain what one seeks*. (**TA**, art. **بَلِغ**.) — **قَامَ بِكَفَايَتِهِ** *He undertook his maintenance; he maintained him*; syn. **مَانَهُ**. (**S**, **K**, art. **مُون**.)

أَكْفَى [*More, and most, satisfying*]. (**Mgh**, in art. **جَزَأ**.)

ككنج

عَبِبَ [**كَأَنَّج** or **كَأَنَّج**]: see **عَبِبَ**.

كل

1. **كَلَّ** *It (the sight) was, or became, dim, dull, or hebetated*. (**K**.) — *He (a camel) was, or became, fatigued, tired, or wearied*. (**MA**.) — **كَلَّتِ الأَيْدِي** *The hands, or arms, became weak*; syn. **ضَعُفَتْ** [i. e. **ضَعُفَتْ**]. (**Ham**, 296.) [*He was fatigued, or weak, and so disabled, or incapacitated, from doing a thing*; like **أَعْيَا عَنْهُ**, and **ضَعُفَ عَنْهُ**: see **نَحِبَ** and **عَرَسَ**.] — **كَلَّتْ أَسْنَانُهُ** (**K**, art. **ضَرَس**), inf. n. **كَلَالٌ**, (**S**, in that art.) *His teeth were set on edge*, (**TK**, in that art.) by eating, or drinking, what was acid, or sour. (**S**, **K**, in that art.) — **كَلَّ** *It (a sword, &c.) was blunt, and would not cut*.

(**K**, &c.) — **كَلَّتْهُنَّ** for **كَلَّتْنَهُنَّ**: see **Bd xxxi**, last verse.

2. **كَلَّلَ** *He adorned a thing with gems or jewels*.

4. **أَكَلَّ أَسْنَانَهُ** [*It set his teeth on edge*]; said of acid, or sour, food or drink. (**Ibn-'Abbád**, in **TA**, art. **ضَرَس**.) See 1.

كَلَّ *A burden*; syn. **ثَقُلَ**: (**S**, **Mgh**, **Msb**, **K**;) *a person, or persons, whom one has to support*; syn. **عَيْلَ**, (**K**), and **عِيَالٌ**: (**S**, **Mgh**, **Msb**, **K**;) applied to one and to more. (**Msb**.) See an ex. voce **ذِمَّة** (last sentence but two).

كَلَّ when preceded by a negative and followed by an exception, means *Any one*; as in the **Kur**, xxxviii. 13, **إِنْ كَلَّ إِلَّا كَذَّبَ الرُّسُلَ** *There was not any one but accused the apostles of lying*. See also another ex. voce **لَمَّا**. — See **بَعْضُ**. — **هُوَ الْعَالِمُ كُلُّ الْعَالِمِ** [lit. *He is the possessor of knowledge, the entirety of the possessor of knowledge,*] means that he is one who has attained to the utmost degree of the quality thus attributed to him. (**Sb**, **K**, **TA**.) — **كُلَّمَا** *Whatever*. — **كُلَّمَا** *Whenever; as often as; every time that; in proportion as*. — **كُلَّمَنْ** *Whoever*.

كَلَّةٌ [*musquito-curtain*]: see **أَبُو دِنَارٍ** and **بَعْضُ**.

كُلِّيٌّ *Relating to all or the whole; universal; total*: and often meaning *relating to the generality; general*; contr. of **جُزْئِيٌّ**. — And, as a subst., *A universal; that which comprises all جزئيات or particulars*: pl. **كُلِّيَّاتٌ**. — **كُلِّيَّةٌ** *The quality of relating to all or the whole; relation to all or the whole; universality; totality*: and often meaning *the quality of relating to the generality; generality*. — **الْكُلِّيَّاتُ الْخَمْسُ**, in logic, *The Five Predicables*: namely, **الْجِنْسُ** *Genus*, **النَّوْعُ** *Species*, **الفَصْلُ** *Difference*, **الخاصةُ** *Property*, and **العَرَضُ** *Accident*.

كَلِيلٌ *Weak, or faint, lightning* [app. likened to a blunt sword]. (**TA** in art. **عَمَل**.) — **كَلِيلٌ** *A dull tongue*; lacking sharpness. (**S**.)

عَنْ كَلَالَةٍ, and **وَرِثَ رَجُلًا كَلَالَةً** *He was heir of a man who left neither parent nor offspring* (**IbrD**.)

الإِكْلِيلُ *The 17th Mansion of the Moon*; (**Kzw**;) *the head of Scorpio*. (**Abou-l-Heythem**, quoted in the **TA**, voce **رَقِيمٌ**.) — **الإِكْلِيلُ** *Three bright stars in [or rather before] the head of Scorpio, [namely γ, η, and θ,] disposed in a row, transversely*. — **كَلِيلٌ** *The border of flesh round the nail*: (**K**;) in the **TA**, art. **شُظْف**.

مُكَلَّلٌ *Adorned with gems or jewels*. (**نجد**; a common meaning.)

كلف

1. **كَلَفَ بِهِ** *He became attached, ad given, or devoted, to it*; or *he attached, ad gave, or devoted, himself to it*; (**S**, **M TA**;) *he loved it*: (**Msb**, **TA**;) [*he was fo it*:] *he loved him, [or it,] vehemently*. (**TA**) **كَلَفَ**, inf. n. of **كَلَفَ**: [*violent or intense see حَبٌّ*; and see a verse cited in the first graph of that art.

2. **كَلَفَ نَفْسَهُ شَيْئًا** *He tasked himself a thing, as also تَكَلَّفَ شَيْئًا*. — **أَمَرًا** *He tasked him to do a thing; imposed him the task of doing a thing*. — So **ن** *The imposition of a task or duty*. — **أ** *compulsory work; a duty imposed*. — **هـ** *He imposed upon him the thin affair*; syn. **حَمَلَهُ إِيَّاهُ**. (**Msb**.) — **نَفْسَهُ** *He put himself to trouble or inconvenience* † **تَكَلَّفَ** alone. — **كَلَفَهُ كَذَا** *He imposed him the task of doing, or procuring, or bri such a thing*. — **كَلَفَهُ أَمْرًا** *He imposed upon a thing, or an affair, in spite of difficulty, tr or inconvenience*: (**Msb**;) *he ordered him to thing that was difficult, troublesome, or venient, to him*: (**S**, **K**;) *he made, require constrained, him to do a thing; exacted o the doing a thing; meaning, a thing tha difficult, troublesome, or inconvenient, to* (**Kull**, 123; and the **Lexicons**, passim.) See † — **تَكْلِيفٌ** *An imposition; a requisition; strait, &c*.

5. **تَكَلَّفَ أَمْرًا** *He [undertook a thing, affair, as imposed upon him; or] took, o posed, upon himself, or undertook, a thin affair, [as a task, or] in spite of diffi trouble, or inconvenience*; (**Msb**;) syn. **مَهَمَةٌ**: (**S**, **K**;) *he constrained, or tasked, or ex himself, or took pains, or made an effort, a thing; meaning, a thing that was dif troublesome, or inconvenient, to him*: affected, as a self-imposed task, the doing thing. (**The Lexicons**, passim: see **تَغَزَّلَ** see **كَلَفَهُ أَمْرًا**.) — **تَكَلَّفَ صِفَةً** *He affecte endeavoured to acquire, a quality*. So in explanations of verbs of the measure **فَعَّلَ** **تَحَقَّرَ**. (**Sharh El-'Izzee**, by **Sa'ad-ed-Deen**) Also, *He affected, or pretended to ha quality, not having it*. So in the explanati verbs of the measure **تَفَاعَلَ**, as **تَجَاهَلَ**: (ic [and sometimes in verbs of the measure **تَفَعَّلَ** as **تَكَسَّرَ** &c.]. And **تَكَلَّفَ** alone, *He exer self-constraint, or put himself to trouble c convenience*. — **تَكَلَّفَ** *He affected what wa*

كَانُونُ *A fire-place; a place in which fire is lighted.* (§, K.)

مَكْنُونُ الْفَائِلِ: see a verse of El-Aḡḡhà in art. فيل.

مُسْتَقِنٌ: فاعل مُسْتَقِنٌ.

كَنْب

كَنْبَةٌ *Confusion of speech, or discourse, by reason of errors, or mistakes.* (Yoo, K.) [App. an inf. n. of which the verb is كَنْبَ.]

كَنْس

كَنْسٌ [a kind of roast flesh-meat]: see مَرْمُوضٌ.

كَنْف

8. اِكْتَنَفَهُ الْقَوْمُ *The people were on his right and left.* (Mṣb.) — اِكْتَنَفَهُ *It bordered it on either side.*

كَنْفٌ *Vicinity or neighbourhood, or region or quarter or tract, and shadow or shelter or protection.* (K.) — كَنْفَا الْإِنْسَانِ *The man's two sides, right and left.* (TA.)

كَنْوْفٌ: see قَدْوَرٌ, in two places.

كَنْيْفٌ: see زَرْبٌ.

كَنْفَةٌ *A kind of pastry, resembling vermicelli, made of fine flour and water mixed in such proportions as to compose a thin paste, which is poured into a vessel whose bottom is pierced with numerous small holes: the vessel being then moved circuitously over a large round tray of tinned copper, beneath which is a fire, the paste runs in fine streams, is quickly but slightly baked, and swept off. For eating, it is slightly baked with clarified butter (سمن), and then sweetened with honey, or sometimes with treacle, or sugar.* — كَنْفَةٌ *i. q. Pers. رَشْتَه قَطَائِفُ [Thread-kaṭā'if].* (KL.) See اِطْرِيَّةٌ.

كَنْفَانِيٌّ *A maker or seller of كَنْفَةٌ.*

مَكَانِفٌ *A she-camel that lies down behind the other camels.* (Az, cited in L, art. رُوح.)

كَنْه

4. اَكْنَهُ: see an ex. in a verse cited voce مَعَسٌ. كَنْهٌ: see فُصٌّ. — فُصٌّ *may often be rendered Entity.*

كَنْي

1. اِكْنَى *He affixed a كَنْيَةٌ, meaning, with the Koofees, a pronoun, to a verb [&c.]:* (TA in art. رَيْبٌ) but accord. to the usage of the verb in two instances in the M and K, voce رَابٌ in art. رَيْبٌ, it clearly means *he spoke allusively.* — اِكْنَى *He used it metonymically for such a word or phrase; he alluded thereby to such a thing.*

كَنْيَةٌ *A surname of relationship.*

كَنْيَةٌ *A metonymy: see تَعْرِيفٌ; where the difference between these two words is explained.* — Also, *An allusion.* (TA.) — Also, and مُكْنَى, accord. to De Sacy, in his Ar. Gr. i. 455, or مُكْنَى, for I find its plural written in a copy of the § مُكْنِيَاتٍ, *A pronoun; see كَنْيٌ.*

كَنْيَةٌ and مُكْنَى: see كَنْيَةٌ.

كَنْب

كَنْبَةٌ, accord. to Ibn-El-Aḡḡabee, *Yellowness inclining to redness.* (TA, voce حُسْبَةٌ.)

كَنْه

8. اِكْتَهَلُ, said of a plant, *It became tall and full-grown:* (TA:) or *it became of its full height, and blossomed:* (§:) see زَاخِرٌ.

كَنْهٌ *Of middle age; or between that age and the period when his hair has become intermixed with hoariness.* See شَبَابٌ; and غُلَامٌ and شَيْخٌ.

كَنْوَلَةٌ: see شَبَابٌ.

كَنْهٌ [The withers of a horse, &c.] *i. q. حَارِكٌ:* or the anterior portion of the upper part of the back, next the neck, which is the upper third part, containing six vertebrae: or the part between the two shoulder-blades: or the part where the neck is joined to the back-bone; [the base of the neck: see تَبْحٌ]. (K.)

كَنْهَةٌ *Divination; soothsaying.* (K, &c.)

كَنْهِيٌّ: see عَرَأْفٌ and عَائِفٌ.

كَوْ

كَوْ and كَوَّةٌ (§, Mṣb, K) and كَوٌّ (K) *A hole, or perforation, or an aperture,* (§, Mgh, Mṣb, K,) *in a wall* (Mṣb, K) or *chamber;* (§, Mgh); [a mural aperture:]; or the first and second, a small one; and the third, a large one. (K.) See also مَشْكَاةٌ.

كَوْر

كَوْرِيٌّ [كَارِيٌّ?] *i. q. غَرِيبٌ, applied to a man.* (AA, in TA, voce غَرِيبٌ.)

كَوْع

كَوْعٌ *The extremity of the radius, or bone of the fore-arm, next the thumb:* (§, Mṣb, K:) or the protuberance formed thereby.

كَوْف

5. تَكْوَفٌ: see نَسَامٌ.

كَوْفٌ *Same as كَوْسٌ (because it is the name*

of the incipient letter of this word: 1001 Nights ii. 304).

كَوْفِيَةٌ *A thing that is worn upon the head; so called because of its roundness, or its being round.* (TA.)

كَوْم

8. اِكْتَامَ *He walked upon the extremities of his toes, by choice.* (TA, voce حَارِقَةٌ, q.v.)

كَوْن

1. كَانٌ *He or it was.* A verb of the class called incomplete, (نَاقِضٌ,) because, with the agent which it comprises, or to which it relates, it cannot constitute a complete proposition; i.e., non-attributive. The other verbs of this class are, اَضْحَى, اَمْسَى, اَصْبَحَ, صَارَ, ظَلَّ, اَضْحَى, اَمْسَى, اَصْبَحَ, مَا زَالَ, مَا بَاتَ, and لَيْسَ. Each of these governs its noun, or subject, in the nom. case, and its enunciative, or predicate, in the acc. case; as, كَانَ زَيْدٌ قَائِمًا *Zeyd was standing.* — (The ن in يَكُنُّ and the like is often irregularly elided.) — كَانٌ, divested of all signification of time, is often used as a copula. (See De Sacy's Gr. Ar. i. 196.) So too is كَانَتْ; for هَذَا كَانَتْ زَيْدًا and هَذَا زَيْدٌ signify the same. (Mughnee, voce اَنَّ) — كَانٌ as a complete, i.e., an attributive, verb, see حَصَلَ, in three places.

5. تَكْوَنَ *He, or it, received, or took, his, or its, being, or existence; came into existence; originated.*

10. اِسْتَكَانَ *He was, or became, lowly, humble, submissive, or in a state of abasement.* (Har, p. 4, q.v.) See اِسْتَكَنَ in art. سَكَنَ: and see art. كَيْنَ.

نَعُوذُ بِاللَّهِ مِنَ الْخَوْرِ بَعْدَ الْكَوْنِ: see خَوْرٌ and كَوْزٌ.

نَاخٌ: see كَيْنُونَةٌ.

مَكَانَةٌ *A particular place of being or existence.* See an ex. voce نَفْسٌ. — مَكَانَكَ وَزَيْدًا [Keep where thou art and approach not Zeyd!] Heard by Ks. (L, art. عِنْدُ.) — State, or condition. [Bd, xi. 122, and xxxix. 40.] See art. مَكْنٌ. — هَذَا مَكَانٌ *i. q. مَنزِلَةٌ.* (Bd, xii. 77.) — هَذَا مَكَانٌ لِقَوْلِنَا كَذَا *This is a ground for our saying thus.* — اَصْبَحَ مَكَانَ كَذَا *It became as, or like, such a thing.* See a verse cited voce رَتَمٌ.

كَوِي

1. كَوَاهُ *He (a veterinary, and any other, TA) cauterized him; i.e. burned his skin; with an iron, and the like: (K:) or he burned him with fire.* (Mgh.)

ل

ل. — *[We have a claim, upon the sons of such a one, to blood, lit. bloods].* (S in art. *عجل كذا* — *He shall have a right to do such a thing: see عَقَبَ.* — *I saw it to have a glistening: and I heard him, or it, to have a sound proceeding from him, or it; or rather, I heard a sound attributable, or to be attributed, to him, or it; meaning, I heard him, or it, utter or produce, a sound; or I heard in consequence of it, &c. (see سَطَعَ.)* — *كَذَا* often means *Such a thing appertains, or is attributable, to him, or it.* — *مَا لَنَا أَلَّا نُقَاتِلَ*, in the *Kur* ii. 247, [i.e. *أَنْ لَا*] means *What object have we (أَيُّ غَرَضٍ لَنَا) in (فِي) [that we should not fight? or, in our] not fighting? (Bd.)* And *مَا لَنَا أَلَّا تَتَوَكَّلَ عَلَيَّ* in the same, xiv. 15, means *What excuse have we (أَيُّ عَذْرٍ لَنَا) in (فِي) [that we should not rely upon God? or, in our] not relying upon God? (Bd.)* *مَا لَنَا أَنْ لَا نَفْعَلَ كَذَا* [may be rendered *What reason, or motive, have we that we should not do such a thing? or, in that, &c.?* or *in our not doing &c.?* for] the original form of the phrase is *مَا لَنَا فِي أَنْ لَا نَفْعَلَ كَذَا*. (Mugh, voce *أَنْ*.) Often *أَنْ* is omitted, but meant to be understood: you say also, *مَا لَكَ تَفْعَلَ كَذَا* *What reason, or motive, hast thou that thou dost such a thing? or what aileth thee &c.?* It is often like *مَا بَالِكَ*. — *عَرَّدَ بِصَوْتٍ لَهُ*. — *مَا لِي وَلِئْبَغٍ بَعْضُكُمْ عَلَيَّ بَعْضٌ*: *It (a bird) warbled with a feeble voice peculiar to it.* — *مَا لِي أَرَأَيْتَ تَفْعَلُ كَذَا*. *What hath happened to me that I see thee doing such a thing, or thus?* See an ex. in conj. 3 of art. *هلو*. — *مَا لَكَ بِكَذَا*: see a verse cited in art. *علو*. — *أَنَا لَهَا* *I am for it; i.e., I am the man for it; meaning a war, or battle, حَرْبٌ, which is of the fem. gender. Often occurring in old Arabic stories.* — *لِي* in the sense of *فِي*: see *Mšb*, voce *عَدَدٌ*. — *مَنْ لِي* *Who is, or will be, for me, as*

aided, or helper, or defender, or surety? For exs., see *سَبَّعَ*, and *شَبَّرَ*, and *أَثَّنَا لَهُ*. — *تَعَسَّأَ لَهُ*, and *أَثَّنَا لَهُ*, and *نَتَّنَا لَهُ*, &c.: see the first word of each of these phrases. — *مَنْ لِي بِكَذَا*: see *ب* (near the end of the paragraph): and see also above. — *لِي* in the sense of *بَعْدَ*: see an ex. voce *فَطَرَ*, and see other exs. in the *Mšb*, art. *فطر*. — *لِي* in the sense of *بَعْدَ*, or *مِنْ وَقْتِ*: see *عَمَّرَ*. — *لِي* *لِللَّيْلَةِ خَلَّتْ* *When one night had passed; i.e. on the first day of the month: لِي* in this case meaning *عِنْدَ*. — *لِي* *يَا لِلْفَلَيْقَةِ* *O come with succour to the calamity: see فَلَقْتُ*. — *لِي* in the sense of *عَلَيَّ*: see *Kur* xvii. 108-9, and xvii. 7, and xxxvii. 103: and see exs. voce *فَوَّهَ* (last quarter). — *لِي* in *لَوْ لَا* and *لَوْ* used as a corroborative, (see § in art. *لومر*.) after *لَوْ* and *لَوْ لَا* the conditional *إِنْ*, is sometimes difficult to express in English, except by emphasis in pronunciation; as in *لَوْ لَوْ أَنَّهُ لَرَجُلٌ كَرِيمٌ* *Verily, or now surely, he is a generous man.* This ex. occurs voce *أَمَّا*. — *لِي* redundantly prefixed, for corroboration, to the *ك* of comparison: see a verse of *Tarafeh* voce *ثَنِي*; and another similar instance in the *Mugh*, art. *ل*. — *لِي* *لِظَرْفٍ زَيْدٌ* means *How excellent, or elegant, in mind, manners, address, speech, person, or the like, is Zeyd! syn. لَنْعَمَ هُوَ*. (Mugh.) — *مَا أَكْرَمَهُ*. — *مَا كَانَ لِيَفْعَلَ* means, accord. to the *Koofees*, *مَا كَانَ يَفْعَلُ*; the *لِي* being redundant, to corroborate the negation: accord. to the *Başrees*, *لِأَنَّ يَفْعَلُ*. (Mugh.) See an ex. voce *عَلَيَّ* as equivalent to *فِي*. — *لِي* in sentences beginning with *إِنْ* for *إِنْ*: see p. 107, cols. 2 and 3: and see conj. 3 in art. *قرأ*. — *لِي* of inception (*لَا مَرَّ الْإِبْتِدَاءُ*): see exs. of this voce *إِنْ*: and see *De Sacy's Gr. Ar.* ii. 582, &c. — *لِي* termed *لَا مَرَّ الْجَوَابِ* is, I think, best rendered by *Then; or in that case*: see exs. voce *أَمَّا*.

— *لِي* in *لَنْعَمَ اللَّهُ لِي* is [not a particle denoting swearing, but merely] a corroborative of the inchoative; the enunciative of which, i.e. *قَسَمِي*, or *مَا أَقْسَمُ بِهِ*, is understood. (S, art. *عمر*.) — *لِي* *يَا لَزَيْدٍ*, and *يَا لَزَيْدٍ*, accord. to the *Koofees*, is a contraction of *يَا آلَ زَيْدٍ*. (Mugh, letter *ل*; and *El-Ashmoonee* on the *Alfeeyeh*, § *الاستغاثة*.) It seems that where the *ل* is not connected with the word following it, *يَا لَ* is generally, if not always, for *يَا آلَ*; and so sometimes when it is connected. See *يَا لَ غَدَرٌ*, voce *غَادِرٌ*, and see *عَجَبٌ*. See also *De Sacy's Gr. Ar.*, 2nd ed., i. 476, note.

لَا, the negative, does not necessarily restrict to the signification of future time a *marfooḥ* aor. following it: in a case of this kind, *مَا* is often substituted for it in the explanation of a phrase; as in the instance of *لَا يَعْرِفُ هَرًا مِنْ بَرٍّ*, in the *TA*, art. *بر*; and the aor. is more properly rendered by the present than by the future. — *لَا رَجُلٌ قَائِمٌ* *There is not any man standing: (Mugh:)* but when the subst. and epithet are both simple words, and not separated, the latter may be used in three different ways; as in *لَا رَجُلٌ ظَرِيفٌ* and *ظَرِيفًا* and *ظَرِيفٌ*; otherwise it must be *marfooḥ* or *manṣoob*, but not *mebnee*: this relates to *لَا* used *لِنَفْيِ الْجِنْسِ*. (*Ibn-'Aḳeel*, p. 106.) — *لَا*, also, *Lest*. See *رَكِبَهُ*. — *لَا لَهُ وَلَا عَلَيْهِ* *There is nothing due to him, nor anything to be demanded of him.* (Thus I have rendered this phrase, voce *مَلَسِي*, in three places.) For] when *لَا* is a general negative, the context renders it allowable to suppress its subject, as in *لَا بَأْسَ عَلَيْكَ*, for *لَا عَلَيْكَ*; and sometimes the predicate, when known, is suppressed, as in *لَا بَأْسَ*. (*Mšb*.) — *لَا شَيْءٌ*, for *لَا شَيْءٌ*: see art. *لوش*. — *كَلَا وَلَا* [*As the time occupied in saying وَلَا*]. See an ex. in the *TA*, voce *لُودَانَ*. — *لَا وَلَا* *Olive-oil*: in allusion to the words in the *Kur* xxiv. 35, occurring in a trad. —

لا يَقْرَأُ, as a prohibition, and لا يَقْرَأُ as an enunciative with the same meaning: see a trad. thus commencing in the Jāmi' es-Ṣagheer: and see the Kur lvi. 78: and see an ex. voce رَهْنٌ. — لا أُغْرُ وَلَا بِهِمُ: see بِهِمُ. — لا in a case of pausation pronounced لَأُ: see art. 1 (near the end).

لَاك

1. لَأَكْ He sent. (Mṣb in art. الْاَكْ.) — اَلْتَبِي اَلْاَكْ; and اَلْتَكْتَه: see art. الْاَكْ.

10. اِسْتَلَاكْ: see اِسْتَاكْ.

مَأَلَاكْ: see مَأَاكْ.

لَال

لَالٌ: see art. لَأَلٌ.

لَالَةٌ: see art. لَأَاتَةٌ.

لَالَةٌ Lest; in order that not.

لَام

1. لَوْمٌ He was base, base-born, low, ignoble, ungenerous, mean, sordid; (S:) contr. of كَوْمٌ. (K.) See لَوْمِي. — لَوْمٌ: see also ظَاهَرٌ.

3. لَوِّمْتُ بَيْنَ الْقَوْمِ, inf. n. مَلَامَةٌ, I reconciled the people, (S, Mṣb,) and brought them together. (S.) — لَوِّمَهُ He was suited to him as a companion: see 5 in art. زَوَّى. — لَوِّمَهُ It (food, T, and an affair, M) suited him. (T, M.) — And i. q. لَوِّمَهُ. (T.) — And It coalesced, or united, with it.

8. اَلْتَأَمَّ It (a wound, and a crack) became coalesced, consolidated, closed, or closed up: (S:) it (a hole, or rent,) became repaired. (Mṣb.) — اَلْتَأَمَّا They (two things) agreed together, or became consistent. (S, Mṣb.) — اَلْتَأَمَّ It drew, and stuck, together; coalesced; or consolidated. (Mgh.)

لَوْمَةٌ: see لَوْمَةٌ.

لَوْمَةٌ, (S, K,) or لَوْمَةٌ, (M, IB,) The whole apparatus, or gear, of the plough: (AHn, S, M, K:) or its iron [or share] and its wooden parts: (M:) or the سِنَّة [or ploughshare] with which the earth is ploughed up, and which, when upon the plough, is termed عِيَانٌ, pl. عِيَانٌ: (IAḡr, TA:) the سِنَّة. (IB, TA.) See عِيَانٌ.

جَمِيعٌ: see رَجُلٌ جَمِيعٌ اللَّامِةُ.

لَوْمٌ Mean; ungenerous; sordid; ignoble; base; base-born; contr. of كَوْمٌ. (K, &c.) See لَوْمٌ.

مَدَاقْ: see اَلْاَلْبُرُّ اَلْاَمُوْرُ.

اَلْبَاسِرُ Baser, and basest; &c.: see an ex. voce زَكْمَةٌ.

اِسْتَلَمَ i. q. اَلْاِجْتِمَاعُ: see اِسْتَلَمَ.

لَوَّامٌ i. q. رَيْشٌ مُتَلَاوِّمٌ. See لَفَّتَ.

لَاي

اَلْبَعْدُ لَأِي After difficulty, &c. (Lth, TA.) See an ex. cited voce بَيْنَ لَأِي. — لَأِي With difficulty, trouble, labour, or exertion.

لَبس

مَلْبَسٌ pl. مَلْبَسَاتٌ Sugared almonds, &c.

لَبع

ضَبَعٌ: see لَبَعٌ.

لَبق

عَبَقٌ and عِبَقَةٌ: see عَبَقٌ.

عَدَقٌ: see لَبَقٌ بِالْقَلْبِ.

اِنَقٌ i. q. اِنَاقَةٌ: see لَبَاقَةٌ.

لَبك

رَبَكُهُ is like لَبَكُهُ.

عَبَكَةٌ: see لَبَكَةٌ.

لَبلب

حَلْبَابٌ: see حَلْبَابٌ or حَلْبَابٌ.

لَبن

بَنَاتٌ لَبْنٌ [app. The small guts or intestines, in which originate the lacteals;] the intestines in which is the milk. (M, K.) See حَوِيَّةٌ, termed بَنَاتٌ اللَّبْنِ. — لَبْنَةٌ [n. un. of لَبْنٌ]. (Az, in TA, art. خَرَس.)

لَبْنٌ Bricks; (T, S, M, Mgh, Mṣb, K;) crude, or unburnt, bricks. (MA.)

بَنِيْقَةٌ: see لَبْنَةٌ.

لَبَانٌ [The frankincense-tree] is a tree of the kind called عَضَاهُ, having a fruit resembling the pistachio-nut, and a resin like the كُنْدُرُ, [which is said in the S and TA to be the same as the لَبَانُ] when it concretes: (O and TA in art. سَمِع:) it is also, and more commonly, applied to the resin itself, i. e. frankincense, or olibanum: the tree that produces it is now known to be of the

genus *Boswellia*, found in Haḍramowt and other parts of Southern Arabia, and also in the opposite (eastern) region of Africa, and in India: it was formerly erroneously supposed to be the *Juniperus Lycia*. — حَصَى لَبَانٌ: see K, voce عَسَلٌ; and see art. حَصَى.

لَبَانٌ The sucking of milk or of the breast: (S, Mṣb, K:) see an ex. in a verse of El-Aashà cited voce اَسْحَمَ: and see 1 in art. غَدُو.

اِبْنٌ لَبُوْنٌ — بَكَرٌ and لَقُوْحٌ: see لَبُوْنٌ. — اِبْنٌ لَبُوْنٌ A male camel that has entered upon his third year: (S, Mgh, K:) or entering upon his third year: (Mṣb:) or in his second year. (K.)

اَلْعَسَلُ اللَّبْنِيُّ i. q. اَلْمَيْعَةُ [now applied to *Storax*, or *styrax*] sometimes used for fumigation. (TA.) See art. عَسَل.

فَرَبِيُوْنٌ: see لَبَانَةٌ مَغْرِبِيَّةٌ.

لَبْنِيَّةٌ Food made with milk: so in modern Arabic: see خَطِيْفَةٌ.

لَبِيْنَةٌ [A little milk: dim. of لَبْنَةٌ, n. un. of لَبْنٌ]: see رَتًا.

مَلْبِنٌ A thing like the مَحْمَلٌ, upon which bricks (لَبْنٌ) are carried from place to place. (M.) See فَتْحَاءٌ.

لَبِن

2. لَبَاهُ [inf. n. تَلْبِيَّةٌ] He said to him اَبَيْكَ. (MA.)

لَبِيٌّ and لَبِيَّةٌ, and لَبِيٌّ: see art. لَب.

لَث

لَثَةٌ The gum. See art. لَوْث.

لَشف

لَشْفَةٌ The changing, in pronunciation, س into ث, or ر into غ or ل, (S, K, Mṣb,) and the like: (Mṣb:) or, one letter into another. (Az, in Mṣb, K.) Also, A word mispronounced; as when a word is said to be لَشْفَةٌ or لَشْفَةٌ a dialectal variant or a word mispronounced.

لَشمر

1. لَشْمَتٌ اَلْحِجَارَةُ خُفَّ اَلْبَعِيْرُ The stones rounded the camel's foot, and made it bleed. (S.) — لَشْمَتٌ She muffled herself with a لَشْمَرٌ. (K.)

لَشْمَرٌ A kind of muffler for the mouth. (K.)

لثو

لثَى: see عَيْبِيَّة.

لثَوِيَّة [The gingival letters:] these are ط, ذ, and ث. (TA, commencement of باب الشاه.)

لج

1. لَجَّ فِي الْأَمْرِ *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; he was persevering, or assiduous, in the affair.* (Mṣb.)

لجف

لَجَفَ: see قَصَابُ.

لجر

4. لَجَّرَ الْأَجْمَرَ *He bridled a beast; agreeably with an explanation in the K: and sometimes he bitted him; as expl. in the Mṣb.*

5. تَلَجَّمَتْ: see 10 in art. ثفر.

لَجَّرَ: see نُجْمَةٌ.

لَجَامَةٌ and لَجَامَرٌ *A thing from which one augurs evil; an omen, or a bodement, of evil: because it refrains one from a thing that he wants.* (A, art. عَطَسَ.) لَجْرٌ, which is originally the plural of both, is also used as a sing. (A, ibid, where see an ex.) See عَطَسَ and عَطُوسٌ.

لَجَامَرٌ [A bit; i. e., the iron appurtenances of a bridle]. To the لَجَامَرُ belong pieces of iron which are fastened one to another; as the عَضَادَتَانِ and the فِئَسُ and its extremities of iron. (Az, in TA, voce قَيْقَبُ.) The above explanation is incomplete: it means the bridle, or headstall and reins, with the bit and other appurtenances; like its Persian original, لِكَامَرُ: see قَرَطٌ. It signifies The piece of iron in the mouth of the horse: thus, by extension, applied to this with its thongs, or straps, and apparatus: it comprises the شَكِيمَةُ, which is the transverse piece of iron in the mouth; and the فِئَسُ, which is the piece of iron standing up in the mouth; and the مِسْجَلُ, which is the iron beneath the حَنْكُ; and the خُطَّافَانِ, which are two bent pieces of iron in the مِسْجَلُ and the شَكِيمَةُ, on the right and left; and the فَرَأَشَتَانِ, which are two pieces of iron wherewith are fastened the extremities of the عِذَارَانِ; and the حَكْمَةُ, which is the ring surrounding the مَرَسِنِ and the

حَنْكُ, of silver or iron or thong. (IDrd, in his Book on the Saddle and Bridle.) = See نُجْمَةٌ.

لجن

1. لَجِنَ: see لَجْدَ.

5. تَلَجَّنَ النَّبَاتُ: see تَلَزَّجَ.

لحظ

لَحَظَ: see عَيَّرَ.

لحف

لِحَافٌ: see what follows.

مِلْحَفَةٌ *A مَلَاءَةٌ that is سُمِطٌ [not lined, nor stuffed]: if lined or stuffed, the vulgar also call it by this name, but the Arabs do not know this: (L, TA:) and the same applies to the لِحَافُ: Az says, that لِحَافٌ and مِلْحَفَةٌ mean the same: like إِزَارٌ and مِثْرَزٌ, and قِرَامٌ and مِقْرَمٌ; and sometimes one says مِقْرَمَةٌ and مِلْحَفَةٌ; and it is the same whether the garment be سُمِطٌ or lined. (TA.) He says also, [in another place,] that the Arabs apply the terms لِحَافٌ and مِلْحَفَةٌ to A night-wrapper (إِزَارٌ لَيْلِيٌّ) if it be طَائِقٌ وَاحِدٌ [a single piece of stuff; i. e. not double, not lined nor faced, nor stuffed]. (TA in art. سَمِطٌ.) — See إِزَارٌ.*

لحق

1. لَحِقَهُ and لَحِقَ بِهِ and لَحِقَهُ *He reached him; overtook him; or came up with him.* (S, Mṣb, K.) — لَحِقَهُ *It (grief, &c.) overtook him; or ensued to him.* — Also, and لَحِقَ بِهِ *He overtook him; came up with him.* — لَحِقَ بِهِ *He became, or made himself, on a par, or as though on a par, with him.* See an ex. voce تَوَحَّشَ. — *It became adjoined, or annexed, to it.* — لَوْحَكَ *It was firmly, or strongly, compacted or coherent or knit together: and its several parts were inserted one into another.* (TA.) — لَحِقَهُ التَّمَنُّ, inf. n. لَحِقَ [i. q. أَدْرَكَهُ, i. e. The payment of] the price was, or became, obligatory on him. (Mṣb.) — لَحِقَتْ قُوَّتُهُ وَسِنُّهُ: see the last sentence of art. عَوْنٌ. — لَحِقَهُ has for its inf. n. لَحِقَ as well as لَحِقَ. (TA.)

3: see 1.

4. لَحِقَهُ بِهِ *He made him to reach, overtake, or come up with, him; (S, Mṣb, * K; *) or to follow him.* (Mṣb.) *He made it (a punishment) to [overtake him, or] befall him.* (Mṣb.) *He re-*

moved him to it; namely, a place; lit., caused him to reach it: see an ex. voce خَافِقٌ. — He affiliated him to him; announced him to be his son, because of a mutual likeness. (Mṣb.) — لَحِقَهُ بِهِ *He classed him, as an adjunct, with him; put him on a par with him; or made him to be as though on a par with him.* See two exs. voce لَطَّ, in art. لَبَطَ. — See 1.

6. تَلَاخَتِ الْمَطَايَا *The saddle-camels overtook one another.* (S, K.) تَلَاخَقُوا *The last of them overtook, or came up with, the first of them.* (S, TA in art. دَرَكَ.)

لُصُوقٌ and لُزُومٌ i. q. لُحُوقٌ. (TA.)

لَاخِقُ الْأَطَالِ *Lean, or lank, in the sides.* (Ham, p. 496.) لَاحِقُ الْبَطْنِ *Lank in the belly.* (TA in art. رَهْفُ.)

إِلْحَاقٌ *The rendering a word quasi-coördinate to another word of which the radical letters are more in number than those of the former word. A letter which is added to a word for the purpose above mentioned. See الْإِلْحَاقِيَّ and أَلْفُ التَّكْثِيرِ in art. 1. — حَرْفُ الْإِلْحَاقِ A letter of adjunction, or quasi-coördination.*

مُلْحَقٌ, pl. مُلْحَقَاتٌ, *A word rendered quasi-radically coördinate to another word of which the radical letters are more in number than those of the former word. — مُلْحَقٌ بِالرَّبَاعِيِّ A quasi-quadrilateral-radical word. — See الْإِلْحَاقِ.*

مُتَعَاوِنٌ i. q. بَرْدَوْنٌ مُتَلَاخِكٌ. (TA in art. عَوْنُ.)

لحم

4. أَلْحَمَ خَرَقَهُ *[He closed up the hole thereof with a patch]; meaning a garment, or piece of cloth, and a skin, or hide.* (TA in art. رَقَعَ.) — إِنْحَامَرُ *[The consolidating of wounds].* (K in art. سَبَعُ.) — أَلْحَمَهُ عَرَضَهُ *He empowered him to revile, vilify, or censure, him: (S, K, TA:) he made his honour, or reputation, to be to him [as] a لُحْمَةٌ [or hawk's portion of the quarry].* (Har, p. 392.) — أَلْحَمَ مَا أَسْدَيْتَ: see أَسْدَى.

6. تَلَاخَمَ *It was joined, or knit, together.* See K, voce مَزْفُورٌ.

8. اِتْلَحَمَ *It coalesced, consolidated, closed up, or became closely united.* (TA.)

تَمَرُّهُ لَحْمٌ *[Dates having flesh].* (Mṣb in art. حَشَفُ.) — لَحْمٌ: see تَرِيدٌ, last sentence.

شَجِمَ and مَحِضٌ: see شَجِمَ لَحْمٌ.

لُحْمَةٌ and لُحْمَةٌ *The woof; or the threads that are woven into the سَدَى, or warp, of a piece of cloth.* (Mṣb, &c.)

لَحْمَةٌ : see 4, and نَحْمَةٌ. — لَحْمَةٌ شَابِكَةٌ : see مُشْتَبِكٌ.

لَحَامٌ *A butcher.* (Fr, TA in art. سطر.)

مَلَا حِمْرُ الْفَرْجِ (K) *The narrow, or strait, parts of the pudendum muliebre:* (TA:) or rather, *the fleshy parts thereof:* the sing. مَلْحَمَةٌ signifying, accord. to analogy, *a place of much flesh:* see بَطَانٌ.

الْمُلْتَحِمَةُ [*The tunica albuginea, or white of the eye:* so in the present day]. (K, voce سَبَلٌ.)

شَجَّةٌ مُتَلَا حِمَةٌ : see شَجَّةٌ, and بَازِلَةٌ (voce بَازِلٌ).

لحن

1. لَحَنَ *He erred in speech; spoke incorrectly.* (Msb.) — لَحَنَ لَهُ *He said to him something which he (the latter) understood, but which was unintelligible to others:* (Az, S, Msb, K:) *he intimated to him something which he (the latter) alone understood.*

3. لَاحَنَهُمُ *i. q. فَاظَنَهُمُ.* (S, K.) See an ex. voce جَامِعٌ; and see my explanations of مَفَاطَنَةٌ.

لَحْنٌ *The meaning of speech; its intended sense or import:* (S, K, TA:) *its intent:* (TA:) [it is direct: and also indirect:] *an indication thereof whereby the person addressed is made to understand one's intent;* so says Az (Msb: [and the like is said in the TA on the authority of AHeyth:]) *an oblique, or ambiguous, mode of speech:* (Msb:) *an inclining of speech to obliqueness, or ambiguity, and equivocal allusion.* (Bd, in xlvi. 32.) — *A barbarism, an incorrect word.* — عَرَفْتُهُ فِي لَحْنِ كَلَامِهِ and فِي مِعْرَاضِ كَلَامِهِ and فِي نَحْوِ كَلَامِهِ signify the same. (Msb in art. عَرَضٌ.) See the last of these voce عَرُوضٌ. — لَحْنٌ *A modulated sound;* expl. as being مِنَ الْأَصْوَاتِ الْمَصُوعَةِ الْمَوْضُوعَةِ pl. أَلْحَانٌ and لَحُونٌ. (K.) You say, الأَلْحَانِي [*The modulated sounds of songs*]. (Mgh.)

لحي

1. لَحِيَ : see a verse cited voce خَطَبٌ. — لَحَاهُ اللَّهُ : see شَرَاهُ.

5. تَلَحَّى بِعِمَامَتِهِ (S, Mgh,) and تَلَحَّى (TA, art. عَجْر,) *He wound a part of his turban under his lower jaw:* (S, Mgh:) as also تَلَحَّنَكَ, q.v.

8. التَّلَحُّمَاتِ اللَّحْمِ عَنِ الْعَظْمِ [I peeled off the flesh from the bone]. (O, K, in art. سَلَقٌ.)

لَحْيٌ [not لَحَى] *The jaw-bone;* (Mgh, Msb;) either upper or lower: (Msb:) and, in a man,

(Msb,) *the part on which the beard grows.* (S, Msb, K.) — And sometimes *Either lateral portion of the lower jaw:* see ذَقْنٌ, and الفَيْكُ.

لَحِيَّةُ التَّيْسِ : see تَيْلٌ. — لَحِيَّةٌ is sometimes, by a synecdoche, put for the whole person: see a verse cited voce خُنْتُ.

عَقٌّ بِالسَّهْمِ : see مَسْحُ اللَّحْيِ.

لِحَاءٌ *Bark;* and in particular *the bark of a plant, or of a tree, of which ropes &c. are made.* — The لِحَاءُ of the date is [its *Pulp, pulpy pericarp, or flesh;* i.e.] *the part that clothes the نَوَاة* [or stone]. (TA.) — لِحَاءُ الْعَنْبِ [*The skin of grapes*]. (TA in art. شَحْمٌ.)

لَوَائِحُ الشَّيْبِ, for لَوَائِحِ الشَّيْبِ, q.v.

لحق

لُحُقُوقٌ [*A sort of trench, or channel, made by water, which has worn and undermined its sides;*] *a place in which water flows, having sides worn and undermined thereby, and hollowed in the form of the river, or river-bed:* pl. لُحَاقِيْقٌ. (Ish, TA.)

لحي

أَلْحَى *Distorted in the mouth.* (CK; L, art. الحاء,) but written لَح.

لدم

مُلْدَمٌ *A garment, or piece of cloth, patched, or pieced; or patched, or pieced, in several places;* like مُرْدَمٌ. (Lth, T, in art. رَدَمٌ.)

لدن

لُدْنٌ *Supple; lithe; limber; limp; pliant; pliable; flexible.*

مِن لُدْنٍ *From the time of:* see a verse cited in art. عَى, conj. 4. — هَذَا الْأَمْرُ مِنْ لُدْنِهِ *i. q. قَبْلِهِ*, q.v. (Lth in TA, in art. قَبْلٌ.)

لذع

1. لَذَعُ اللِّسَانِ [It burned the tongue; was acrid]. (S, Msb, art. حَرْفٌ; &c.)

لَذَعُ البَرْدِ [The hurting, or paining, of cold]. (S, O, K, voce شَفِيفٌ.)

لزر

ضَائِقُهُ *i. q. لَازَهُ.* (TA, voce لَاقَنَهُ.)

وَلَزَزَ قَيْنٌ (A, K.) In the CK, زُرْفِينٌ *i. q. نَزْرٌ* is a mistake for الزُرْفِينِ.

لرزق

بَلَزِقَهُ and لَبَزِقَهُ *Close by his, or its, side.*

لزم

1. لَزِمَهُ *It necessarily, or inseparably, belonged, or pertained, or it clave, or adhered, to him, or it;* as also لَزِمَ لَهُ *it (disgrace, &c.) attached to him.* — لَزِمَهُ أَمْرٌ فَلَانَ *The management of the affair, or affairs, of such a one was, or became, incumbent, or obligatory, upon him.* — لَزِمَ شَيْئًا *He kept close, clave, clave fast, clung, or held fast, to anything.* (S, K, &c.) And hence, *He preserved a thing:* see قَبِنِي. — See 3. — لَزِمَ الْغَرِيمَ, and لَزِمَ بِهِ, and لَزِمَهُ, *He adhered, kept, clave, clung, or held fast, to the debtor.* (Msb.) — لَزِمَ بَيْتَهُ *He kept, or clave, to his house or tent; did not quit it; was not found elsewhere.* (Kull, p. 318.) — لَزِمَهُ الْمَالُ *The [paying of the] money &c. behoved him, lay on him, was incumbent on him, or obligatory on him.* (Msb.)

3. لَزِمَهُ *He kept, confined himself, clave, clung, or held fast, to him, or it:* as also لَزِمَهُ *he held on, or continued, it.* See 1.

4. أَلَزَمَهُ شَيْئًا signifies *He necessitated him, or obliged him, to do, and to pay, &c.; or to suffer, or endure, a thing:* and hence, said of God, *He decreed, or appointed, or ordained, to him a thing.* And *He made him to cleave to a thing; and he made a thing to cleave to him.* See جَدَعَ. — أَلَزِمَ شَيْئًا لَا يُفَارِقُهُ [He was made to cleave to a thing, not quitting it]. (K.) — أَلَزَمَهُ اللَّهُ الشَّرَّ *May God make evil to cleave to him:* or, *to attend him constantly:* or *decree evil to him.* — أَلَزَمَنَاهُ طَائِرَهُ فِي عُنُقِهِ (Kur xvii. 14.) *We have decreed to him his happiness or his misery, foreseeing that he would be obedient, or disobedient:* (AM, in TA, art. طَيْرٌ:) or *we have made his works and what is decreed to him to cleave to him like the طَوْقُ upon his neck.* (Bd.) — أَلَزَمَهُ الْبَيِّنَةُ *He compelled him, or constrained him, to accept, or admit, the evidence, or proof.* (Jel xi. 30.) — أَلَزَمَهُ الْمَالُ *He obliged him to pay the money &c.* أَلَزَمَهُ الْعَمَلُ *He obliged him to do the deed.* (Msb.) — أَلَزَمَهُ الدَّنْبُ, and الْحَقُّ : see زَكَ. — أَلَزِمَ نَعْلَيْكَ قَدَمَيْكَ. [Keep thou thy sandals upon thy feet]. (From a trad. in the Jami' es-Sagheer.)

8. اِلْتَزَمَ *He took upon himself an affair.* (KL.) You say, اِلْتَزَمَهُ *He took it upon himself; charged himself with it; obliged himself to do it; became, or made himself, answerable for it by an inseparable obligation:* see بَاءٌ. — اِلْتَزَمْتُ بِهِ نَفْسِي, and تَكَلَّمْتُ بِالْمَالِ

به, accord. to Iamb, or تَحَمَّلْتُ بِهِ, accord. to AZ; (Mṣb in art. كفل;) I made myself answerable, responsible, or accountable, by an inseparable obligation, for the property: see ضَمِنَ. — التَزَمَ العَمَلُ, and العَمَلُ, He obliged himself, or took upon himself the obligation, to pay the money &c., and to do the deed. (Mṣb.) — التَزَمَهُ He kept, or restricted himself, to it; i.e. an action, or usage, &c. — And It was, or became, necessary for him, or obligatory upon him, to do it, or pay it, &c.; or to suffer it, or endure it. — دَلَفَ لِتَزَامِي He hastened to take me by the hand and embrace me: see دَلَفَ. — التَزَامُ i. q. يَلْزَمُ مَا لَا يَلْزَمُ: see below.

10. اِسْتَزَمَهُ It necessarily required it or involved it.

لَزُومٌ One who keeps, cleaves, clings, or holds fast, much, or habitually, لِشَيْءٍ to a thing: see an ex. in the Ḥam, p. 238, line 21.

لَزُومٌ مَا لَا يَلْزَمُ The imposing upon one's self what is not indispensable; or adhering to a mode of construction that is not necessarily to be followed: as in the following instance in the خُطْبَةِ of the Ḳāmoos: وَبَلَّغُوا مِنَ الْمَقَاصِدِ قَاصِبَتَهَا وَمَلَكُوا مِنَ الْمَحَاسِنِ نَاصِبَتَهَا.

لَزِيمٌ Keeping, keeping close, cleaving, &c.; tenacious: and pertinacious. — لَزِيمٌ A thing inseparable from another thing: pl. لَوَازِمٌ. (TA.) Such as cleaves fast; inseparable: as an epithet. — اِسْمٌ لَزِيمٌ: see جَمْعٌ, as signifying "a plural." — لَوَازِمٌ Necessary, or inseparable, adjuncts, accompaniments, consequences, or results.

خَلَاوُكٌ as syn. with اَقْنَى in the prov. اَقْنَى لِحْيَاكَ means Most preservative: see that prov. in art. خَلُو, and see قَبِي الْحَيَاءِ, and نَزِيمٌ: see نَيْيَا.

لزن

اَسْلَفَ: see لَزَنَ.

لس

سَلَسَلُ: see لَسَلَسَ.

سَلَسَلَةٌ: see لَسَلَسَةٌ.

مُسَلْسَلٌ and مُسَلْسَلٌ: see لَسَلَسَ.

لسن

لَسَنٌ Chasteness, or perspicuity, or clearness, of speech, (S, Mṣb, Ḳ,) and eloquence; (Mṣb;) i. q. بَيَانٌ: or, as some say, the quality of speaking well: and chasteness, or perspicuity, or eloquence, of speech, and sharpness of tongue. (TA.)

لِسَانٌ of a sandal, The thing (هَنَةٌ) projecting in the fore part thereof. (TA.) See مَسْرَدٌ. — لِسَانٌ The tongue [or cock] of a balance: see مَنَجْمٌ in the S and Ḳ. — لِسَانٌ Information, news, or tidings; syn. خَبَرٌ. (S in art. علو.) See a verse cited voce عَلُو.

خَلِيٌّ: see خَلِيَّةٌ, voce خَلِيٌّ.

مُلْسَنٌ (S,) or with ة, (Ḳ,) A sandal long and slender, like the form of the tongue: (S, Ḳ:) or having the extremity of its fore part like the extremity of the tongue. (TA.)

لصق

3. لَصَقَهُ He associated with him.

لَصِيقٌ An associate; an adherent.

مُلْصِقٌ (TA in art. لَصَقَ) as also مُلْصِقٌ (TA in art. لَصَقَ) and مُلْصِقٌ (Ḳ, and TA in that art.): or [a consociated alien;] one residing among a tribe of which he is not a member by lineage. (TA.)

مُلْصِقٌ: see مُلْصِقٌ.

لط

لَطِيظٌ A she-camel far advanced in age, and having lost her teeth. (T, in L, voce كُحْنُحٌ.)

لطس

مِلْطَاسٌ A pickaxe. (TA.)

لطف

1. لَطَفَ It (a thing) was small, or little; (S, Mṣb, Ḳ, KL;) and slender, thin, or fine: (Ḳ, KL;) and elegant, or graceful. (KL.)

2. لَطَفَ It (a medicine) acted as an attenuant, and as an emollient. — لَطَفَهُ, inf. n. تَلَطَّفَ, [He made it slender]. (A, and Ḳ, art. حشر; &c.)

3. لَطَفَ He caressed; treated with blandishment; soothed; coaxed; wheedled; cajoled: i. q. بَارَهُ. (S, Ḳ.) — لَطَفَهُ also signifies He spoke softly, gently, or blandly, to him. (TA.) He acted in a good manner with him: (KL:) manifested goodness towards him: (PṢ:) he acted towards him with goodness: and he did so, experiencing from him the same: (TK:) or rather, as syn. with بَارَهُ, he behaved towards him with goodness and affection and gentleness, and regard for his circumstances; or did so, experiencing from him the same behaviour.

4. اَلَطَفَهُ He gave him a gift or present. (TA.) — He showed him kindness, or goodness, and

affection and gentleness, and regard for his circumstances, بِكَذَا [by such a thing, or such an action, &c.]. (S, Ḳ, TA.) Often occurring in the latter sense: but اَلَطَفَهُ بِكَذَا, expl. in the S and Ḳ by بَرَهُ بِهِ, may mean He presented him with such a thing; like وَصَلَهُ بِهِ. — See اَخْلَطَهُ.

5. تَلَطَّفَ لِلْأَمْرِ i. q. تَرَفَّقَ (S:) see طَبَّ. — I. q. تَكَلَّفَ اللُّطْفَ. (Bd xviii. 18.) — تَلَطَّفَ بِهِ i. q. تَرَفَّقَ. (Mgh in art. رفق.)

لُطْفٌ Gentleness; graciousness; courtesy; civility: (S, &c.): see رَفِيقٌ: and delicacy of flavour, &c.

أَلْطَافٌ A gift, or present: pl. اَلْطَافُ. (MA.) — See لَطْفَةٌ.

لَطْفَةٌ A present; i. e. a thing sent to another in token of courtesy or honour; syn. هَدِيَّةٌ; (S, Ḳ;) as also لَطْفٌ, as stated by Z and others: pl. of the latter اَلْطَافُ. (TA.)

لَطِيفٌ Gentle, gracious, courteous, or benignant: and also subtle; knowing with respect to the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases: in both of these senses often applied to a man. And Refined in manners, &c. — Obscure, recondite, or abstruse, language. (Kull.) — See Ḥam, p. 455. — Applied to a medicine, &c., Delicate: see سَوَسَنٌ.

لَطِيفَةٌ A nice, subtle, subtlyly excogitated, quaint, facetious, or witty, saying, expression, or allusion; a witticism; a quaint conceit. — [A nicety of language;] any indication of subtle meaning, apparent to the understanding, but not to be expressed; as [matters of] the sciences of taste (عُلُومُ الْأَدْوَابِ). (KT.)

جَلَدٌ الإِطْطَافُ Self-pollution, by a woman: see جَلَدٌ عَمِيرَةٌ in art. جلد.

لطم

2. لَطَمَ He slapped much, or violently. See مَلْحَبٌ, and see Ḳ, voce مَلْحَبٌ.

نَطِيحٌ: see نَطِيحٌ.

لَطِيمٌ A small camel. — نَطِيحٌ: see نَطِيحٌ. — زَوْمَلَةٌ see نَطِيمَةٌ. — Small weaned camels. (TA in art. عَسَجَدٌ.)

لعت

لُعْطَةٌ: see عُلْطَةٌ, in two places.

لحق

1. لَعَقَ He licked (S, Ḳ, TA) his fingers: (TA:) he ate a thing with his finger [by taking it up therewith]. (Mṣb.)

لُعُوقٌ *A linctus.*

مِلْعَقَةٌ [*A spoon; vulgo مَعْلَقَةٌ;] a well-known instrument. (Mṣb.)*

لعل

لَعَلَّ [*May-be; perhaps;] a word denoting hope and fear. (K.) It governs the subject in the accus. case, and the predicate in the nom. See Ibn-'Aḳeel, ed. of Dieterici, p. 90; and see لَيْتَ — لَعَلَّ, in its original and general acceptation, expresses hope; but in the word of God it [often] expresses certainty, and may be rendered *Verily.* (Jel, ii. 19.)*

لعن

لُعْنَةٌ *A man who is much cursed. (TA in art. خدع.)*

لَعِينٌ *The base, or lower part, of a raceme of a palm-tree. (TA in art. عهن.)*

لعو

لَعَا, said to a camel when it stumbles: see تَعَسَا, voce تَعَسَ: and see the first paragraph of art. عول, last sentence but one.

لُعُوءٌ *A hunting bitch. (L, art. عقد.)*

لغد

3. لَغَذَهُ *i. q. ضَايِقَهُ. (TA, voce ذَاقَنَهُ.)*

لغمر

لَغَمَرٌ: see an ex. in a verse cited voce تَرَعَمَرٌ.

لغن

لُغُونٌ *The sides, or adjacent parts, (النَوَاحِي) of the لَهَاءَ, impending (مُشْرِفَةٌ) over the حَلْقَ [or throat]; as also لُغَانِيْنٌ: (JK:) see غُنْدَبَةٌ, and لُغْدٌ.*

لُغُونَةٌ: see غُنْدَبَةٌ.

لغو

3. لَغَاَهُ *He jested, or joked, with him; inf. n. مَلَاغَاَةٌ. (A, TA.) You say, لَغَاَهُ فِي الْبَيْعِ. (A, TA, art. كيس.)*

لُغُوٌ, applied to speech, &c., *Nought; of no account; (M, K;) unprofitable. (M.) — الْيَجِيمِيْنُ* *the lūghū: see KT, voce يَجِيمِيْنُ.*

اللُّغَةُ *The genuine language of the Arabs; which is the classical language.*

لُغَوِيٌّ *Of, or relating to, the genuine language of the Arabs. مَعْنَى لُغَوِيٌّ A genuine lexicological meaning.*

لُغِيَّةٌ *A word of weak authority. (TA, voce جَرَاب, et passim.)*

لَاغٍ: see مَائِرٌ.

لف

1. لَفَّ *He folded, or rather wrapped; folded up, or rather wrapped up, or rolled up, a thing in another thing. — لَفَّ الْعَدُوَّ [app. He involved the enemy (in difficulty), or entangled him:] said with reference to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him, with the infliction of many wounds. (L, in TA, voce عَمَّتَهُ.) But see عَمَّتَ.*

5: see 8.

8. اِلْتَفَّ *It (herbage) tangled; became confused, and caught, one part to another: (Mṣb:) or became luxuriant, or abundant; (S;) it (a collection of trees) became luxuriant, or abundant, and close together: (AHn:) [or thickly intermixed:] it (a thing) became collected together, and dense; (TA:) best rendered tangled, or luxuriant, or abundant and dense. — اِلْتَفَّ and تَلَفَّفَ *He wrapped, or enwrapped, himself in, or with, a garment; (KL, PṢ;) i. q. اِشْتَمَلَ. (Mṣb.) — اِلْتَفَّ وَجْهُ الْغُلَامِ means اِتَّصَلَتْ لِحْيَتُهُ [i. e. The face of the young man became continuous, or uninterrupted, in its beard]. (TA.) — اِلْتَفَّ *It (an affair) became complicated.***

لَفٌّ وَنَشْرٌ in rhetoric, [*Complication and explanation, involution and evolution; i. e., a construction in which two or more words are mentioned, and, after them, two or more other words, as epithets, &c., referring to the former. لَفٌّ وَنَشْرٌ* *Involution and evolution regularly disposed, is when the order of the latter words agrees with that of those to which they refer. لَفٌّ وَنَشْرٌ مَعْكُوسٌ* *Involved, or disordered, involution and evolution, is when the order of the latter words is contrary to that of those to which they refer]. (TA, passim.) See Har, p. 383.*

لُغْمَةٌ *i. q. لُغْمَةٌ: see صَفَّةٌ, last sentence.*

لُغَاءٌ *A thick thigh: see a verse voce تَسَاهَمُوا.*

لُغْلَانٌ *فُلَانٌ مِنْ لُغْلَانٍ وَصُفِيْفَانَا*

A wrapper for the leg or foot &c. (S, K.) — And A pericarp; a glume, and the like; an envelope: pl. لُغَائِفٌ.

لُغَيْفَةٌ *A lock (خُصْلَةٌ) of hair. (S, voce خُصْلَةٌ.)*

نَاقَةٌ مَلْفَفَةٌ السَّامِرُ [*A she-camel having the hump much enveloped with fur: see الْاِسْتَفَّ وَجْهُ الْغُلَامِ.*

(Ibn-'Abbād, O, K, voce عُلْفُوفٌ, q. v.)

مُتَّفِئُ الْخَلْقِ *A man having a well-knit frame; compact in make. (L, art. مسد.)*

لفظ

3. لَفَظَهُ: see فَاوَضَهُ.

لفع

اِسْتَلْفَعُ: see اِسْتَمَلَ.

لفق

1. لَفَّقَ التَّوْبَ *He joined and sewed together, or put together and sewed, the two oblong pieces of cloth of the garment; (S, Mṣb, K;) and لَفَّقَ, inf. n. تَلْفِيقٌ, signifies the same, and is more common; or has an intensive signification. (TA.) — See also Har, pp. 253 and 254. — تَلْفِيقٌ *The bringing, or putting, together. (KL.) And The making suitable, or conformable. (KL.) — And The speaking, or telling, what is untrue, or false: (KL:) the embellishing [of speech] with lies. (Har, p. 254.) — لَفَّقَ *He felled (a seam or garment).***

2: see 1. — لَفَّقَ بَيْنَ الْكَلَامِ (JK, voce رَسَخَ, &c.,) inf. n. تَلْفِيقٌ (K, voce تَرْسِيعٌ, &c.,) *He interlarded, or embellished, the speech, or discourse, with falsehood: see the pass. part. n. رَمَقٌ, رَبَقٌ, and رَسَخٌ, and see مَلْفَقَةٌ.*

5. تَلَفَّقَ بِهِ: see تَلَفَّقَ.

لُفْقَانٌ *Two pieces which compose a مَلَاءَةٌ, (Mgh, Mṣb, TA, in art. رِيط,) being joined together, (Mgh, TA, in that art.,) by sewing or the like. (TA in that art.)*

رَدِيمَةٌ: see لُفْقَانٌ.

أَحَادِيثٌ مَلْفَقَةٌ *Narrations, or stories, compounded, or combined, with falsehood; embellished [or interlarded] therewith: and put together. (MA, Har, p. 254.) — شَعَّةٌ مَلْفَقَةٌ: see بَصِيرَةٌ.*

لغمر

لُغَامٌ *A kind of woman's face-veil. See نِقَابٌ.*

لغو

6. تَدَارَكَهُ *i. q. تَلَاغَاهُ [He repaired it; a meaning well known]; (S, Mṣb, K, TA;) namely, a short-coming; or failing, or falling short, of what*

was requisite, or due; and an inconsistent act. (TA.) You say, هَذَا أَمْرٌ لَا يَتَلَفَى [This is an affair that will not be repaired]. (TA.) And تَلَفَى أَمْرَهُمُ بِالصُّلْحِ [He repaired their condition by peace, or reconciliation]. (EM, p. 117.) See دَقَّةٌ.

لَفَاتٌ : see لَفَاتٌ.

لقى

لَقِيَ A fissure in a rock. (AA, in TA, voce بَقَاتٌ : see بَقَاتٌ and لَقِيَ بَقَاتٌ — (ث))

لقى

1. لَقَعَهُ He seized it, or took it quickly; (S, M, K;) namely, a thing thrown to him with the hand, or said to him. (M, TA.) See also last sentence of 1 in art. حَنَّكَ.

5. لَتَقَفَهُ مِنْ فِيهِ He caught it and retained it quickly, [i. e., what he said,] from his mouth. (TA.)

لقى

1. لَقِعَهُ نَقْمَةً, [aor. لَقَعَهُ,] inf. n. لَقِعٌ, (JK, MS,) [He gobbled a gobbet, or morsel, or mouthful, or he swallowed the gobbet; and so لَتَقَفَهُ. (S.) لَقِعَهُ, aor. لَقَعَهُ, (Msb, K, &c.)] inf. n. لَقِعٌ, (JK, MA, K, MS, JM,) or لَقِعٌ (Msb, [app. a mistake,]) He gobbled it; i. e., ate it quickly, (Msb, K, TA,) as also لَتَقَفَهُ, (Msb, [see above,]) and hastily; drew it with his mouth, and ate it quickly. (TA.) — لَقِعَهُ بِيَدِهِ He put morsels into his mouth (i. e., his own mouth) with his hand. See an ex. voce رَقَعَ. This seems to be the primary signification.

2. لَقِعَهُ الطَّعَامَ and لَقِعَهُ إِيَّاهُ [He fed with the food by the mouthful; put it into his mouth by the mouthful]: (Msb:) or لَقِعَهُ إِيَّاهُ and لَقِعَهُ إِيَّاهُ he put a mouthful [of it] into his mouth. (TA.) And لَقِعَهُ and لَقِعَهُ [He fed him by the mouthful; put mouthfuls into his mouth]. (S.)

4. لَقِعَهُ He put morsels into the mouth of [such a one]. See 2. — لَقِعَهُ الحَجَرَ + I silenced him in an altercation. (Msb.) — لَقِعَهُ البُرْطِيلَ : see the latter word.

5. لَتَقَمَ اللُّغْمَةَ He swallowed the gobbet, or morsel, or mouthful, in a leisurely manner. (S, TA.)

8: see 1. — لَتَقَمَ فَاها فِي التَّقْبِيلِ [He took her mouth within his lips in kissing]. (S in art. كَعَم.) Hence the verb signifies +It embraced, or clasped, a thing: see an instance, voce مَحْضَنٌ.

لَقِمَةٌ A morsel, gobbet, or mouthful: what is [swallowed, or] eaten quickly, at once, of bread [&c.]; like as جُرْعَةٌ signifies what is swallowed at once in drinking: (Msb:) or what is prepared to be [swallowed, or] eaten quickly [at once]. (K, TA.) — لَقِمَةُ القَاضِي, and لَقِمَةُ الخَلِيفَةِ: see زَمَوْرُدٌ, art. وُورِد; and مَيْسَرٌ.

لَقِمَاتُ القَاضِي Same as لَقِمَاتُ القَاضِي.

لقى

3. لَدَّقَهُ i. q. ضَايَعَهُ. (TA voce لَدَّقَهُ.) لَقِنٌ, arabicised from [the Persian] لَقِنٌ [also written لَكِنٌ], A thing [or basin] resembling a [or brass]. (TA.) See إِجَانَةٌ.

لقى

1. لَقِيَهِ He met him, or it. (Msb.) — And He [met with, or] found him, or it. (Msb.) You say, تَلَقَاهُمْ أُسْدًا [Thou wilt find them lions]. (Mughnee, voce لَقِيَ.) See also لَقِيَهِ and لَقِيَهِ I came near to him, facing him; came before his face, near to him. (Ksh, in ii. 13.) — لَقِيَهِ بِمَكْرُوهِ (K in art. حَبِه, &c.) He [encountered with him, or] said to him, or did to him, a thing disliked, or hated: (TK in art. حَبِه:) like اسْتَقْبَلَهُ بِمَا يَكْرَهُ.

2. لَقَاهُ شَرًّا [He made him to experience evil treatment]. (TA in art. جَدَعَ, voce جَدَعَ.) See below; and see مَلَقَى — يُلَقُونَ تَحِيَّةً — مَلَقَى They shall be greeted with prayer for length of life, or everlasting existence. (Bd in xxv. 75.)

3. لَقَاهُ [He met him face to face; had an interview with him;] i. q. قَابَلَهُ. (TA.) See 1. — لَقِيَ He experienced pain &c. See an ex. voce دَبَّرَ; and voce آل: like لَقِيَ, voce آل — لَقَى بَيْنَ طَرَفَيْ إِزَارِهِ وَشَدَّهُ [He made the two ends of his izar to meet, and tied it]. (A, art. حَجَز.)

4. لَقَاهُ He threw it where he would find it. (Er-Rághib.) — And hence, conventionally, He threw it in any way: (Er-Rághib:) he threw it on the ground: (Mgh:) [he put it:] لَقِيَ السَّنَاعَ [I put the goods upon the beast. (Msb.)] — لَقَتْ وَكَلْدَهَا She cast her young one, or her young. — لَقَى also signifies He let fall a thing, a curtain, &c. — لَقَيْتُ إِلَيْهِ خَيْرًا + I did good to him. (TA.) And لَقَيْتُ إِلَيْهِ المَوَدَّةَ and لَقَيْتُ إِلَيْهِ المَوَدَّةَ + [I offered or tendered to him, or gave or granted him, love, or affection]. (TA.) — لَقَى عَلَيْهِ + [He made his love, &c., to fall, or light, upon him, i. e. he bestowed it upon him]. (K, TA

in art. رَحِمَ. [See this and three similar exs. voce رَحِمَ.] — لَقَى إِلَيْهِ السَّلَامَ He offered to him salutation, or submission: see سَلَّمَ. — شَرَبَ لَقَيْتُ إِلَيْهِ القَوْلَ : see art. شَرَبَ. — مَا لَقَى إِلَيْهِ and بالقَوْلِ I told, or communicated, to him the saying. (Msb.) — لَقَى عَلَيْهِ شَرَّاشِرَهُ : see art. لَقَى عَلَيْهِ He put it into his mind; he suggested it: القاه [thus used] is said of God and of the Devil. (Kull, p. 277, in explanation of الغيظ. [See 1 in art. فَيَضُ, last sentence but one.]) — [And] He dictated it; (Msb;) namely, a writing to the writer. (Msb, in art. مَل.) — لَقَى إِلَيَّ سِرَّهُ [He revealed to me his secret]. (TA, art. سِر.) — لَقَى إِلَيْهِ بَالًا : see art. اللَيْلِ: said of night لَقَى بِنَفْسِهِ — بُولَ He addressed to him كَلَامًا — رَبَضَ.

5. تَلَقَّاهُ مِنْهُ He received it from him. (TA.) — تَلَقَّنَ i. q. تَلَقَّى. (Bd in l. 16.)

8. اِلْتَقَى مَسْلَكَهَا [Her vagina and rectum met together in one, by the rending of the part between,] on the occasion of devirgination. (M, in art. اِثْمَر.)

10. اِسْتَلَقَى He lay, syn. نَامَ, (K,) upon the back of his neck. (JK, S, K.) And It (anything) was [or lay] as though thrown down or extended. (T, JK, TA.)

لَقَى Muscles of the flesh. (TA, art. ضَمِج.) — بَقَاتٌ لَقَى : see بَقَاتٌ.

لَقَاً The facing a thing: [encountering it:] and meeting it, meeting with it, or finding it: and perceiving it by the sense, and by the sight. (Er-Rághib, TA.) — لَقَاً : its predominant application is Encounter, i. e. conflict, fight, battle, or war. (Mgh.) — يَوْمَ اللِّقَاءِ The day of encounter in fight &c.

لَمَسَ : see نَابَذَهُ, and art. لَمَسَ.

لَقِيَ مِنْ هَذَا مِنْ تَلَقَّاهُ I experienced this from thee, or on thy part; syn. مِنْ جِهَتِكَ and مِنْ هَذَا الأَمْرِ مِنْ تَلَقَّاهُ. (Mgh in art. قَبَل.) قَبَلِكَ مِنْ عِنْدِهِ; syn. مِنْ لَدُنْهِ and مِنْ قَبَلِهِ. (Lth, in TA in art. قَبَل.) — تَلَقَّاهُ In the direction that meets or faces. (El-Khafájee, TA.) You say, تَلَقَّاهُ فَلَانٍ [He went towards such a one], and تَلَقَّاهُ النَّارَ [in the direction of, or towards, the fire]. (K.) And جَلَسْتُ تَلَقَّاهُ I sat over against him, or opposite to him. (S.) And وَقَفَ تَلَقَّاهُ البَيْتَ He stopped facing the house. (Msb.)

— تَلَقَّاءُ الْقِبْلَةِ [The direction of the Kibleh]. (M, K, voce إِمَامَر.) = See بَيِّنَةٌ.

مَلَأَى الْفَرْجَ [pl. of مَلَأَى] The narrow, or strait, parts of the pudendum muliebre. (TA in art. لَحْم.) — أَلْمَلَأَى The horizontal slabs in which is the aperture in a privy.

مَلَّغَى Greeted: see بُلْبُلِيَّةٌ, in art. بَلِه.

لك

1. لَكَّهُ He pushed him, or thrust him; like صَكَّهُ and دَكَّهُ. (Aṣ, TA in art. دَك.)

لَكَكَ A pressing, or crowding: see an ex. voce عَكَّة.

لكز

لَكَزَ [inf. n. of لَكَزَهُ] i. q. طَعَنَ, like نَكَزَ. (TA, art. لَز.)

لكم

لَكْمَةٌ A blow with the fist.

لكن

لُكْنَةٌ An impotence, or impediment, or a difficulty, in speech or utterance; (Mṣb;) a barbarousness, or viciousness, and an impotence, or impediment, in speech: (S:) or the not speaking Arabic rightly, by reason of a barbarousness, or viciousness, in the tongue: (K:) or the interposing of [words of] a foreign language in one's speech. (Mbr, TA.) See تَهْتَبَةٌ; and عَجْمَةٌ, with which it is syn.

لُكِنٌ, with the ن quiescent, has no government. — It means *But* after a negative proposition: *but not* after an affirmative: see إِلا.

لم

1. لَمَّ اللهُ شَعْنَهُ God rectified, or repaired, and consolidated, what was disorganized, disordered, or unsettled, of his affairs. (S.)

2. لَمَّمَهُ He made a لَمَّةٌ of his hair. (Z, TA in art. جَمْر.)

4. أَلَمَّ بِالْقَوْمِ He came to the people, and alighted at their abode as a guest. (Mṣb.) See أَطَافَ. — And hence, أَلَمَّ بِالْمَعْنَى + He knew the meaning. (Mṣb.) — And أَلَمَّ بِالذَّنْبِ + He committed the sin, or offence. (Mṣb.) — And أَلَمَّ He, or it, visited covertly; (Ḥam, p. 23;) or in a light, slight, or hasty manner. (Idem, pp. 385 and 815.) It became near. (Mṣb.) — It happened. (Ḥam, p. 385.) — أَلَمَّ بِهِ He came to him. (Ḥam, p. 127.) — I. q. زَارَهُ; as also أَلَمَّ عَلَيْهِ. (TA.)

8. اتَّمَّوا It was collected, accumulated. — التَّمَّوا They collected themselves; congregated.

لَمَّ with an aor. following it is often to be rendered in English by the preterperfect: ex., لَمَّ أَرَاهُ I have not seen him for two days. — لَمَّ يَضْرِبُ He did not beat. (S, &c.) See also لَمَّا. — أَلَمَّ: see the latter half of art. أَلَا; and the former part of art. أَمَا. — لَمَّا as a particle of exception [is equivalent to our *But*; meaning both *except* and, after an oath or the like, *only*, or *nothing more than*; and] is put before a nominal proposition; as, *إِنَّ كُلَّ نَفْسٍ إِذَا لَمَّا عَلَيْهَا حَافِظٌ* [There is not any soul but over it is a guardian, (Kur lxxxvi. 4,)] accord. to those who pronounce the م with teshdeed: and before a verb which is literally, but not in meaning, a preterite; as in *أَنْشُدْكَ اللهُ لَمَّا أَنْشُدْتَ* [I conjure, or beg, or beseech, thee by God but that thou do such a thing], i. e. *إِلَّا*. — مَا أَسْأَلُكَ إِلَّا لَمَّا فَعَلْتَ [I do not ask of thee anything save thy doing such a thing]. (Mughnee.) See its syn. *إِلَّا*. In the Kur xxxviii. 13, accord. to one reading, it occurs before a verb which is a preterite literally and in meaning. — لَمَّا, accord. to Ibn-Málik, is syn. with إِذْ: [and sometimes, like إِذْ, it means *Since*, or *because*:] one may say, *لَمَّا أَكْرَمْتَنِي أَمْسِ أَكْرَمَتَكَ الْيَوْمَ*: but this is said to mean *لَمَّا تَبَتَ الْيَوْمَ إِكْرَامَكَ لِي أَمْسِ أَكْرَمَتَكَ الْيَوْمَ*. (Mughnee.) See also an ex. voce رَزَقَ. — لَمَّا يَضْرِبُ He has not yet beaten. (S, &c.) See also لَمَّ.

لَمَّرٌ A slight insanity or diabolical possession; (Mgh, Mṣb:) a slight taint or infection of insanity. See طَيْفٌ.

لَمَّةٌ A touch, or somewhat [of a taint or an infection of insanity], from the jinn. (S, K.) See لَمَّرَ.

لَمَّةٌ Hair that descends below the lobe of the ear. (S, K.) But see وَفْرَةٌ: and see a tropical use of it in a verse of Kumeyt cited in art. حَف, p. 597 c.

لَمَّرٌ: see مَمَّرٌ.

لَمْلِمَةٌ A misfortune that befalls in the present world. (S.) See an ex. in a verse cited voce حَجَا.

لَمْلِمَةٌ A boy having a لَمَّةٌ. (IDrd, TA, voce مَجْمَرٌ.)

لمع

1. لَمَعَتْ It (lightning, &c.) shone; shone brightly; gleamed; glistened. (S, Mṣb, K.) — لَمَعَ بِيَدِهِ

(K, TA,) and بِتَوْبِهِ, (TA, S, K, &c., in art. خَفِقَ &c.,) and بِسَيْفِهِ, (TA,) He signalled, or made a sign, with his hand or arm, (K, TA,) and with his garment, and with his sword; or did so for the purpose of information or warning; by raising it, and moving it about, [or waving it, or brandishing it, i. e., he waved it as a sign or signal,] in order that another might see it, and come to him; as also لَمَعَ; but the former is the more approved; [i. q. Lat. *micuit*;] and sometimes the verb is used without the mention of the hand or arm [&c.]. (TA.) See a verse cited voce قَرَضَ. — لَمَعَ بِسَيْفِهِ — (S, and K, art. لَوْح.) and بِتَوْبِهِ, (S, ibid, and S, K, &c., in art. خَفِقَ.) He made a sign with his sword, and with his garment, [waving it about, to make it seen by some one whom he desired to see it]. (S, K.)

4. لَمَعَ بِيَدِهِ, &c.: see 1.

8. التَّمَسَهُ He sought, or asked, or demanded, it. (S, K.) He sought it out.

لَمْعَةٌ A shining, glistening, or glossy, appearance, [or hue,] of the body: (K:) any colour different from another colour [in which it is]; (TA;) [a spot of colour]. — [Primarily] A portion of herbage beginning to dry up. (S, Mṣb, K.)

تَلَامِيْعٌ: see اَبْرِيْقٌ in the K, and my rendering in explaining the latter word, s.v.

لمق

عَلَّقَهُ: see عَلَاقٌ, voce عَلَقَةٌ.

لن

لَنْ A particle denoting negation, rendering the aor. مَنْوُوبٌ, and restricting it to the future sense: not implying corroboration of the negation, nor its never-ending continuance; though Z asserts it to imply these. (K.) [Hence لَنْ لَمْ يَضْرِبْ signifies simply *He will not beat*: not *he assuredly will not beat*; nor *he will never beat*.]

لنجر

لَنْجَرٌ An anchoring-place, a harbour, or a port, for ships. (TA.) Occurring in the K art. رَسُو. (TA.)

لهزم

لَهْزَمٌ A sharp spear-head: see an ex. in a verse of Zuheyr, cited voce زُجَّ.

لهزم

لَهْزِمَةٌ accord. to different authorities, app. The

angle of the lower jaw: or the ramus thereof: or the flesh upon the hinder part thereof. See مَحْزُونٌ.

لُهِطَ

1. لُهِطَ بِهِ He, or it, was cast, or thrown. (TA in art. اَحْشَفَ.)

لُهِفَ

1. لُهِفَ عَلَيْهِ, (inf. n. لُهِفٌ, §,) and تَلُهِفُ, He grieved for it, or at it; regretted it; syn. حَزِنَ and تَحَسَّرَ; (§, K, §) meaning a thing that had escaped him after he been at the point of attaining it: (JK, TA:) or he grieved for it, or at it; or regretted it; and was angry, or enraged, on account of it. (TA.) But see تَحَسَّرَ; and see §, voce اَسَفَ. — تَلُهِفُ signifies He felt, or expressed, grief, sorrow, or regret.

5: see 1.

يَا لُهِفَ O the grief! see an ex. in art. اَحْطَا, conj. 4.

لُهِفَةٌ Greediness; voracity; eagerness.

إِنِّي أَعْلَى or عَالِيٌّ Greedy; ravenous; eager; for a thing.

لُهِمَ

4. أَلْهِمَهُ اللَّهُ لِلْخَيْرِ [God directed him by inspiration to that which was good, or to prosperity]. (TA, art. وَفَّقَ) — أَلْهِمَهُ آيَاهُ He suggested it to him; (in the order of the words, he suggested to him it;) he put it into his mind.

8. اِثْمَرَ He gulped.

اللَّهُ : see اللَّهُمَّ and لَاهُمَّ.

لُهِو

1. لُهِيَ عَنْهُ, (§, Mṣb, K,) and لُهِيَ عَنْهُ, (Mṣb, K,) He became diverted from it, so as to forget it. (§, Mṣb, K.) — See an ex. voce اسْتَأَثَرَ: and see عَنْ. — لُهِيَتْ إِلَى حَدِيثِهِ, inf. n. لُهِوٌ and لُهِوٌ, She (a woman) was, or became, cheered, or delighted, and pleased, with his discourse. (M, K.) And so لُهِوْتُ بِحَدِيثِهِ. (T in art. رَنُو.)

4. اَلْهَانِي الشَّيْءَ The thing diverted me; syn. شَغَلَنِي. (Mṣb.) — اَلْهَاهُ بِالْغَنَاءِ [He diverted him by singing]. (§, art. سَمِدَ.)

5. اُولَعَ بِهِ and تَعَدَّلَ: (TA:) and تَلَبَّى بِالشَّيْءِ. (Mṣb.) — And اُولَعَ He diverted himself. (TA.)

لُهِوٌ Diversion; pastime; sport; play: or especially, such as is vain, or frivolous; idle sport: (from various explanations:) what occu-

pies a man so as to divert him from that which would render him sad or solicitous, &c.: (TA:) or relief of the mind by means which wisdom does not require: this [it is said] is the original signification: (Eṭ-Tarasoosee, Mṣb:) a thing in which a man delights himself, and which occupies him so as to divert him, and then ceases. (KT.) It has a more general application than لُعبٌ: for ex., the hearing of musical instruments or the like is لُهوٌ, but not لُعبٌ. (TA.) — آتَى لُهوٌ [An instrument of diversion, meaning, of music]. (K voce رَبَابٌ.)

لُهِوَةٌ [The uvula;] the red piece of flesh that hangs down from the upper حَنَكِ. (Zj, in his Khalk el-Insán.) See also اَلْأَسَالِقُ, and شِقْشِقَةٌ. — اَللُهِوَةُ [generally expl. as meaning The uvula: or] what is between the end of the root of the tongue and the end of the قَلْبِ [thus in all the copies of the K that I have seen, an evident mistranscription for قَلْتُ, i. e. hollow] of the upper part of the mouth: (K: [app. meaning the arches, or pillars, of the soft palate; agreeably with the next explanation here following:]) or the furthest part of the mouth: [see غُنَّة:] and, of the he-camel, the شِقْشِقَةُ [i. e. bursa faucium]. (JK.) See also a usage of the pl., قَلْتُ, in the last explanation of لُهِوَاتُ.

لُهِوَةٌ What is thrown, [i. e. the quantity of corn that is thrown,] (§, K,) by the grinder, with his hand, (§,) into the mouth of the mill or mill-stone. (§, K.) And The mouth [itself] of the mill or mill-stone. (IKṭt, TA; and § voce خَرُّ.)

لُؤ

لُؤٌ see مَصْدَرِيَّةٌ. — It is used as an optative particle, لِلتَّمَنِّي. See Kur, ii. 162; and Jel, ibid.

See also كَرَّةٌ. — لُؤْ كَانَ هَذَا لَكَانَ ذَلِكَ Had this been, or if this were, that had been, or would have been. — صَلَّى وَلَوْ عَجَزْتَ عَنِ الْقِيَامِ means [Pray thou though thou be unable to stand; i. e.] pray thou whether thou be able to stand or unable to do so. (Mṣb in art. اِن.) — See also exs. voce وَدَّ. — لُؤٌ often begins a sentence ending with an aposiopesis. — اُنْ meaning اُنْ: see وَدَّ. — لُؤٌ تَسْوَى بِهِمُ الْاَرْضُ: see ب as syn. with عَالِيٌّ.

لُؤٌ The word لُؤٌ: see a prov. cited voce ذَنَبٌ (near the end of the paragraph). And see سَوَّفَ.

لُؤٌ [If]. Ex. لُؤٌ اَنْتَ قَائِمٌ لَقُمْتُ. (K, art. اِن.) See Kur, xxxix. 58; &c.

لُؤٌ لَقُمْتُ كَذَا. — حَضَّهُ: see لُؤْمًا and لُؤُلًا means Wherefore didst not thou such a thing? and لُؤُلًا تَفْعَلُ كَذَا means Wherefore wilt not

thou do such a thing? and in like manner, هَلَّا and اَلَّا and لُؤْمًا. See an ex. in the Kur, x. 98, explained in art. اِلَّا. — لُؤُلًا هَذَا لَكَانَ ذَلِكَ Had not this been, or but for this, that had been, or would have been. — لُؤُلًا is followed by a noun in the nom. case (as in the Kur, viii. 69), or by a verb, as in exs. above.

اَلَّتْ: see لَاتٌ.

لُوص

لُوصٌ The sweet food called مَلُوصٌ: see مَزْعَفَرٌ.

لُوع

لُوعَةٌ Ardour of love: see حُبٌّ.

لُوف

1. عَوَقَ مَا عَاقَتْ وَلَا لَافَتْ: see 1 in art. عَوَقَ.

لُوق

عَبَقٌ and لُوقٌ: see عَوَقٌ and لُوقٌ.

لُوك

1. لَآكَ He chewed a morsel: (§, K, Mṣb:) or chewed in the gentlest manner: or chewed something hard; (K;) rolling it about, or turning it round, in his mouth: (TA:) [he (a child) mumbled, or bit softly, his finger]: (§, art. مَرْتُ:) he (a horse) champed, (Mṣb,) or chewed, the bit. (Lth in TA, art. اَلْك.)

4. اَلْبِكْنَى إِلَيْهِ; and اَلْبِكْنَةُ; as though from اَلْكُ: see art. اَلْكُ.

5. مَا تَلَوْتُكَ بِاَلْوَكِ: see اَلْوَكُ.

لُوم

1. لَامَرَ, inf. n. لُومٌ, He blamed, censured, or reprehended, syn. عَدَلَ, (§, M, Mṣb, K,) a person, (§, Mṣb,) عَالِيٌّ كَذَا [for such a thing]. (§.)

4. اَلَامَرَ He did a thing for which he should be blamed. (§ in art. جَنَفَ, and L and TA in art. رَيْبَ.)

5. تَكَلَّفَ اللُّومَ. (Ham, p. 356.)

لُؤْمَةٌ A thing for which the doer is blamed. (TA.)

لُون

2. تَلَوَّنَ i. q. تَلَوَّنَ It became coloured. (M.) — It (a palm-tree) had dates which had become coloured. (T.) — لُونٌ فِي الْكَلَامِ [He varied in speech]. (Sgh, K, voce تَمَطَّطَ.)

5. تَلَوَّنَ It became coloured. (MA, KL.) See 1.

مَ for the interrogative مَا immediately following a prep.: see مَا in the §, K; and إِلَى last sentence. — مَ for مِّن: see an ex., from a poet, voce رَبِّ. — مَ for مَرَّ: see مَرَّ اللهُ &c.: see أَيُّمَنُ اللهُ. — مَ for مَرٌّ: see the latter.

مَا when following كَلِّ or إِنَّ or أَيْنَ or أَيُّ, if having the signification of الَّذِي, is written separately. (El-Hareere, in De Sacy's Anthol. Gram. Ar., p. 67 of the Ar. text.) — مَا added to certain adverbial nouns is not merely redundant, but gives to them a conditional and general signification; as in حَيْثُمَا *Wherever*; and حَيْثُمَا *Wherever*, and *whenever*; &c.: see KUR, ii. 143, 145, &c.: and see De Sacy's Gram., i. 537 and 538. — مَا *While*; as in مَا دُمْتَ حَيًّا: and *as much as*; see KUR, lxiv. 16. — بِمَا *Because* *Because they did transgress*; or *for that they did transgress*. (KUR.) — مَا is also added to a noun to denote the littleness of that which is signified by the noun; as in أَرَبٌ مَا *Some little want*. (IATH in TA, art. ارب.) — مَا in إِمَّا and أَمَّا (of which latter إِمَّا is an instance) I have mentioned in arts. أَمَّا and إِمَّا. — مَا أَيْتَ [What art thou?] means *what are thy qualities, or attributes?* (Har, p. 155.) مَا رَبُّ الْعَالَمِينَ, in the KUR, xxvi. 22, means *أَيُّ شَيْءٍ هُوَ*. (Jel.) See also an ex. voce فَيِّ. — مَا لَكَ signifies *أَيُّ شَيْءٍ* (IbrD) and may be rendered *What aileth thee?* — مَا شَيْءٌ *Some particular thing: something*. (See إِيهِ.) Also, *Any particular thing?* (IbrD.) See an ex. cited voce صَبَاحٌ. — مَا فُلَانٌ *An excellent youth is such a one*. (IbrD.) See Kull, p. 336. See also Bd, middle p. 42. — مَا is sometimes put for دَامَ, مَا دَامُوا, and the like; i. e. *As long as*: see an ex. voce السَّكُلُ إِلَى الطَّوْلِ. — جَلَّ، and التَّرْكَ، and كَاظَ

مَا *The form inclines somewhat to length*; agreeably with a rendering voce عَقَّرَ: see De Sacy's Gr., sec. ed., i. 543 and 539: see also مَا above: in the KUR xxxviii. 23, مَا is redundant, (Bd,) denoting vagueness and wonder, (Ksh, Bd,) or a corroborative of fewness: (Jel:) it means *somewhat* whether great or little in degree or importance. — مَا, the negative particle, followed by a prot., often requires the latter to be rendered in English by the preterperfect: ex. مَا رَأَيْتَهُ مِذْ يَوْمَانِ *I have not seen him for two days*. See De Sacy's Anthol. Gram. Ar., p. 253.

مَاق

مَاوَى: see مَاوَى and مَاوَى and مَاوَى.

مَاقَّة *A sobbing; i. e. an affection like what is termed فَوَاق, as though it were breath heaved from the chest, on an occasion of weeping, and of being choked with weeping*. (§, K.)

مَان

1. مَانَهُم *He sustained them; bore the burden of, or undertook, their maintenance; he maintained them*. (§, K, arts. مَان and مَوْن.) — مَانُ الْقَوْمِ *He maintained, or sustained, the people, or party*. (M.)

2: see 1.

مَانَةُ of the belly: see جَابَةُ. — المَانَتَانِ of the hump of a camel: see قَحْدَةُ.

مَانَةٌ i. q. قَوْتُ [Food, &c.]; (M;) a dial. var. of مَوْنَةٌ (q.v.); as also مَوْنَةٌ: pl. مَوْنٌ. (Msb.)

مَانِيَّة: see art. ان, where will be found the explanations of this word given in the § and K in art. مَان.

مَانُونَ *A weight, or burden*. (Mgh, Msb.)

See مَتَقَانٌ. — *Trouble, molestation, or embarrassment*; as also مَوْنَةٌ: pl. of the former مَوْنَاتٌ; and of the latter مَوْنٌ. (MA.) — *The requisite means of subsistence*. (KL.) — مَوْنَةٌ: see زَافِنَةٌ: it seems to mean *the pudendum muliebre considered as the means of* جَمَاع.

ماه

مَاهِيَّة [The quiddity, or essence, or substance, of a thing;] *that whereby a thing is what it is*. (KT.) See also حَقِيقَةٌ, and جَوْهَرٌ, and ذَاتِيَّةٌ, and مَعْنَى.

مَاهِيَّة: see مَاهِيَّة, voce سَنَةٌ, in art. سَنَه.

مأى

1. مَأَى (like مَاء) *It (a cat) mewed*. (TA, voce مَاء, art. مَوَأ.)

متع

1. مَتَعَ النَّهَارُ *The day became advanced, the sun being high, (§, K,) before the declining of the sun from the meridian*. (K.)

2. مَتَعَهُ *He (God) made him to live*. (Bd in xi. 3.) — See مَلَّا. — مَتَعَهَا *He gave her a gift after divorce*. (K.) And مَتَعَهَا بِكَذَا *He gave her (a divorced wife) such a thing*. (Msb.)

5. اِمْتَعَ and اِسْتَمَعَ and اِسْتَمَعَ are syn., signifying *إِسْتَفْعَ بِهِ زَمَانًا طَوِيلًا*; (Ham, p. ۳۳۳;) [He benefited, or profited by it; had the benefit, use, or enjoyment, of it; he enjoyed it; accord. to the above authority, for a long time; but this restriction is not always meant.] You say, اِسْتَمَعْتُ بِاصْطِبَاحِ خَمِيرٍ [I enjoyed the drinking a morning-draught of nine]: and اِلِصْفَاءُ إِلَى اِغْنَى جَارِيَةٍ [the listening to the songs of a girl].

of words, of a rule, &c. — **مِنْ غَيْرِ سَبْقِ مِثَالٍ** [Without there having been any precedent]. (Mṣb in art. قرح, &c.) — **بَنَاتُ الْمِثَالِ** [A bed:] The daughters of the bed; meaning women. (T in art. بنى.)

جَوْزٌ مَائِلٌ: see **جَوْزٌ**.

تَمَائِيلٌ, in the following hemistich of Ibn-Aḥmar,

• **تَمَائِيلٌ قِرطَابِ عَلَى هَبِيبَةٍ** •
signifies **كُتِبَ يَكْتُبُونَهَا**. (L, in TA, voce هَبِيبِي, as signifying a "light, or active," camel.)

مجر

1. **مَجْرٌ**, app. an imitative sequent to **فَجَرَ**. See **دَعَرَ**.

مجل

1. **مَجَلَّتْ يَدُهُ** His hand became blistered, or vesicated, by much work. (Mgh.)

مجر

حَجَجَجَ and **جَمَجَمَ**: see **مَجْمَجَةٌ**.

مجن

1. **مَجَنَ** He cared not for what he did (S, Mgh, K*) nor for what was said to him. (Mgh, K*.) The epithet is **مَاجِنٌ**. (S, Mgh, K*.)

عُقْبَةُ مَجُونٍ [A stage of a journey, or a march or journey from one halting-place to another,] that is far, or distant, or long. (ISK in TA, voce **بَاسِطَةٌ**: but it is not quite clear in my copy of the TA whether it be **مَجُونٌ** or **مَجُونٌ**.)

مَجَانٌ The gift of a thing without price. (IF, Mṣb.) — **فَعَلْتَهُ مَجَانًا** I did it without compensation. (Mṣb.) **هَذَا الشَّيْءُ لَهُ مَجَانًا** This thing is for him without an equivalent. (El-Farābee, Mṣb.)

مَاجِنٌ: see 1.

مجنتى

1. **مَجْنَفُوا**: see art. **جنتى**.

محت

أَبَتْ and **مَحْتَةٌ**: see **مَحْتٌ**.

محق

1. **مَحَقَ**, aor. **ء**, inf. n. **مَحَقٌ**, He rendered a thing deficient, and deprived it of its blessing, or increase: or [he annihilated, annulled, or obliterated, it:] he did away with it wholly, so

that no trace thereof remained. (Mṣb.) — **عَمِدَ**: see **مَحَقٌ**, or **أَعَمِدَ مِنْ كَيْلٍ مَحَقٍ**.

2: see 1.

الدَّعْجَاءُ and **دَادَاءٌ**: see **لَبَائِي المَحَاقِي**.

محل

4. **أُمَحَلَّتِ النُّجُومُ** The stars set aurorally and brought no rain. (S, K* in art. **خوى**.)

5. **تَمَحَلْتُ مَالًا بِغَيْرِ ثَمَنِ** I laboured to acquire property without price: (Mṣb:) or, accord. to Az, **تَمَحَلَّ مَالًا** means he laboured, and exercised art or management, in seeking [to acquire] property. (TA.) See also **تَعَلَّتْ**.

مَحَلٌ Drought, or suspension of rain, (S, K, Mṣb in art. **جدب**.) and dryness of the earth (S, Mṣb ubi suprā) depriving it of herbage; (S, TA;) and i. q. **جَدَبٌ**. (K*.)

مَحَالَةٌ: see art. **حول**; and see also **فَوْهَاءٌ** voce **قَبٌّ**, and **أَفْوَقٌ** voce **فَوْقًا**, and **أَفْوَهُ**.

لَبِنٌ مَمَحَلٌّ Sour milk upon which much fresh is milked: see **قَارِضٌ**.

مُتَمَاحِلٌ: see **رَدَاحٌ**.

محن

مِحْنَةٌ A trial, (S, Mṣb, K,) or trying affliction: (S:) pl. **مِحَنٌ**. (Mṣb.)

مُحَوْنَةٌ (not **مُحَوْنَةٌ**): see art. **حين**.

محو

1. **مَحَاهُ** He effaced, erased, rased, obliterated, or cancelled, it; removed, or did away with, its impression or trace. (K*.) — **مَحَتِ الرِّيحُ السَّحَابَ** The wind made to pass away, or dispelled, the clouds. (TA.) — **مَحَا الصُّبْحُ اللَّيْلَ** Daybreak dispelled the night. (TA.) — **مَحَا اللَّهُ** [God removed from him diseases and sins; as though He cancelled them]. (Mṣb in art. **عفو**.) — **الإِحْسَانُ يَمْحُو الإِسَاءَةَ** Beneficence effaces, obliterates, or cancels, evil conduct. (TA.)

مدن

مِيدَانٌ: see art. **ميد**.
هُوَ ابْنٌ مَدِينَتِهَا, said of a skilful guide: see **بَجْدَةٌ**.

مده

1. **مَدَدَ**: see **مَدَحٌ**.

مدى

6. **تَمَادَى فِي غِيِّهِ** He persevered in his error. (Mṣb.)

مَدَى The utmost extent, term, limit, or reach, of a thing; syn. **غَايَةٌ**: (S, Mṣb, K:) an extent, a distance; a space, an interval; syn. **مَسَافَةٌ**: [meaning a space that is, or that is to be, traversed] and hence used in the sense before explained because extending to a **غَايَةٌ**: (Z, in the Fāik, quoted in the TA:) a goal. (The Lexicons passim.)

مُدْيَةٌ A butcher's knife. (Mgh.) See **سَيْتِينَ**.

مدق

مَدُوقٌ Milk mixed with much water. (TA in art. **فضخ**.)

مَمْدُوقٌ التِّي [Having diluted marrow]; applied to a soft, or flabby, camel. (O, K in art. **رك**.) — **عَيْشٌ مَمْدُوقٌ** + A turbid life. (TA in art. **سمر**.)

مذقر

Q. 4. **إِمْدَقَرَتِ الإِبِلُ** The camels became dispersed. (TA in art. **صعر**.)

مدى

4. **أَمْذَى** Humorem tenuem e pene emisit vir propter lusum amatorium vel osculum. (Mṣb, &c.)

مَدَى Humor tenuis qui propter lusum amatorium vel osculum e pene virili effluit; a discharge of a thin humour from the **ذَكَرٌ**, occasioned by amorous toying or by kissing: [app. the prostatic fluid; a discharge from the prostate gland.] (S, Mṣb, &c.)

مَدَّى app., Is qui multum passus est seminis effluxum ex contactu feminae aut osculo. See **مَزْكُوتٌ**. See also **أَمْذَى**.

مَادِي Honey: (K:) or white honey: (S, M:) or fine, or thin, white honey. (AA, TA.)

مر

مَرٌّ A spade; [so in the present day;] syn. **مِسْحَاةٌ**; (M, K;) with which one works in land of seed-produce: (M and K, voce **بَالٌ**;) or the handle thereof: (M, K;) and in like manner, of the **مَحْرَاثُ** [app. here meaning fire-shovel]: (M:) [see **سَيْتِينَ**] the thing with which one works in earth, or mud. (Sgh, TA.)

مُرِيرَاءٌ An anæsthetic herb: see **سَكْرَةٌ**.

restrained, stayed, confined, imprisoned, or withheld, him. (K.) — **أَمَسَكَ** عَنِ الْأَمْرِ *He held, refrained, or abstained, from the thing.* (Mṣb.) — **أَمَسَكَهُ** *He grasped it, clutched it, laid hold upon it, or seized it, (قَبَضَ عَلَيْهِ) with his hand: (Mṣb:) or he took it; or took it with his hand, (أَخَذَهُ), namely, a rope, &c.: (Mgh:) or he held, or clung, to it: (TA:) [as also يَهْ تَمَسَكَ]. Also, أَمَسَكَ بِهِ signifies [the same; or] he laid hold upon, or seized, somewhat of his body, or what might detain him, as an arm or a hand, or a garment, and the like: but أَمَسَقَهُ may signify he withheld him, or restrained him, from acting according to his own free will. (Mugh, art. ب.) — **أَمَسَكَ بَطْنَهُ** [It bound, or confined, his belly (or bowels)]: said of medicine. (S, O, Mṣb, K; all in art. عقل.) — **الإِمْسَاكُ**, in relation to تَحْجِيلُ: see an unusual application of it in art. طَلَق, conj. 4.*

5: see 4 and 8. — **تَمَسَكَ بِعَهْلِهِ** *He held fast by his covenant: see أَعْصَرَ.*

6. **تَمَسَكَ** *He withheld, or restrained, himself: (PS:) he was able, or powerful; as also تَمَالَكَ, q.v. (KL.) — مَا تَمَسَكَ أَنْ فَعَلَ كَذَا* *He could not restrain himself from doing so; syn. تَمَالَكَ. (S.) — إِنْهُ لَدَوِ تَمَسَكَ* *It held together. — أَنَّهُ لَدَوِ تَمَسَكَ* *† Verily he possesses intelligence. (TA.) And مَا بِهِ تَمَسَكَ* *† There is no good in him. (TA.) See مُسَكَّةٌ.*

8. **أَمَسَكَ بِهِ** *He clutched, or gripped, him, or it; i. q. تَمَسَكَ بِهِ. (MA.)*

10. **إِسْتَمَسَكَ الْبَطْنَ** [The belly (or bowels) became bound, or confined]. (TA in art. عقل.) — **إِسْتَمَسَكَ بِهِ** [sometimes] *He sought to lay hold upon it. (Bḡ, in ii. 257.) — إِسْتَمَسَكَ: see an ex. voce صَرَعَةٌ.*

مِسْكٌ [*Musk: it is obtained from the musk-deer, moschus moschiferus; being found in the male animal, in a vesicle near the navel and prepuce.*] It is masc. and fem. (IAmb, TA voce ذَكِيٌّ.)

مَسَكٌ *Tortoise-shell; syn. ذَبْلٌ: (K:) bracelets made of tortoise-shell (ذَبْلٌ), or of عاج [ivory]: (S, Mṣb:) bracelets and anklets made of horn and of عاج: n. un. with ة. (K.)*

مُسَكَّةٌ *Intelligence: (Mṣb:) or full intelligence, (K, TA,) and judgment; judgment and intelligence to which one has recourse; as also مُسَكٌ, not مَسِيكٌ, as in the K; (TA;) i. q. تَمَسَكَ. (Mgh.) You say, لَيْسَ لَهُ مُسَكَةٌ* *He has no intelligence. (Mṣb.) — لَيْسَ بِهِ مُسَكَةٌ* *He has no strength. (Mṣb.)*

مُسَكَانٌ: see art. سَكَن.

مِدَادٌ or **مَسَاكٌ** *A kind of needles: see مِدَادٌ.*

مَسِيكٌ: see مُسَكَّةٌ.

مَسَاكَاتٌ [in the CK, art. رَوْض, written **مَسَاكَاتٌ**] *Places, in land, or in the ground, to which the rain-water flows, and which retain it. (TA.) See ضَابِطَةٌ.*

مُمَسَّكٌ, said of a horse, *white on both fore and hind leg on the same side: see مَحْجَلٌ.*

مُتَمَسِّكٌ *Compact in the limbs, (TA in art. بَدَن,) or flesh. (TA in this art.)*

مسل

مَسَلٌ: see مَسِيلٌ, in art. سِيل.

مسي

2. **مَسَاءَهُ بَكَدَا** *He came to him in the evening with such a thing. (TA, voce صَبَحَ.)*

4. **أَمَسَى** *He entered upon the مساء. (Mṣb.) — نَشَطَ* as syn. with **صَارَ**: see an ex. voce نَشَطَ, in a verse of Himyán, and another voce عَسَى.

صَبِيحٌ: see أَتَيْتُهُ لَيْسَى خَامِسَةً.

مَسَاءٌ *Afternoon, counted from noon to sunset: (Az, IKoot, Mgh, Mṣb, TA:) or, accord. to some, to midnight: (TA:) contr. of صَبَاحٌ: (S, K, Mṣb, &c.) and evening, after sunset. (Mgh.) — أَتَيْتُهُ ذَا مَسَاءٍ* [I came to him in the evening]. (IAḡr, TA, art. صَبِيح.) See صَبَاحٌ.

صَبَاحٌ: see أَتَيْتُهُ صَبَاحًا مَسَاءً.

أُصْبُوحةٌ: see أُصْبُوحةٌ.

مَمَسَى a name for the مساء; and the time thereof; and the place thereof; like as مَصْبِيحٌ is a name for the صَبَاح; and the time thereof; and the place thereof. (Marg. note in a copy of the S, in art. صَبِيح.)

مُسْتَمَسِكٌ *A place, or thing, to lay hold of: see مَعْصُ.*

مش

R.Q. 2. **تَمَشَّهَتِ الْإِبِلُ** *The camels became dispersed. (TA in art. صَعَرَ.)*

مشق

1. **مَشَقَّ الْخَطَّ** *He elongated the handwriting: or was quick in it. (M.)*

2. **تَمَشَّقَى** *The act of lacerating much: see an ex. voce دَحِيْقٌ.*

كِتَابٌ مَشَقِيٌّ *Writing with spaces, or gaps, and with elongated letters; (JK;) [or quick, or hasty, writing; (see مَشَقَّ);] contr. of كِتَابٌ الْتَحَاسِينِ. (K in art. حَسَن.)*

مَشَاقِيٌّ *Tow; oakum.*

مُشَاقَّةٌ [the hards, or hurds, of flax or hemp and any similar coarse fibres: (see سَلْبٌ:) or tow; i.e.] *what falls from the combing of hair and flax and the like: (S, K:) or what is long: or not cleared: (K:) or what remains, of flax, after combing, that is, after it has been drawn through the مُشَقَّةٌ, [or heckle,] which is a thing like a comb, whereby the best becomes cleared, the broken particles and integuments, which constitute the مُشَاقَّةُ, remaining. (Mgh.)*

مُشَقٌّ *A certain sea-fish. (K, voce مَدَجٌ in the CK, مُشَقٌّ.)*

مُشَاقَّةٌ: see مُشَاقَّةٌ.

مَمَشُوقٌ *A man light of flesh: (K:) a horse lean, lank, light of flesh, slender, or lank in the belly. (S.) — مَمَشُوقَةٌ* *A damsel tall and slender: (K:) slender: or perfect in make, and goodly, or beautiful: (Mṣb:) or goodly, or beautiful, in stature. (S.)*

مشل

2. **تَمَشَّيْلٌ**: see تَمَشَّيْلٌ.

مشن

1. **مَشَنَّ الْأَدِيمَ** *He pared, or removed the superficial part of, the hide. (TA in art. اَدَم.)*

6. **تَمَاشَنَّ** *He wiped his hands together: see ظَرَبَانَ.*

جُرَدٌ: see مَوْشَانٌ.

بَيِّنٌ: see تَبْيَانٌ, voce بَيِّنٌ.

مشى

1. **مَشَى** *He walked, went, or went along; (MA, KL;) [in its primary sense] He went any pace upon his feet, afoot, or on foot; he footed; whether quickly or slowly: (Mgh, Mṣb:) he removed from place to place at pleasure: (Er-Rághib:) walked; went along, marched; travelled; trod; paced; stepped. See 5. — مُشَى also signifies He went on, or continued, in his course of action, &c. (Mughnee voce أَنْ, in explanation of this verb as used in Kur xxxviii. 5.) — [مَشَى + It (money) passed; was,*

or became, current. — † *It* (a calumny) *was, or became, current.* See **مَشِيَ بِبَطْنِهِ** [His belly became moved, or in motion; it discharged itself.] (S, K, art. طلق; &c.)

2: see 4.

3. **مَاشَاهُ** *He walked, or went on foot, with him: he kept pace with him.* See an ex. voce **الْأَحْصَانِ**.

4. **أَمَشَى الدَّوَاءَ بَطْنَهُ** (A, K, art. حدر) [The medicine moved, or purged, his bowels; made his belly to discharge itself:] and **مَشَى البَطْنَ** (TA, art. طوس, &c.)

5. **مَشَى** i. q. **تَمَشَى** (TA:) [or, properly, and accord. to general usage, *he walked with slow steps: so I have rendered it voce دَلَفَ, &c.:*] *he walked heavily, with an effort.* (TK voce **تَرَحَّفَ**) [One says in the present day, **خَرَجْتُ تَمَشَى** *I went forth taking a walk; and تَمَشَى* *He walked; walked about.*] — [Hence the saying,] **تَمَشَّتْ فِيهِ حُمَيَّا الكَأْسِ** [The intoxicating influence of the cup of wine pervaded him, or] *crept in him.* (TA.) See also **تَفَشَى**.

6. **تَمَاشَوْا** *They walked, or went on foot, one towards, or to, another.* (TA.)

10. **اسْتَمَشَى بالدَّوَاءِ** [He used the medicine as a laxative or purgative. (IbrD.)] (Az in L, art. عقر) — **اسْتَمَشَى بِهِ**, referring to a plant, (K in art. صع) *He drank its water (i.e. infusion or the like) for moving the bowels.* (TA ibid.)

مَشَاةٌ [That goes with energy; a good or strong goer;] *strong to walk, or go, or go on foot.* (TA voce **رَجِيلٌ**.)

دَوَاءُ المَشِيِّ *Medicine that moves, or purges, the bowels.* (TA in art. طوس.)

مَاشِيَةٌ *A she-camel having numerous offspring.* (S, Mgh.) — Hence, and **مَوَاشٍ**, as ominous of good, *Camels, and cows, and sheep or goats that are for breeding and gain.* (Mgh.)

مَمَشَى *A passage, or way, by a place; (TA;)* [a walking-place: the gangway of a ship?]

مصع

4. **أَمَصَعَتْ بَوْلِدَهَا** *She (a woman) brought forth, or cast forth, her child with a single moan, or hard breathing [or with a single throe;] like* **زَكَبَتْ بِهِ**. (IAgr, L, art. حقد.)

مصل

عَيْبَتْ and **كَثَتْ**: see **اقط** [A kind of مصل]

مضع

مُضَغَةٌ *A piece, or bit, of flesh* (T, S, K), &c.: (T, K:) *or a morsel, or gobbet, of flesh, i.e. a piece of flesh such as a man puts into his mouth: (Khálid Ibn-Jembeh, TA:) or as much as is chewed [at once]: (Msb:) and such as the heart, and the tongue, of a man: (TA:) and a foetus when it has become like a lump of flesh: see Kur. xxii. 5; and see خَلِيقٌ.*

مضف

مُضَفٌّ: see **سِيرَاءٌ**.

مضى

1. **تَقَدَّمَ** i. q. **تَمَضَى** and **مَضَى** [He advanced, proceeded, &c.] (M.) — **مَضَى** *He, or it, passed; passed away; went; or went away.* (S, M, Msb, K.) — [He went on.] — **مَضَى لَهُ**, said of time: see **تَسْبِيهُ**. — **مَضَى فِي سَيْرِهِ** *He advanced, or pressed onward, with a penetrative energy or force, or a sharpness and effectiveness, in his pace.* — **مَضَى الأَمْرُ**, and **القولُ**, † *The command, or order, and the saying, was effectual; had effect; was, or became, executed, or performed; syn. نَفَذَ.* (Msb, art. نفذ) — **مَضَى فِي** *He acted [or went on, and did so] with penetrative energy, or with sharpness, vigour, and effectiveness, in the affair; syn. نَفَذَ.* (S, M, K.) See **مَاضٍ فِي الأُمُورِ**, below; and **جَسَرَ**. — **مَضَى عَلَى الأَمْرِ** *He executed, performed, or accomplished, the affair; as also* **أَمَضَاهُ** (S:) *and he kept, or applied himself, constantly, or perseveringly, to it.* (Msb.) — **مَضَيْتُ عَلَى بَيْعِي** and **أَمَضَيْتُهُ** *I effected, or executed, my sale.* (K.) — **مَضَى** *It (a sword) cut; (M, K;) penetrated; was sharp.*

4. **أَمَضَاهُ** [† *He made it (i.e., a contract, sale, oath, &c.) to take effect; executed it; performed it.*] — **أَمَضَى الأَمْرَ**: see **مَضَى عَلَى الأَمْرِ**. — **أَمَضَى اليَمِينَ** *He made the oath to be unconditional, without exception, absolutely or decisively or irreversibly binding.* (TK voce **جَزَمَ**.) See **جَزَمَ**. — **أَمَضَى عَهْدَهُ** † *He made his covenant, or contract, or the like, to have, or take, effect; executed or performed it.* (L, art. نفذ) — **أَمَضَى رَأْيًا** *He formed, or gave, a decided opinion.* — **أَمَضَى** *He signed a writing with his name, and so rendered it effective.* — See 1.

5: see 1.

مَاضٍ فِي الأُمُورِ [† *Penetrating, sharp, energetic, or acting with penetrative energy, or vigorous, and effective, in the performing of affairs: like شَحْشَحَ*, q.v. — **مَاضٍ** is coupled

with the epithets **مَاهِرٌ** and **جَادٌ**, &c., and implies penetration and skill, or proficiency in anything;] *excelling, or surpassing, in doing, or performing, a thing: (KL from the "Destoor":)* [it is also coupled with **جَرِيٌّ** and **مُتَقَدِّمٌ**, in the T, art. جهر. See also **نَافِذٌ**, its syn.] — **أَمْرٌ مَاضٍ** † *A command, or an order, that is effectual; that has effect; that is executed, or performed; syn. نَافِذٌ.* (L, art. نفذ) — **فَرَسٌ مَاضٍ** † *A sharp, spirited, vigorous horse [&c.];* contr. of **بَلِيدٌ**; (Lth, TA, voce **نَدَبٌ**;) *exerting, or having, a penetrative energy, &c.: see مَضَى.* — **كَانَ ذَلِكَ فِي الزَّمَنِ المَاضِي** — *That was in the time that is past; contr. of المَسْتَقْبَلِ.* (TA.)

إِمضَاةٌ *A signature.*

تَمِضَاةٌ *One who performs affairs with energy and perseverance: an intensive epithet: see صَمِيَانٌ.*

مطق

5. **تَمَطَّقَ** *He tasted repeatedly, or smacked his lips: see two explanations of this verb voce لَمَطَ.*

مطل

1. **مَطَّلَهُ بِدَيْنِهِ**, inf. n. **مَطَّلٌ**, and **مَاطَلَهُ**, inf. n. **مِطَالٌ**, *He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him.* (Msb.) See **دَافَعْتَهُ** and **سَوَّاهُ**.

3: see 1.

مَطُولٌ *Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising time after time to pay him.* (Msb.)

مِطُولٌ *Iron, or a sword, (Az, TA,) beaten into a long shape: (Az, K:) or anything extended, elongated, or lengthened.* (S.)

مطى

1. **مَطَا** signifies *He drew, or pulled, a thing; as, for instance, a well-rope: for* **مَطَّ** and **مَطَّ** and **مَطَوٌ** are all one. (Az and TA in art. مط.) See an ex. from Zuheyr, voce **ثَنَابَةٌ**.

5. **تَمَطَّى** *He stretched, in a neuter sense: as also تَمَطَّطَ and تَمَدَّدَ.*

مُطَاةٌ [for **مُطَوَاةٌ**?] *A stretching, through nearness, &c.?* (TA, art. ثَاب.)

مَطِيَّةٌ *A camel: (Msb:) a camel, or beast, that one rides; a beast that goes with energy and*

speed: (ك:) or a she-camel, or he-camel, that is used for riding; (TA;) [and so a horse, &c.]; a saddle-camel, or camel that one rides. (KL.) — See two exs. of a metaphorical meaning voce زَعَمَ.

مَطَوَا The stretching oneself by reason of fever. (Aṣ in TA, voce بَرَحَا.) — See نُوبَا.

مع

مَع [generally thus in all cases] is a word, or noun, (S, K,) or particle, (K,) denoting concomitance, (S, K,) &c. (K.) It is said to denote the commencement of concomitance, though this is not invariably the case. (MF and TA, voce فِي.) — جِئْتُ مَعَ الْعَصْرِ means عِنْدَ الْعَصْرِ. (Mughnee.)

معس

8. أَلُوْتُ : see اِمْتَعَسَ.

معص

1. مِعْصَ : see مِعْصَ.

معق

1. مَعَقَ : see عَمِقَ.

4. مَا أَمَعَقَهَا : see عَمِقَ.

مَعِيقَ : see عَمِيقَ.

معك

مَعَكُ The horses' or asses' place of rolling upon the ground. (T, art. رَدَى) or الْحِمَارِ (S, M, art. رَدَى) The horses' or asses' place of rolling upon the ground. See رَدَى.

معل

مَعْلُ [not مَعْلُ] An agile, acute, clever, man: see شَعْلُ.

معن

4. أَمَعَنَ He (a horse) went far, (S, Mṣb, K,) in his run. (S, Mṣb.) — Hence, فِي أَمَعْنِ He went very far in search: (Mṣb:) or he went far, or to a great or an extraordinary length, therein. (Mgh.) — أَمَعْنِ فِي الشَّيْءِ, (Ham p. 817,) or فِي الْأَمْرِ, (MA, K, Har p. 176,) He went far, (K, Ham, Har,) or deep, or beyond bounds, (MA,) in, or into, the thing, or affair. (Ham, &c.) — أَمَعْنِ لِي بِحَقِّي : see أَدْعُنُ.

المَعْنُ The drawing of water.

معى

مَعَى A narrow, depressed place. (See طَأَطَأَ.)

بَعْرُ. (T in art. بَنِى.) — بَنَاتٌ مَعَى The guts; i. e. bowels, or intestines, into which the food passes from the stomach: الحَشَا is the name of all the places of the food; and in the belly are the أَعْفَاجُ and the أَقْتَابُ, to which the food passes after the stomach, and these are the lower أمعاء; and all these are called the قُصَبُ: the حَوَايَا are all the أمعاء that wind, or take a coiled, or circular, form. (Zj, in his "Khalḳ el-Insán.") — أَمْعَاءُ: see a tropical signification (water-holes) of this pl. voce حَوَيْتُهُ.

مَقَطُ A player with the ball. (O in art. صَوَّعَ.) See صَاعُ, last sentence.

مقط

مَقَطُ A player with the ball. (O in art. صَوَّعَ.) See صَاعُ, last sentence.

مقل

3. مَاقَلَهُ, inf. n. مَاقَلَةٌ He vied with him in diving: see غَامَسَهُ.

6. تَغَاظَسَا : see تَمَاقَلَا.

مُقْلُ The Theban palm; palma Thebaica of Poccoke; the cucifera of Theophrastes. — Also The خُوصُ, or leaves, of the tree thus called: see نَظَرُ — See also صَمِغَ.

مَقْلَةٌ, for جُرْعَةٌ مَقْلَةٌ : see 3 in art. صَفَنَ.

مَقْلَةٌ The ball, or globe, or bulb (lit. fat, شَعْمَةٌ), of the eye, i. e., the eyeball, which comprises the white and the black. (Khalḳ el-Insán of Zj; and S, Mṣb, K.)

مكر

1. مَكَرَ بِهِ i. q. خَدَعَهُ, (Mṣb, &c.,) see كَادَهُ. مَكْرٌ [Artifice; machination; stratagem; fraud; fraudulence; guile].

مكن

2. مَكَّنَهُ He gave him a place: (Jel, vi. 6:) he assigned him a place, and settled, or established, him. (Bḍ, ibid, where see more.) You say also, مَكَّنَ لَهُ فِي مَنْزِلٍ [He assigned, or gave, him a place in an abode]. (S in art. بَوَا.) — مَكَّنَهُ مِنْ شَيْءٍ, and أَمَكَّنَهُ, He made him to have mastery, or dominion, or ascendancy, or authority, and power, over a thing; (Mṣb;) put it in his power. — مَكَّنَهُ مِنَ الشَّيْءِ, and أَمَكَّنَهُ مِنْهُ, He empowered him, enabled him, or rendered him able, to do the thing: he enabled him to have the thing within his power. Ex. أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ He enabled his hands to take and grasp his knees: from a trad. (Mgh.)

4. أَمَكَّنَهُ مِنْ شَيْءٍ He made him to have a thing within his power, or reach: enabled him to do, reach, get, or obtain, a thing. See 2. — أَمَكَّنَهُ It was within his power, or reach; was possible, or practicable, to him. — أَمَكَّنَهُ It became easy to him. (Mṣb.) It (an object of the chase) offered him an opportunity to shoot it or capture it; or became within his power, or reach. — أَمَكَّنِي, said to a woman, [meaning Empower thou; i. e. grant thou access;] occurs in a poem. (S, art. عَرَضَ.) — أَمَكَّنَتْهُ She granted him attainment.

5. اِسْتَقَرَّ i. q. تَمَكَّنَ: (Mṣb, art. قَرَّ:) it is very often used in this sense, as meaning He, or it, settled; became fixed, or established; it became fixed, or steady, in its place; when said of a man, particularly implying in authority and power: see قَرَّ. — تَمَكَّنَ مِنْ شَيْءٍ, and اِسْتَمَكَّنَ, He became possessed of mastery, or dominion, or ascendancy, or authority, and power, over a thing; he was able to avail himself of it: [he was, or became, within reach of him, or it.] (Mṣb.) — تَمَكَّنَ مِنْهُ He assumed authority over him.

10. اِسْتَمَكَّنَ : see 5. — He, or it, was, or became, firm. It seems sometimes to mean It (a plant) took firm root.

مَكْنَةٌ, (Mṣb, TA,) with دَامَمَ, (TA,) Power; (Mṣb, TA;) ability; (TA;) strength. (Mṣb.)

النَّاسُ عَلَى تَمَكَّنَ. (Sh, TA.) — عَلَى مَقَارِهِمْ مَكْنَاتِهِمْ means عَلَى مَقَارِهِمْ.

مَكَّنَ : see مَصَّنَ in art. مَصَّ.

مَكْنَانٌ : see رَيْحَةٌ.

مَكَانَةٌ Greatness, and high rank or standing, in the estimation of the Sulṭán: (Mṣb:) an honourable place in the estimation of a king. (K.)

جَلَسَ مُتَمَكِّنًا He sat in a firm, or settled, posture; as when one sits cross-legged.

مكو

مَكَا The bird so called, because of its colour: see أَخْرَجَ.

مل

1. مَلَّهُ He put it (namely bread, or fleshmeat,) into hot ashes, [to bake, or roast]. (K, &c.) — مَلَّ الثَّوْبَ He sewed, or tacked, the garment, or piece of cloth, [slightly,] previously to the [stronger] sewing termed الكَفُّ. (S.) See also مَلَّيْتُ مِنْهُ, & مَلَّيْتُ مِنْهُ, I was averse from it; (T;) loathed it; was disgusted by it, with it, or at it; (T, S, K;) [was weary of it;] turned

من

1. مَنْ عَلَيْهِ (S, M, Mṣb, K,) aor. ُ, (Mṣb,) inf. n. مَنْ (S, M, Mṣb, K) and مَنْبِي (K); and ▼امتن (Mṣb); He conferred, or bestowed, upon him, a favour, or benefit. (S, M, Mṣb, K.) You say, مَنْ عَلَيْهِ شَيْئًا, and مَنْبِي شَيْئًا, which latter is more common, and ▼امتن عليه به He conferred, or bestowed, a thing upon him as a favour. (Mṣb.) — مَنْ عَلَيْهِ (S, M, Mṣb, K,) inf. n. مَنْ (T, Mṣb) or مَنْبِي (S, K); and ▼امتن (S, M, Mṣb, K) and ▼امتن (M); He reproached him for a favour, or benefit, which he (the former) had conferred, or bestowed; (M); he recounted his gifts or actions to him. (Mṣb.) Ex. ▼امتن عليها بما مهرها. [He reproached her for the dowry he had given her]. (K, art. مهر.) See Bd, ii. 264. See also an ex. in a verse cited voce سرف.

5: } see 1.
8: }

مَنْ [used for مَا in the sense of *What?* as in the following of El-Khansà,

• أَلَا مَنْ لِعَيْنِي لَا تَجِفُّ دُمُوعَهَا •

O! what aileth mine eye, that its tears dry not? quoted in the TA, art. فثأ. — مَنْ: respecting its dual مَنَان and مَنِين, and its pl. مَنُون and مَنِين, see I'Āḳ, p. 319. — مَنْ لِي بِكَذَا: see ب (near the end of the paragraph).

مَنْ زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ — مَنْ: means مَنْ زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ (Kull, p. 78) [i. e. *Zeyd is more reasonable than he who lies*: but, though this is the virtual meaning, the proper explanation, accord. to modern usage, is, that أَنْ is here for مَنْ with the adjunct pronoun هُ; for in a phrase of this kind, an adjunct pronoun is sometimes expressed; so that the aor. must be marfooḡ; and the literal meaning is, *Zeyd is more reasonable than that he will lie*; which is equivalent to saying, *Zeyd is too reasonable to lie*. It may be doubted, however, whether a phrase of this kind be of classical authority. The only other instance that I have found is هُوَ أَحْصَنُ مِنْ أَنْ يُرَامَ وَأَعَزُّ وَمِنْ أَنْ يُضَامَ. Accord. to modern usage, one may say, أَنْتَ أَعْقَلُ مِنْ أَنْتَ أَنْتَ تَفْعَلُ كَذَا, which virtually means *Thou art too reasonable to do such a thing*; and here we cannot substitute الَّذِي for أَنْ. See أَنْ for أَيْ: أَخْزَى اللَّهُ الْكَاذِبَ مَنِي وَمَنْكَ — [أَنْ مَنْهُ — لَقِيَتْ مِنْهُ أَسَدًا — مَنْ in بحر — رَأَيْتَ مِنْهُ بَحْرًا — مَنْ in the sense of عِنْدَ: see جَدُّ — جَرَى مِنْهُ مَجْرَى — جَدُّ — مَنْ and عَنْ, differ-

ences between: see عَنْ — مَنْ often means *Some*. — Often redundant: see 1 in art. عَيْض. — *Of, or among*: see two exs. voce فِي, latter part. — *Hoseyn and I are as one thing*, [as though each were a part of the other,] in respect of the love that is due to us, &c. (Commencement of a tradition in the Jāmi' es-Ṣagheer: thus explained in the Expos. of El-Munāwee.) See Ḥam, p. 139; and De Sacy's Gr. i. 492. — مَا أَنَا مِنْ دَرٍ وَلَا الدُّدِ مَنِي: see art. د. IbrD confirms my rendering of this saying. — [He applies himself to a thing not of his business to do]. (TA, art. عَش.) — He is not of our dispositions, nor of our way, course, or manner, of acting, or the like. (TA, art. غَش.) — لَيْسَ مَنِي (Kṣur, ii. 250) He is not of my followers: (Bd, Jel:) or he is not at one, or in union, with me. (Bd. See 1 in art. طَعْم.) See a similar usage of مَنْ, voce عَيْض. — أَنَا مِنْهُ كَحَاقِنِ الْإِمَالَةِ: see حَاقِنِ. — مَنْ is used in the sense of فِي in the phrase مِنْ يَوْمِ الْجُمُعَةِ [In, or on, the day of congregation] in the Kṣur lxii. 9. (K, Jel.) So, too, in مِنْ يَوْمِهِ In, or on, his, meaning, the same, day: and مِنْ سَاعَتِهِ In, or at, his, meaning the same, instant of time. See also De Sacy's Gr., ii. 526.

أَيُّمَنْ اللَّهُ مَنْ اللَّهُ.

أَيُّمَنْ اللَّهُ مَنْ اللَّهُ, from مَنْ: see أَيُّمَنْ; and De Sacy's Anthol. Gr. Ar., pp. 374 and 401, and 112.

رِطْلٌ: مَنْ: see رِطْلٌ.

مَنْبِي [An obligation, عَلَى أَحَدٍ upon one, and also لَهُ to him.] — A favour, or benefit, conferred, or bestowed. (M, Mṣb.) — Also an inf. n. See مَنْ عَلَيْهِ.

لَا أَفْعَلُهُ أُخْرَى الْمَنُونِ I will not do it till the end of time. (S.) — مَنْون is fem. and sing. and pl. (Fr, S.)

مَنْبِي The first (or main) rope of a well. See كَرْبٌ.

مَنْبِي Very bountiful or beneficent. — Also [Very reproachful for his gifts;] one who gives nothing without reproaching for it and making account of it: an intensive epithet. (TA.)

مَنْبِي Gratuitous; granted as a favour: opposed to مَنْبِي.

منجق and منجن

مَنْجِقٌ, مَنْجُونٌ, مَنْجُونٌ, مَنْجُونٌ, and مَنْجُونٌ: see art. جَنْقٌ.

منع

1. مَنَعَ He prevented, hindered, held back, [impeded, withheld, arrested, restrained, kept, debarred, precluded, inhibited, forbade, prohibited, interdicted:] (MA, KL, &c. :) he denied, or refused; doubly trans.; (S, K, &c. :) مَنَعَ is the contr. of أَعْطَا. (S, Mgh, K.) — مَنَعَهُ [He protected it, or defended it, or guarded it, (namely a place or the like) from, or against, encroachment, invasion, or attack:] he protected, defended, or guarded, him. (T in art. ذَب.) — مَنَعَهُ الْعَطِيَّةَ [He refused him the gift]. (TA in art. حَرَم.) — مَنَعَهُ الشَّيْءَ i. q. حَرَمَهُ إِيَّاهُ [q. v.] (S in art. حَرَم.) — مَنَعُ الشَّيْءِ, inf. n. مَنَاعَةٌ, i. q. اِعْتَرَّ and تَعَسَّرَ. (TA.) See 8. — مَا مَنَعَكَ إِلَّا تَسْجُدَ — (Kṣur vii. 11): see أَبَى.

3. مَانَعَهُ الشَّيْءَ He disputed, or contested, with him the thing: (Mṣb:) he refused him the thing: (TK:) he endeavoured, or contended with him, to make him, or to entice him, to abstain from, or relinquish, the thing; (TA;) [he endeavoured to turn him away from the thing; to prevent his obtaining it or doing it; he prevented him from obtaining or doing the thing, being also prevented by him; i. e. he reciprocally prevented him, &c.: and hence the meaning in the TA; and then that in the Mṣb:] مَانَعُوا عَدُوَّهُمْ signifies i. q. حَاجَزُوهُمْ: (TK, art. حَجَز.) see the latter. — تَمَنَعَ عَلَى السَّنَةِ [he resisted, or withstood, the year of dearth]: said of an animal. (K.)

5. اِمْتَنَعَ and تَمَنَعَ مِنَ الشَّيْءِ بِقَوْمِهِ He became strengthened, or fortified, against the thing by his people, or party; syn. تَقَوَّى. (Mṣb.) — تَمَنَعَ عَنْهُ He refrained, forbore, or abstained, from it, as being forbidden, or prohibited. (K, TA.) See 8. — تَمَنَعَ بِهِ and تَمَنَعَ بِهِ he protected, or defended, himself by it, namely, a fortress; syn. اِحْتَمَى. (TA.)

6. تَمَانَعًا: (K, art. حَجَز.) see the latter.

8. اِمْتَنَعَ [It was, or became, prevented from being; it necessarily was not. You say يَمْتَنِعُ هَذَا لَوْجُودِ ذَاكَ This is prevented from being, or may not be, or necessarily is not, because of that's being. And يَمْتَنِعُ أَنْ تَكُونَ هَذَا This may not be.] — اِمْتَنَعَ He refrained, forbore, abstained, or held back, (Mṣb, K,) مِنَ الْأَمْرِ from the thing, or affair; (Mṣb;) as also تَمَنَعَ عَنْهُ (TA:) he did so voluntarily, of his own free will or choice; he refused: you say اِمْتَنَعَ عَنْهُ he refrained, &c., from it voluntarily, &c.; refused it; or refused to do it. (MF. in art. حَصَر.) See أَبَى. — اِمْتَنَعَ عَنْهُ He, or it, opposed him; resisted him; withstood him; repugned him; was incomplicant, or

موق

موق [Stupidity;] foolishness with lack of understanding. (S, K.) = A kind of boot: see جَرْمُوقِ.

مول

5. تَمَوَّلَ He became abundant in wealth. (TA, art. ثَمَر).

مَالٌ Whatever one possesses: (K:) property; wealth: accord. to Moḥammad [the Ḥanafee Imām], whatever men possess, of dirhems, or deenārs, or gold, or silver, or wheat, or barley, or bread, or beasts, or garments or pieces of cloth, or weapons, or other things: (Mgh:) [property, or wealth:] or originally what one possesses of gold and silver: then applied to anything that one acquires and possesses of substantial things: and mostly applied by the Arabs to camels, because these constitute most of their wealth: (IAth, TA:) and animals. (TA.) — مَالٌ Camels or sheep or goats. (S.) The مال of the people of the desert consists of what are termed نَعْمَرٌ (T, Mṣb,) i.e. Cattle, consisting of camels or neat or sheep or goats, or all these, or camels alone; (Mṣb in art. نَعْمَر;) herds, or flocks, or herds and flocks. — مَالٌ A square in arithmetic: pl. أُمُوالٌ. See جَدْرٌ مَالٌ. — مَالٌ مَالٍ for مَالٍ مَالٍ. (L, art. صِيد.)

مَالِيٌّ Of, or relating to, property or wealth.

موم

مُومٌ [Pleurisy]: see بَرَسَامٌ and حَمَامٌ.

مَوَامِيٌّ Lands wherein is nothing: see بَلُوقَةٌ.

موه

2. مَوَّهٌ He silvered or gilded, (S, K,) or washed over with gold or silver, (Mṣb,) a thing (S, Mṣb, K, TA) of brass (TA) or copper or iron. (S, K.) — He [varnished or] embellished falsehood so as to give it the appearance of truth. (TA.) He falsified information, عَلَيَّهِ to him, in reply to a question. (K.) — He involved in confusion, or doubt; or practised concealment or disguise; or he concealed or disguised: (S, TA:) and he deceived, deluded, beguiled, circumvented, or outwitted. (TA.) — He varnished, or embellished with a false colouring.

4. أَمَاهٌ He (a digger) produced, or fetched out, water, by his labour or work; syn. أَنْبَطَ الْمَاءَ; (S, K:) or reached the water: (Mṣb:) or reached much water; as also أَمَّهِي. (AA, in TA, art. نَبَط.) — أَمَاهُ الرَّكِيَّةِ He (a man) produced, or fetched out, by his labour, or work [in digging],

the water of the well; syn. أَنْبَطَ مَائَهَا: (S, K:) He (God) made the water of the well to be much, or abundant. (Mṣb.)

موى

مَاهَةٌ Small-pox: see آهَةٌ in art. اوهُ.

مَآوِيَّةٌ A mirror; so called in relation to water, because of its clearness, and because images are seen in it as they are in clear water: the م is a radical letter. (T in art. اوى.)

ميس

الْمَيْسَانُ One of the two stars called الْهَيْعَةُ. The other [ξ] is called الزُّرُّ. (El-Kazweenee.)

ميش

1. طَرَّقَ مَاشٌ He mixed hair with wool: see طَرَّقَ; and see Freytag's Arab. Prov. ii. 28. — مَاشٌ طَرَّقَهُ i. q. طَرَّقَهُ الْكَلَامَ [He practised various modes of speech]. (TA in art. طَرَّقَ.)

ميع

4. امَاعَهُ He made it to flow. (Mṣb.)

7. اِنْمَاعٌ It flowed. (Mṣb.)

مَائِعٌ Anything in a melted state, fluid, or liquid: opposed to جَامِدٌ. (Mṣb.)

مَيْعَةٌ Briskness, liveliness, or sprightliness. (S.) The prime, or first part, of youth, and of the day. (S, K.) The first part of the run of a horse: (S:) the first part, and the briskness, liveliness, or sprightliness, of a run, and of intoxication: or the main part of anything. (TA.) — And The flowing of anything poured out. (TA.)

ميل

1. مَالٌ [He, or it, inclined, leant, bent, pro-pended, tended, declined, deviated, or deflected.] — مَالٌ مَعَهُ and مَائِلُهُ He conformed with, and assisted, or aided, him. (TA.) — مَالٌ إِلَيْهِ He loved him. (TA.) — مَالٌ عَلَيْهِ He wronged him. (TA.) He was, or became, inimical to him. — ظَلَعَتْ i. q. (K, art. غَمَز,) مَالَتْ الدَّابَّةُ مِنْ رَجُلِهَا [It limped]. (TA.)

2. مَيَّلَ بَيْنَ شَيْئَيْنِ He wavered, or vacillated, between two things. (S, MA.) See 10.

3. مَائِلُهُ He inclined towards him reciprocally: and مَائِلًا they two inclined each towards the other. (TK, art. هود.) See also مَالٌ مَعَهُ in 1.

5. See 6. — تَمَيَّلَ بِالْقَوْلِ He vacillated in the saying: see تَرَجَّحَ.

6. تَمَائِلٌ فِي مَشْيِهِ [He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait; a meaning well known, and still common]; (S;) syn. تَنَنَّى. (Har, p. 269.) — See تَزَايَعٌ فِي تَمَائِلَتْ فِي and تَمَيَّلَتْ and تَمَيَّلَتْ فِي and تَمَيَّلَتْ فِي تَجَانَفٌ i. q. عَنْ طَرِيقِهِ; and تَمَائِلٌ إِلَى الشَّيْءِ — [He affected a deviation, or purposely deviated from his course, &c.] (TA in art. جَنَفَ.)

10. اسْتَمَالَهُ, and اسْتَمَالَ بِقَلْبِهِ (S, K,) He inclined him, and his heart. (K.) — اسْتَمَالَهُ He attracted him to himself; or sought to make him incline. (MA.) — اسْتَمَالَ is a quasi-pass. of مَيَّلَهُ. (K, TA.)

مَيْلٌ as used by the Arabs, [A mile:] The distance to which the eye reaches along land: accord. to the ancient astronomers, three thousand cubits: accord. to the moderns, four thousand cubits: but the difference is merely verbal; for they agree that its extent is ninety-six thousand digits; [about 5166 English feet;] each digit being the measure of six barley-corns, each placed with its belly next to another; but the ancients say that the cubit is thirty-two digits; which makes the mile three thousand cubits. (Mṣb, which see for more.) See also مُتَمَلِّبٌ — مُتَمَلِّبٌ i. q. مُتَمَلِّبٌ, [A style]. (K.)

مَيْلٌ Inclination; leaning; bent; propensity; tendency.

مَيْلٌ A natural wryness. (S.)

مَيْلَانٌ (?) of a مَحَالَّةٍ of a well: see ثِنْيَانَةٌ.

مَيْلٌ [i. q. مَتَمَائِلٌ, Inclining much]. (A, art. سَيَالٌ.) See سَيَالٌ.

مَيْلٌ Swaying on horseback: see an ex. of its pl. مَيْلٌ in a verse cited voce أَشْعَلٌ — عَمَةٌ مَيْلًا — أَشْعَلٌ see قَفْدَاءٌ.

امَالَةٌ الْإِلْفِ The inclining of the sound of ل, when quiescent, after fet-ḥah, towards the sound of ي; so that the fet-ḥah, with that ل, composes a sound the same as that of the long "e" in the English word "there." This is accordant with present usage; and I have not found any learned Arab who asserts otherwise. See also نَابٌ, and مَشُوبٌ, and حَجَّاجٌ.

نبيه Eminent, celebrated, or well known; (S, K, TA;) contr. of حَامِلٌ. (S, TA.)

كَلِمَةٌ تَنْبِيهُ A word used to give notice, to a person addressed, of something about to be said to him. (TA, voce هَا.) See also هَا termed تَنْبِيهُ. It may generally be rendered Now.

نبي

1. نَبَا عَنِ الصَّرِيَةِ It (a sword) recoiled, or reverted, [or glanced off, or away,] from the thing struck with it, without penetrating, or without effect; (TA;) returned from it without cutting; (Msb;) took no effect upon it; (S;) syn. كَلٌّ (K). — نَبَاً It (the edge of a sword) would not cut; was blunt. (TA.) — نَبَاً عَنِ الشَّيْءِ It (the sight) recoiled, or reverted, from the thing; was repelled by it; (S, K, TA;) syn. تَجَافَى (TA) and كَلٌّ (K). — نَبَاً عَنِ الشَّيْءِ It (nature) recoiled, flinched, shrank, or was averse, from the thing, or shunned it, and would not accept it. (Msb.) — نَبَاً جَنْبَهُ عَنِ الْفِرَاشِ † His side did not rest, or was restless, or uneasy, upon the bed: (K, TA:) it shrank from it. — نَبَاً It (a saddle) was unfirm, or unsteady; not firm, or steady, in its place. (TA.)

رَتَمَ نَبِيٌّ: see a verse voce رَتَمَ.

نَبِيَّةٌ A thing like the سَفْرَةَ, q.v., made of palm-leaves, upon which flour or meal is sifted. (I'Abbád, O, K.)

نتع

نُتُوعٌ The gums of trees; correctly نُتُوحٌ.

نتن

نَتْنًا وَ نَتْنَاهُ and نَتْنًا لَهُ Fye or shame on him or it! See دَفَرٌ.

مَنْخَرٌ, originally مَنَّتِنٌ or مَنَّتِينٌ: see مَنْخَرٌ.

نشل

1. نَشَلٌ He cleansed an intestine: see مَبْعَرٌ.

نَشُولٌ A lean, or emaciated, woman. (IAḡr, TA, art. جَمَلٌ.)

نَشِيْلٌ The dust, or earth, of the foundations of a house. (TA, art. ثُوبٌ.)

نَشِيْلَةٌ بئرٌ The earth that is around a well, that is seen from afar. (S, art. جَبُو.)

نشي

1. نَشِيْتُ and نَشَوْتُ عَنْهُ خَبْرًا: see رَثِيٌّ.

رَثِيٌّ: see تَنَائِيْنَاهُ.

أَتَيْتِي: see أَتَيْتِي.

نجع

1. نَجَعَ فِيهِ It (a discourse, S, K; and exhortation, S, Msb, K; and medicine, S, Msb; and fodder, Msb) entered into him, and produced an effect upon him: (S, K:) or showed its effect [upon him]. (Msb.) — It (medicine) benefited him; as also نَجَعَ and نَجَعٌ. (TA.) [And It (eating) had an agreeable, a wholesome, or a beneficial, effect upon him: so I have rendered it voce عَنَى.] — نَجَعَ said of food and of beverage, inf. n. نَجُوعٌ, It was [wholesome, or] suitable, or it agreed. (So accord. to an expl. of the inf. n. in the KL.)

2: } see 1.
4: }

8. اِنْتَجَعَ He sought after herbage (S, Mgh, K) in its place: (S, K:) or went to seek after herbage in its place. (Msb.) And اِنْتَجَعَ بَلَدًا [He sought after herbage in a district, or country]. (K in art. حَنَكَ.)

رَجَعَةٌ for نَجَعَ: see رَجَعَةٌ.

نَجَعَةٌ The seeking after herbage (S, Mgh, K) in its place; (S, K:) the going to seek after herbage in its place. (Msb.)

نَجِيعٌ Effused blood: see 2 in art. خَوْضٌ.

بَادِيَةٌ, pl. مَنَاجِيعٌ A desert: see بَادِيَةٌ.

مَنْتَجِعٌ A place where herbage is sought: see مَنْحَضَرٌ.

نجف

نَجَافٌ of a door, i. q. دَرْوَنَدٌ [a Persian word, A bolt, or bar.] (IAḡr in L, art. رَج.)

نجل

نَجْلَةٌ A wide wound with a spear or the like. (TA.) See an ex. in a verse cited voce عَيُونٌ نَجْلٌ. — عَيْنٌ نَجْلَةٌ A wide eye; pl. عَيُونٌ نَجْلٌ. (TA.) See a verse in art. فَرَعٌ (conj. 4).

مِنْجَلٌ A reaping-hook. (Mgh; and S, K, voce مَحْضَدٌ.) It has a toothed, or serrated, edge: (A, art. حَزٌّ; and K, art. اِشْرٌ:) and is sometimes plain. (K, voce مَحْشٌ, and M and L, voce سِنٌ.) See مَحْشٌ and دَرَهْرَهَةٌ. — [A reaping-hook: or a pruning-hook: sometimes signifying the latter:] an iron implement, having teeth, with which seed-produce is cut: or one

with which the wood, or branch, is cut off from the tree, and cast down, or away. (TA.)

نَجِيلٌ: see طَخِمَاءٌ.

نجر

4. اِنْتَجَرَ It (rain, &c.) left off. (K.)

نَجْمٌ [A star. — Also, An asterism, or constellation: being applied autonomastically to] the Pleiades. (S.) — نَجُومٌ [like عَرَقٌ] signifies also The sprouts from the roots [of a tree, or shrub], before the رَبِيع [meaning either spring or autumn], the heads of which one sees like large needles, cleaving the ground. (TA.) See عَسَلُوحٌ. — نَجْرٌ also signifies † The time when a payment falls due. (Msb.) [Hence, app., an ex. cited voce طَلَى.] — And hence, (Msb.) † An instalment; syn. وَطِيْفَةٌ. (Mgh, Msb.) See also عَزَلٌ. — نَجْرٌ and نَجْمَةٌ A kind of plant, triticum repens or dogs' grass: see نَيْلٌ.

مَنْجَرٌ The beam of a balance; (MA;) the transverse piece of iron, in which is the tongue, of a balance. (S, K.) See عَمُودُ الْمِيزَانِ.

نحو

1. نَجَا Aluum dejecit; (Msb, TA;) ventumve per anum emisit: (TA:) he voided his ordure; or broke wind. — نَجَا, inf. n. نَجَاً, He was quick, or swift, and outstripped. (S.) See an ex. of the inf. n., voce غَوُلٌ. — نَجَا He became safe, or secure; he escaped. (Msb, &c.)

2: see 4.

4. نَجَاهُ and نَجَاهُ He saved him; rescued him; preserved him. (K.)

10. اِسْتَنْجَى He washed, or wiped with a stone or a piece of dry clay, the place [of exit] of his excrement. (Msb.) — اِسْتَنْجُوا: see 8 in art. سَعَرٌ.

نَجْوٌ and نَجَاً A shower of rain. — See نَجْوٌ and 1. — نَجَاً A well of which the water is distant [from the mouth]. (O, TA, voce قَرَبٌ.)

نَجْوَةٌ An elevated piece of land. (Msb.)

نَجْوَى: see نَجْوَى. — عُرْيَانُ النَّجْوَى: see art. عَرَى.

نَجْوَى Secret discourse between two persons or parties. (TA.) — A secret between two persons or parties; as also نَجْوَى. (K, TA.) — A person, or persons, discoursing secretly, or telling secrets one with another. (TA.)

مَنْجَاة [A cause, or means, of safety: of the measure مَفْعَلَةٌ, originally مَنْجَوَةٌ; similar to مَفْلَحَةٌ, &c.]. (S.)

دَوْكَةٌ a dial. var. of نَجَوْتُ: see نَجَيْتُ.

نحر

1. نَحَرَ: see an ex. in a verse cited voce عَابَسَ.

نَاحِرٌ: see نَاحَتْ.

مِنْحَارٌ A mortar; syn. هَاوُونٌ. (K.)

نحس

5: see 10.

10. تَنَحَّسْتُهُ and اسْتَنَحَّسْتُهُ عَنْ كَذَا: see 10 in art. سَنَحَ.

نحف

نَحِيفٌ Slender, slim, thin, spare, lean, or light of flesh.

نحل

1. نَحَلَ جَسْمَهُ His body became lean, or emaciated. (S.)

نَحْلَةٌ i. q. فَرِيضَةٌ; or دِيَانَةٌ; and دِينٌ, as in the saying مَا نَحَلْتِكَ [What is thy religion?]. (TA.)

نحر

1. نَحَرَ, said of a horse, seems to be best rendered He breathed pantingly, or hard, with a sound from the chest. See 1 in art. ضَبَحَ.

نَحِيرٌ signifies A sound (صَوْتٌ) from the chest of the horse. (TA.)

نحو

1. نَحَا نَحْوَهُ He went towards, or in the direction of, him or it. (Msb, TA.) — Also, He pursued his (another's) course, doing as he did; or purposed his purpose. — See عَرَضَهُ عَرَضَهُ, and شَدَا شَدْوَهُ; and see قَصَدَهُ. — نَحَاهُ, inf. n. نَحُو, signifies [also] He purposed it, or intended it. (MA.) — نَحَوْتُ جِلْدَ الْبَعِيرِ, and أَنْحَيْتُهُ, I stripped off the skin of the camel. (Msb, voce سَلَخَ). See 4.

2. نَحَى He put a thing aside, or away, or apart; (Msb;) removed it from its place, (Msb, K, TA,) placed it at a distance. (TA.) — He made a person to turn away, or withdraw, or retire, from (عَنْ) an affair. — نَحَى عَنْهُ الشَّيْءَ He put aside, or away, or he warded off, or removed, from him the thing. See 4.

4. أَنْحَى عَلَيْهِ [He leant, bore, or pressed,

upon him, or it, with his body, hand, &c.:] i. q. أَنْحَى عَلَى نَحَا. (IAqr, TA.) — إغْتَمَدَ [He attacked such a one with the whip], and بِالسَّيْفِ [with the sword]: and hence بِاتْتَعِيفٍ † he accosted him with harsh, or rough, behaviour; syn. أَقْبَلَ عَلَيْهِ. (Har, p. 508.) — أَنْحَى عَلَى الشَّيْءِ بِجَمِيعِ كَفِّهِ [He seized the thing with his whole hand]. (M, voce قَبَضَ [q. v.]). — أَنْحَيْتُ عَلَى حَلْقِهِ السِّكِّينَ I applied the knife to, or put it across, his throat, or fauces; syn. نَحَى عَلَيْهِ; and in like manner you say, بِشَفْرَتِهِ [but whether by this be meant نَحَى or نَحَا is doubtful. (TA.) — See 1.

5. تَنَحَّى He, or it, removed; withdrew; went, or moved, away, or aside; (Msb;) or retired to a distance. (TA.) — تَنَحَّى (TA, art. قَعَرَ), signifies انْكَتَفَ انْ يَتَكَلَّمُ كَلَامًا نَحْوِيًّا, i. e. تَكَلَّمَ عَلَى طَرِيقِ النِّحَاةِ. (IbrD.)

8. اِنْتَحَى It fell, like a man's hand when he strikes with it upon his other hand; (L, TA, in art. تَرَحَ:) and, in prostration, he fell with his forehead to the ground, and rested upon his forehead, not upon the palms of his hands: mentioned by Sh, from 'Abd-Es-Samad Ibn-Hassán, on the authority of some of the Arabs: so says Az. (L and TA in that art.)

نَحْوٌ The like of a thing: syn. مِثْلٌ. (TA.) — Quantity, &c.; syn. مِقْدَارٌ. (TA.) — A division, &c.; syn. قِسْمٌ. (TA.) — نَحَا: see نَحَا. — فِي نَحْوِ ثَلَاثٍ About three. نَحْوِ الثَّلَاثَةِ — عَرَفْتُهُ فِي نَحْوِ سَاعَاتٍ In about three hours. — فِي مِعْرَاضٍ and فِي لَحْنٍ كَلَامِهِ and كَلَامِهِ فِي مِعْرَاضٍ and فِي لَحْنٍ كَلَامِهِ signify the same. (Msb in art. عَرَضَ.) — اِنْتَدَى عَلَى — عَرَّوْضَ. — اَوْنٌ عَلَى قَدْرِكَ [or مِقْدَارِكَ]: see art. اَوْنٌ.

نَحَى: see نَحَى.

نَحَى A skin for holding liquids: (K:) or for clarified butter: (S, Msb, K:) as also نَحَى, (K.)

شَدِيدُ النَّاحِيَةِ † A hardy man. (TA, art. عَرَضَ.)

ذَاتُ التَّحْيِينِ Respecting what is said of the woman thus named, and of خَوَاتٍ, in the S, see شَرْدَ.

مَتَنَحَّجٌ Going, or being, away from (عَنْ) a place, person, or thing. — مَتَنَحَّى [A place to which to turn away, or back, from a thing; or to which one removes, withdraws, or retires

afar off]. (K, voce مَتَنَكَّصٌ.) See مَتَنَكَّصٌ and مَحْرُفٌ.

نَاحِيَةٌ i. q. جَانِبٌ q. v., A side; a lateral, or an outward, or adjacent, part or portion. (K, &c.) — An apartment of a house. (Mgh, voce حَيِّزٌ.) And the pl., نَوَاجٍ, The outer parts or regions of an animal. The sing. may often be rendered A part, or portion, of a place. — نَاحِيَةٌ is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [meaning مَنَحْوَةٌ, a part, or the like, or a point, towards which one goes, or directs himself; a point of direction;] because one goes, or directs himself, towards it: (Msb:) best rendered as above; adding, or part, region, district, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole: a vicinage, or neighbourhood: and a part of a country, a region, district, quarter, or tract, absolutely; a district; a province: often best rendered a side; or a region, district, quarter, or tract: or a part of a place, an apartment; see two tropical exs. of its pl. (نَوَاجٍ) voce حِنُو, and another in a verse voce رَسُولٌ: or a remote side; syn. جَانِبٌ مُتَنَجِّجٌ: (Kz, in TA:) a tract of land. (KL.) See أُفُقٌ and جَانِبٌ. — عَلَى نَاحِيَةٍ Beside, aside, or apart; like عَلَى جَانِبٍ and عَلَى طَرَفٍ; and so نَاحِيَةٌ and جَانِبٌ فِي نَاحِيَةٍ مِنْهُمْ, &c.: you say جَلَسَ فِي نَاحِيَةٍ مِنْهُمْ He sat aside, or apart, from them: and أَنَا فِي فِي شَفَقٌ مِنَ هَذَا الْأَمْرِ, expl. voce شَفَقٌ. And فِي نَاحِيَةٍ كَذَا In the direction of such a thing: see أَشْرَى. — هُوَ عَلَى نَاحِيَتِهِ He is keeping to his own side, following his own course: see جَدِيَّةٌ.

نخع

نَخَاعٌ The spinal cord, or spinal marrow; (S, K, &c.;) what extends from the هَامَةِ through (فِي) the vertebræ to the end of the ذَنْبِ, like a cord of marrow. (Zj in his "Khalq el-Insán.") See also سَلِيلٌ and الْبِنَاعُ. — أَنْعَعَ: see أَنْعَعَ.

نخف

نَخَافٌ A boot: (IAqr, K, TA:) or a boot much patched. (Az, TA.)

نخل

1: } see 8.
5: }

8. اِنْتَخَلَهُ He cleared it [or sifted it]; as also

نَحْلُهُ and تَحْلُهُ: (ك [see سَفَسَفَهُ]:) or he took the best of it (S, Mṣb) to the utmost: (S:) or he chose the best of it for himself. (TA.)

عَطَلُ A cultivator of palm-trees: see عَطَلٌ.

نَخَالُ Bran.

نحو

1. نَحَى بِكَذَا: He boasted of such a thing: see زَهَى بِكَذَا.

نَحْوَةٌ Pride; self-magnification; haughtiness. (S, Mṣb, K.)

ندس

5. نَحَسَّ عَنِ الْأَخْبَارِ He sought to learn the news privily: see تَحَدَسَّ and تَحَسَّنَّ.

نَوَادِسُ Piercing spurs: see a verse of El-Kumeyt cited voce غَارَةٌ, in art. غور.

ندف

1. نَدَفَ [He separated and loosened cotton by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet: see حَلَجَ; and حَرَنَ] he beat cotton with the مَنْدَفُ (S, Mṣb, K.) also called مَنْدَقَةٌ, i. e., his wooden implement with which he strikes the bow-string, that it [the cotton] might become fine. (K.)

مِنْدَفٌ and مَنْدَقَةٌ: see 1; and see مَحْرَنٌ and مَنْبِضٌ.

ندل

5. نَدَّلَ He bound a دَسْتَارٍ [or مَنْدِيلٍ i. e. napkin or the like] upon his head. (KL.) And نَدَّلَ He bound a مَنْدِيلٍ upon his head. (Mgh.)

Q. Q. 2. نَمَدَلَ بِرَائِطَةٍ He used a رَائِطَةٌ [or رِيْطَةٌ] as a مَنْدِيلٍ. (TA in art. رِيْطٌ from a trad.) — See 5.

نَمْدَلٌ app., Hard steel (ذَكَرُ صَلْبٍ, not penis rigens). (K.) See ذَكَرٌ.

ندم

1. نَدِمَ عَلَى مَا فَعَلَ He grieved for what he had done; regretted it; repented of it: or he disliked it. (Mṣb.)

نَدِيمٌ A companion in drinking; a cup-com-

panion. (S, Mṣb, K.) And hence, Any convivial companion; a boon-companion.

نَدَمٌ Repentance: an inf. n. of نَدِمَ; see an ex. in a verse of El-Kaṭṭāl El-Kilābee, cited voce أَيُّ.

ندی

1. نَدِيَ It was, or became, moist, or moistened. (S, K.) — مَا نَدَيْتَنِي مِنْهُ شَيْءٌ (M,) or مَا نَدَيْتَنِي مِنْهُ شَيْءٌ (T,) [A thing, or a thing that I dislike,] did not betide me or befall me [from him]. (T, M.) And لَا يَنْدَاكَ مِنِّي شَيْءٌ تَكْرَهُهُ [A thing that thou dislikest] shall not befall thee [from me]. (M.) مَا نَدَيْتَ كَفِّي لَهُ بِشَيْءٍ [My hand did not evil to him]: and مَا نَدَيْتَ بِشَيْءٍ [I did not a thing that thou dislikest]. (T.) See also art. عَرَقٌ, first par., last sentence but two. — سَأَلْتَهُ فَلَمْ يَنْدَلِي بِشَيْءٍ [I asked him, and he did not to me, or for me, anything]. (TA, in art. عَمُو.) — مَا تَنْدِي صَفَاتَهُ i. q. مَا يَبِضُّ مَا تَنْدِي صَفَاتَهُ (S, art. بَضُّ.) See also art. صَفُو.

2: see 5.

3. نَادَى عَلَيْهِ [He made proclamation of him] (S, A, Mṣb) بِأَلْفَلَسٍ (A) or أَنَّهُ أَفْلَسٌ (S) or بِأَنَّهُ صَارَ مُفْلِسًا (Mṣb) [that he had become bankrupt, or insolvent]. — نَادَى بِهِ [He proclaimed it; made proclamation of it: a very common signification, but one which I have not found in any Lex.] — You say also نَادَى فِي النَّاسِ, meaning نَادَى فِي تَأْدُنٍ and تَقَدَّمَ and تَعَلَّمَهُ. (S in art. اِدْن.) See نَادَاهُ تَرَابَهُ (Kur vii. 41): see نَادَى as a contraction of نَادَى. — نَادَاهُ He called him; called to him; summoned him, or hailed him: (S, Mṣb:) or, (T, M,) and نَادَى بِهِ (M,) he called out to him (T, M) with the loudest voice. (T.)

5. نَدِّي [quasi-pass. of نَدِيَ, It was moistened, by dew, or the like; or] i. q. نَدِيَ [it was, or became, moist]; said of a place [&c.]: and i. q. نَدِي. (TA.)

نَدَاءٌ signifies simply The raising the voice; not implying the expression of meaning by speech. (Er-Rāghib, TA.) — حَرْفٌ نَدَائِي A particle of calling, or hailing, or invocation; as يَا. — A vocative particle. — The vocative form of speech. — Also, agreeably with many other instances, like خَلَقٌ in the sense of مَخْلُوقٌ, an inf. n. used in the sense of a pass. part. n., meaning A person or thing called; the object of a vocative particle, syu. with مَنَادِي.

نَدْيٌ, originally, Rain: (Mṣb: [but generally it seems to signify dew, absolutely; or day-dew.] See a tropical usage in a verse of El-Kumeyt cited voce رِقْبَةٌ. — نَدْيٌ Bounty; liberality: (S, M:) a gift. (T.) — نَدْيٌ Moisture (S, K) of the earth; as also نَدَاوَةٌ (S.) — نَدْيٌ is generally thus written: not نَدَا.

نَدْيٌ An assembly: see a verse cited voce شَرَفٌ.

نَدَاوَةٌ and نُدُوَةٌ Moisture. (Mṣb.) See نَدْيٌ.

نَدَايٌ: see نَدَا.

نرجس

نَرْجِسِيَّةٌ A beast of carriage whose whiteness inclines to yellowness [like the narcissus]. (TA, art. قَرَطُس.)

نرسن

نَرْسِيَانَةٌ A species of dates. (S, in art. رَسُو.)

نزع

1. نَزَعَ إِلَى أَهْلِهِ (S, K,) aor. نَزَعْتُ, (S,) inf. n. نَزَاعٌ (S, K) and نَزَعَةٌ and نَزْعٌ (K); and نَزَعَ (K); He yearned towards or for, longed for, or desired, his family. (S, K, TA, PS). — نَزَعْتُ إِلَيْهِ inf. n. نَزَاعٌ, I yearned towards, longed for, or desired, him or it; syn. حَنَنْتُ. (Ham, p. 429.) See an ex. voce خَفَضُ. — Hence, نَزَعَ إِلَى بِي إِلَيْهِ It (desire) invited me to it. (Har, p. 606.) — نَزَعَ إِلَيْهِ He inclined to it. (Har, p. 234.) — نَزَعَ إِلَى عَرَقِي كَرِيمٍ [He inclined to a noble radical, or ancestral, or hereditary quality; and in like manner, لَيْبِئِهِ: and نَزَعَ إِلَى أَعْرَاقِهِ] and نَزَعَ إِلَيْهَا [he inclined to his radical, or ancestral, or hereditary, qualities]: and نَزَعْتُ بِهِ نَزَعْتُ بِهِ [his radical, or ancestral, or hereditary, qualities inclined him]. (L, in TA.) — نَزَعَ إِلَى It inclined by likeness. (Mṣb.) — نَزَعَ أَبَاهُ (S, Mṣb, K,) and نَزَعَ فِي الشَّبَهَةِ (S, Mṣb, K,) He resembled his father: (Mṣb, K:) or inclined to his father in likeness; syn. ذَهَبَ: (S:) or he took after his father; had a natural likeness to him. — نَزَعٌ signifies Yearning; and natural inclining. — نَزَعَ and نَزَعَتْ He pulled, plucked, or drew, out, or up, or off; removed from his or its place; displaced. (S, Mṣb, K.) — نَزَعَ ثَوْبَهُ (Mgh, in art. خَلَعَ) and نَزَعَ نَعْلَهُ (Mgh and Mṣb in that art.) He pulled off his garment, and his sandal. See, however, خَلَعَ.

نَزَعَ (Mṣb, TA,) aor. نَزَعُ, (TA,) inf. n. نَزْعٌ (Mṣb, TA,) *He was at the point [or in the agony] of death; meaning, of having his soul drawn forth: (Mṣb:) he gave up his spirit; as also نَزَعَ فِي الْقَوْسِ (TA.) — نَزَعَ فِي الْقَوْسِ He drew the bow; (S, Mṣb, K;) i. e., its string; or he drew, or pulled, the string of the bow with the arrow. (TA.) = تَنَزَعَهُ شَعْرَةً بَيْضًا, relating to a horse: see أَسْفَى.*

3. نَزَعَهُ الْحَبْلَ *He contended with him in pulling the rope; syn. جَادَبَهُ إِيَّاهُ. Hence, نَزَعَهُ فِي كَذَا † He contended, disputed, or litigated, with him, respecting such a thing. (Mgh.) — نَزَعَهُ الْكَلَامَ † He disputed with him in, or respecting, words. (TA.) — نَزَعَتْنِي نَفْسِي إِلَى هَوَاهَا, inf. n. نَزَاعٌ, *My soul strove with me to incline me to love her. (TA.) See 1.**

6. تَنَازَعْنَا الْحَدِيثَ *We discoursed together; one with another. (TA, art. هَصَرَ.) — تَنَازَعُوا الرَّجْزَ (K, art. رَجَزَ), They recited verses, or poetry, of the metre termed رَجَزٌ one with another; as also تَعَاوَاهُ. (TK, art. رَجَزَ.) — تَنَازَعُ The contending in altercation, disputing, or litigating, one with another: (K:) or تَنَازَعُوا they disagreed, one with another; held different ways or opinions. (Mṣb.)*

8. See 1. — اِنْتَزَعَ مِنْهُ حَقَّهُ *He wrested from him his right, or due. — اِنْتَزَعَ حَدِيثَهُ: see اِقْتَضَبَ.*

نَزَعٌ *Baldness on each side of the forehead: see جَلَحَ; and غَمَّرَ.*

نَزْعَةٌ *A baldness in the side of the forehead. See صَدَمَةٌ.*

نَزْعٌ [A deep well] i. q. جَرُورٌ. (A, voce جَرُورٌ.)

نَزْعٌ is pl. of نَزَاعٌ; as is also نَزْعٌ. (TA.) See an ex. in a verse cited بَابُ.

نَزَاعٌ *Dragging much, or forcibly: see Kur, lxx. 16. — العَرَقُ نَزَاعٌ (see Freytag's Arab. Prov., ii. 168) is probably similar to العَرَقُ دَسَاسٌ, and means *The radical, or ancestral, or hereditary, quality is wont to return to its usual possessor: or it may mean, is wont to draw.**

أَجْلَحَ: see أَنْزَعَ.

مَنْزَعٌ بِئْرٌ [The bottom of a well; the place from which the water is drawn]. (TA, art. مَتَعَ.)

نزع

1. نَزَفَ *He entirely exhausted (S, Mṣb, K) a well, (Mṣb,) or the water of a well. (S, K.)*

مَنْزُوفٌ *Exhausted: see an ex. voce ضَرَطَ.*

نزق

نَزَقٌ *Lightness, and unsteadiness, or lightwittedness, (S, Mṣb, K,) on an occasion of anger; (K;) i. q. سَرِيحَةٌ; lightness in any work, or action: hastiness, with foolishness or ignorance: (JK, TA:) hastiness, or sharpness, of temper; irascibility; passionateness: a meaning deduced from various examples, and confirmed by present usage.*

نَزِقٌ *Light, and unsteady, or lightwitted. (Mṣb.) See also نَزَقٌ: and see شُحْدُوذٌ.*

نَزِيقَةٌ and نَزِيقٌ *A refractory she-camel; hard to be managed. (Mṣb.)*

نَزِيقَةٌ: see نَزِيقَةٌ. *The lioness is more impetuous than the lion]. (S, voce سَبَعَةٌ.)*

نرك

نَرْكٌ *The penis (ذَكَرٌ, S, K, i. e. قَضِيبٌ, TA) of the وَرَلِ (S, K) and of the وَرَلِ (K: [in the CK, and الْوَرَلِ is erroneously put for وَرَلِ accord. to the assertion of the Arabs, (S,) it (S, K,) the former, (S,) as also the حَرْدُونُ, (Mṣb voce حَرْدُونُ,) has two penes (نَرْكَانِ); (S, K, TA;) and the female has قَرْنَتَانِ, i. e. [two wombs] رَجْمَانِ. (TA.)*

نزل

1. نَزَلَ بِالْمَكَانِ (Kull) and نَزَلَ الْمَكَانَ (Mṣb in art. حَلَّ, &c.) *He alighted, descended and stopped or sojourned or abode or lodged or settled, in the place; syn. حَلَّ فِيهِ. (Kull.) See نَزَلَ لَبَنُ الشَّاةِ — حَلَّ نَزَلَ مِنَ الشَّاةِ [The milk of the ewe descended into her udder; i. e. she secreted milk]. (S, K, voce أَضْرَعَتْ كَذَا — نَزَلَ مَنْزِلٌ كَذَا It took, or occupied, the place, or became in the position or condition, of such a thing: see a verse cited voce أَنْ, near the end of the paragraph; and another voce حَبِيبٌ; and see مَنْزِلَةٌ. — نَزَلْتُ, نَزَلْتُ, for فِي الْوَادِي, see دَخَلْتُ الْبَيْتَ in art. دَخَلَ.*

3. نَزَلَهُ *He alighted with him, each to oppose the other, in war, or battle; inf. n. مَنْزَلَةٌ and نَزَالٌ. (Mṣb.) — نَزَلَهُ He alighted with him.*

4. أَنْزَلَتْ *Her (a camel's) milk descended [into her udder]: opposed to أَقْلَصَتْ. (TA, art. أَقْلَصَتْ) — أَنْزَلَتْ اللَّبَنَ [i. e. اللَّبَأُ] She (a camel) excerned the first milk, or biestings, into her udder; i. q. أَبَسَّتْ. (TA in art. بَزَقَ.) — She excerned milk [either into, or from, the udder]. — أَنْزَلَتْ النَّاغَةَ اللَّبَنَ مِنَ الضَّرْعِ [في الضرع] *The she-camel excerned the milk from [or into] the udder. (TA, art. ذَرَأَ.) — أَنْزَلَهُ He lodged him; made him his guest; or gave him refuge or asylum; syn. آوَاهُ; (S and K in art. أَوَى;) and أَضَافَهُ and ضَيَّفَهُ: (Mgh in art. ضَيَّفَ;) [and he lodged and entertained him;] namely, a guest. (Mṣb.) I. q. أُتُوَاهُ مَنْزِلًا. (Fr in T in art. بَوَأَ.) — أَنْزَلَهُ عَنْ كَذَا *He made him to resign, or relinquish, such a thing. — أَنْزَلْتُ بِكَ حَاجَتِي [app. I imposed my want upon thee]. (S in art. عَرَّ.) — أَنْزَلَ حَاجَتَهُ عَلَى كَرِيمٍ. (TA.)***

6. تَنَازَلَ *He descended gradually, by little and little. — تَنَازَلَ إِلَى أَحَدٍ He humbled himself, condescended, to one. — تَنَازَلَ عَنِ الْمُلْكِ He abdicated the kingdom. — تَنَازَلَ عَنْ شَيْءٍ He desisted from a thing. — تَنَازَلُوا They alighted and ate by turns with different people; i. q. تَنَازَلُوا, q. v.*

10. اِسْتَنْزَلَهُ *He made him, or caused him, or it, to descend. (Mṣb.) — اِسْتَنْزَلَهُ عَنْ رَأْيِهِ [He sought to make him resign, or relinquish, his opinion]. (Bḍ, xii. 11.)*

نَزْلٌ *Food or rations at a halt: see سُنُنٌ, in two places.*

نَزْلٌ *Food prepared for the guest. (Mṣb.) See مَفْتَنَةٌ.*

حَسَادٌ نَزْلَةٌ: see حَسَادٌ.

نَزِيلٌ *A guest. (S, Mgh, Mṣb, *K.) See also Har, 353.*

نَزِيلٌ [Alighting, &c.,] has for pl. نَزُولٌ and نَزَالٌ. (TA.)

نَازِلَةٌ *A defluxion: pl. نَوَازِلٌ. See سَلٌ. — نَازِلَةٌ A severe calamity or affliction, (S, Mṣb, K,) that befalls men. (S, Mṣb.)*

مَنْزِلٌ *A place of alighting or descending and stopping or sojourning or abiding or lodging or settling: (Mgh:) a place of settlement: an abode; a dwelling; a place where travellers alight in the desert; syn. مَنَهْلٌ: a [house, or mansion, such as is called] دَارٌ: (S, K:) or, accord. to the نَقَبَاءُ, less than a دَارٌ, and more than a بَيْتٌ [or chamber], consisting of at least*

two chambers (بَيْتَانِ) or three. (Mgh.) See also بَيْتٌ.

مَنْزِلَةٌ *A space which one traverses in journeying.* (TA, art. سِير.) — مَنْزِلَةٌ, used unrestrictedly, *Station, standing, footing, or grade; honourable station or rank; a place of preferment.* — *A predicament in which one stands.* — كَلِمَةٌ بِمَنْزِلَةٍ *A word equivalent, or similar, to another word.* — [You say] كَذَا يُسْتَعْمَلُ بِمَنْزِلَةِ كَذَا *It (a word) is used in the manner of such another word*; generally with respect to government, not necessarily with respect to meaning. (The lexicons passim.) — التَّارِيزُ مِنَ العَيْنِ *Who is, in respect to religion and the world, as light to the eye.*

مُسْنِكٌ: see مَرَعَى مُنْزِلٌ.

نزه

2. نَزَّهَ اللَّهُ *He declared God to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; like سَبَّحَهُ and قَدَّسَهُ.* — تَنْزِيهِهُ اللَّهُ *is The declaring God to be far removed, or free, [from every imperfection or impurity, or from everything derogatory from his glory; i. e.,] from evil [of every kind]; or from the having anything like unto Him by participation of his essence or otherwise, and from defects that may not be imputed to Him.* (TA.)

5. تَنَزَّهَ عَنِ الإِفْذَارِ *He shunned, avoided, or kept or removed himself far from, unclean things; (S, *Mgh, Mṣb;) preserved himself therefrom.* (Mgh.) — تَنَزَّهَ, used absolutely, and said of a man, means *He shunned, avoided, or kept or removed himself far from, unclean things; kept aloof from, &c.; or from things occasioning blame.* (TA.) — تَنَزَّهَ is best rendered, when not used absolutely, *He removed himself, or kept, far, or aloof:* and with عَنْ following it, it may be rendered *he shunned, or avoided.* — تَنَزَّهَ عَنِ البَوْلِ [*He purified, or cleansed, himself from urine:* a meaning assigned in the TA, art. نَزَهَ, by an evident mistranscription, to استنزاه. (Mṣb in art. بَرَأَ: and a trad.) — Also, *He diverted, or recreated, himself; or took an airing; in the country, or in a garden.* — تَنَزَّهَ meaning *He went forth to the gardens (S, Mṣb, K) and [green fields, or] green plants, and meadows, (K,) is a mistake, (S, Mṣb, K,) accord. to some; but IKt holds it to be not so.* (Mṣb)

نَزَهَ الخَلْقِ [in copies of the K الخَلْقِ] and نَزَهَ النَّفْسِ and نَزَهَهُ and نَزَهَهُ and نَزَهَهُ

(see ظَلَفٌ) *Who abstains from that which is indecorous, &c.* (K, TA.)

نَزَهَ }
نَازَهُ } see نَزَهَ الخَلْقِ.

نَزِيهٌ: see نَزَهَ الخَلْقِ. — نَزِيهٌ *A pious man; or one who abstains from unlawful things.* (TA.)

نزد

1. نَزَا عَلَى الأُنْثَى *He (a solid-hoofed, or cloven-hoofed, animal, and a wild beast,) leaped the female; (S, &c.;) and so نَزَا alone, elliptically.* — نَزَتْ حَنْجَزَتَهُ, said of a camel: see عَزَفَ.

نس

1. نَسَّ, aor. نَسَّسَ, *He went at a gentle pace.* (TA, art. خَبِرَ.)

R.Q. 1. نَسَّسَتِ الرِّيحُ *The wind blew coldly:* see R.Q. 1 in art. سَنَ.

رِيحٌ نَسَّاسَةٌ *A cold wind:* see سَنَّاسَةٌ.

نسخ

نَسِجَةٌ, applied to a wind: see نَسِجَةٌ, art. نَوْحٌ.

نسع

نَسْعٌ *A plaited thong, serving for the nose-rein of a camel, &c.; and sometimes woven wide, [for a fore-girth,] placed on the breast of a camel.* (KL, TA.) See also نَسْعَةٌ.

نَسْعَةٌ *A kind of broad plaited fore-girth for a camel:* pl. نَسْعٌ and نَسْعٌ and نَسْعٌ: (S:) or نَسْعٌ and نَسْعٌ and نَسْعٌ and نَسْعٌ are pls. of نَسْعٌ, [a coll. gen. n.,] of which نَسْعَةٌ is the n. un. (K.) See عَظْمُ الرَّحْلِ, in art. عَظْمٌ. — نَسْعُ الطَّرِيقِ + *The furrows of the road, made by the beasts with their legs [or feet] in its surface.* (TA, voce شَرَكٌ.)

نسع

مِنْسَعَةٌ *An instrument for pricking bread:* see مِرْقَمٌ.

نسف

1. نَسَفَتِ الرِّيحُ, (Mgh, Mṣb, TA,) aor. نَسَفَتْ, (TA,) inf. n. نَسْفٌ; (Mṣb, TA;) and نَسَفَتْهُ, (TA,) *The wind carried it away;* (TA;) i. q. ذَرَّتَهُ [q. v.]; (Mgh;) namely, dust. (Mgh, Mṣb.)

8: see 1.

مِنْسَفٌ *A vessel (وعاء) in which dates [and grain] are shaken to remove the dust, &c.* (TA in art. نَفَضَ.)

نسك

1. نَسَكَ *He worshipped:* used transitively. See an ex. in a verse of El-Aashà, in the S, art. نَصَبٌ. See 5.

4. أُنْسَكَ [app. *He washed and purified a garment.*] (TA voce اِجْتَابَ.)

5. تَنَسَكَ *He devoted himself to religious exercises; applied himself to devotion;* (S, Mṣb, K;) as also نَسَكَ (S, K) and نَسَكَ: (K:) or the last, he became a نَاسِكٌ. (S.)

عَقِيْقَةٌ: see نَسِيْقَةٌ.

مَنَاسِكُ الْحَجِّ *The religious rites and ceremonies of the pilgrimage: or the places where those rites and ceremonies are performed.* (Mṣb.)

نسل

8. اِنْتَسَلَ *said of camels' fur:* see عَصِيْرٌ.

نَسْلًا *is a form of imprecation against a man, like نَعْسًا وَنَكْسًا.* (M, in art. اَسَلُ.)

نَسْلٌ *Progeny, whether of man or beast.* (The Lexicons passim.)

نسر

5. تَنَسَّرَ شَيْئًا *He sought, or endeavoured to get, or attain, a thing, with labour and perseverance: i. q. تَطَلَّبَهُ.* (IbrD.) — تَنَسَّرَ الخَبْرَ *He sought, searched, or inquired, for, or after, the news, or tidings;* (MA, KL;) [as though endeavouring to scent it;] so that he elicited it. (TA.)

نَسْرٌ مِنَ الطَّرِيقِ, denoting *nearness and shortness of the way,* see نَبَقٌ and مُسْتَعْجَلَةٌ.

نَسِيْرٌ: see نَسِيْرٌ.

نَسْمَةٌ *A soul; syn. نَفْسٌ, with sukoon: and نَسْرٌ souls; syn. نَفُوسٌ.* (Mṣb.) — *A man.* (K.)

نَسِيْرٌ *A gentle wind; a gentle gale; a breeze.* — *The commencement of any wind before it becomes strong:* (AHn, M:) or *a pleasant wind:* (S:) or *the breath of the wind:* (Mṣb:) or *the breath of the wind when weak;* as also نَسِيْرٌ: or *a wind from which comes a weak breath:* pl. of both أَنْسَامٌ. (M.) — *بَارِدُ النَسِيْرِ: One who chills people:* see نَقِيْلٌ. — نَسِيْرٌ *Odour, scent, sweet or disagreeable:* see رَائِحَةٌ.

نَسِبٌ i. q. نَسِيْرٌ.

مَنْسِيرٌ *The sole* (بَاطِنِ) of the حُفِّ : or, to a camel, the same as the سُنْبِكُ to the horse; (Mṣb); [i. e., the toe, or nail, or edge of the fore part of the foot, of a camel: see ظَفْرٌ:] the extremity of the حُفِّ of the camel and ostrich and elephant, and of the solid hoof: or each of the two nails (ظَفْرَانِ) of the camel, that are upon [each of] his fore-feet: or it is, to a she-camel, like the ظَفْرُ to a man: (M:) or the حُفِّ of the camel, (S, K,) and of the ostrich. (Aṣ, S.) — [Also, †The toe of a human being: see a verse cited voce جَدَا, art. جذو.]

نسى and نسو

1: see 6.

6. **تَنَسَاهُ** *He pretended that he had forgotten it:* (S, KL, TA:) and (TA) *he forgot it;* (MA, KL, TA:) like **نَسِيَهُ**: (TA:) [or] *he constrained himself to dismiss it from his mind.* (MA.) — **تَنَسِيَ** *It* (a word or the like) *was forgotten by degrees.* (Occurring often in the larger Lexicons.)

النَّسَا [vulg. عِرْقُ النَّسَا, app. *The sciatic vein;* *the portion, in the thigh, of the vein* (عِرْقُ) *which, in the back, is called the وَتِينُ, and which extends to the shank, where it is called the صَافِنُ:* (IAth, TA, voce أَبْرُ) or the صَافِنُ and النَّسَا are two branches of one عِرْقُ [or vein]: (Ibn-Seena, vol. i. book iii. p. 608: [where the opening of each of these to let blood is mentioned:]) [in a solid-hoofed animal,] النَّسَا is a vein (عِرْقُ) *proceeding from the hip, or haunch, lying within each thigh, then passing by the hock, so as to reach the hoof: when the breast is fat, each of its thighs becomes cleft by two large portions of flesh, and the نَسَا runs between them, and is apparent.* (S.) [In the present day it seems to be applied by some to the sciatic nerve: and عِرْقُ النَّسَا, as also النَّسَا alone, often signifies *sciatica, or hip-gout:* see نَقْرَسُ and also شَجَّحَ.

عَقَبَةٌ for **مُنْسِيهَا**: see a verso cited voce عَقَبَةٌ.

نشف

1. **نَشَفَ الْمَاءَ**, aor. ʔ, (Mgh, Mṣb,) inf. n. **نَشْفٌ**, (Mṣb,) *He took [or absorbed] the water from the ground, (Mgh, Mṣb,) or from a pool, (Mgh,) with a piece of rag or some other thing (Mgh, Mṣb) of a similar kind.* (Mṣb.)

2. **نَشَفَتْ** *She* (a camel) *[yielded frothy milk;] had نُشَافَةٌ.* (S in art. رغو. [See 2 in that art.])

4. **أَنْشَفَ الْأَرْضَ الْمَاءَ** [It caused the earth to imbibe the water], said of the سَهْمُ. (K voce أَضْرَبَ.)

مِنْشَفَةٌ (pl. مَنَاشِفٌ) *A drying-towel; napkin.*

نشق

5: see 10.

10. **اسْتَنْشَقَ الرِّيحَ** + [He snuffed the wind]: (TA, art. مخر.) *he snuffed, scented, or smelt, the wind; as also تَنْشَقَهَا.* (Mṣb.) See 10 in art. شم.

نُشَاقَةٌ *What is taken [or ladled out], while hot, from a cooking-pot.* (TA.)

نصع

1. **نَصَعَتْ** *He, or it, purified.* (L.)

أَبْيَضٌ نَاصِعٌ *Intensely white.*

نصف

4. **أَنْصَفَهُ** *He did justice to him:* (MA:) *he acted equitably with him:* (Mṣb:) *he gave him, or obtained for him, his right, or due, from (مِنْ) another:* see **أَعْدَرَ**. — **إِنْصَافٌ** *The giving what is right, or due:* (M:) or the granting, or rendering, justice. (KL, PṢ.) — **أَنْصَفَهُ مِنْ ظَالِمِهِ** [He exacted justice for him from his wronger]. (T voce ظَلَمَ.)

8. **إِنْتَصَفَ مِنْهُ** *He exacted, or obtained, his right, or due, from him (M, K) completely, so that each of them became on a par with the other; (K;) [i. e. with equity]. — إِنْتَصَفَ* *It became halved:* (Mṣb:) [often said of the day-time (النَّهَارُ)].

أَصْبَحَ عَلَى النِّصْفِ, and **طُبِخَ عَلَى النِّصْفِ**, *It (wine) was boiled until half of it had gone, or evaporated.* (TA, voce طَابَأَ.)

مَكَانٌ نَصْفٌ بَيْنَ مَكَائِنَ [A place half-way, midway, or equidistant, between two places]. (Mughnee in art. سَوَاؤُ.) — **نَصْفٌ** *A middle-aged woman or man:* (S, K:) or *forty-five years old:* or *fifty years old.* (K.) Dim. **نُصَيْفٌ**.

خِمَارٌ نَصِيْفٌ *A woman's muffler:* see **خِمَارٌ**.

خَلَقٌ نَصِيْفٌ, dim. of **نَصْفٌ**: see **خَلَقٌ** voce **خَلَقٌ**.

مَنْصَفٌ *Expressed juice, (Mgh, Mṣb,) or wine, or beverage, (K,) cooked until half of it has gone [by evaporation].* (Mgh, Mṣb, K.)

مُنَاصَفٌ *Not wholly ripe:* [half-ripe:] applied to the date. (TA, voce بُسْرُ.)

أَنْصَافُ اللَّبَنِ [Half-bricks, or] *cut bricks, whereof the one is placed, in building, beside the whole brick, for the purpose of ornamentation.* (Mṣb in art. مخر.)

نصل

نَصْلٌ *The iron head or blade (Mgh, K) of an*

arrow, (S, Mgh, K,) and of a spear, (S, K,) and of a sword, (S, Mgh, Mṣb, K,) and of a knife, (S, Mṣb,) and the like. (Mṣb.) — **نَصْلٌ** *The spun thread of the spindle:* (K:) see **سُرُورٌ**.

بَعِيَّةٌ نَاصِلٌ *A very white beard.* (See العَنْقَاءُ **مَا بَلَلْتُ مِنْ فُلَانٍ بِأَفْوَقٍ** — (عرب, art. المغرب) — **نَاصِلٌ**: see **بَلٌّ** and **أَفْوَقٌ** in two places.

نصر

صَنَرٌ or **نَصِيَّةٌ** *An idol:* see **صَنَرٌ**.

نصي

5. **تَدْرَى** *He* **تَنَصَّى** *بنى فلان:* see **تَدْرَى**.

نَصِيٌّ *A certain plant:* (S, TA:) *Golius says, a species of thistle; but this seems to be inconsistent with the description of it: see رَيْجَةٌ. — نَصِيٌّ *Gelded, castrated.* The second word is an imitative sequent.*

نَاصِيَّةٌ properly, in the language of the [classical] Arabs, *The place where the hair grows in the fore part of the head: and hence, the hair of that part; the hair over the forehead;* (Az, TA;) [and this is the general meaning;] *i. q. طُرَّةٌ and قُصَّةٌ.* (Mṣb, art. قص.) *The forelock of a horse. — نَاصِيَّةٌ بَنِي فُلَانٍ:* see **تَدْرَى** and **ذُرَّةٌ**.

نضر

أَقْدَاحٌ نَضَارٌ *A tree of which yellow cups (أقداح) are made.* (T, in TA, voce غَرَبٌ.) See **وَرَسِيٌّ**.

نضل

1. **نَضَلَهُ** *He overcame him, or surpassed him, in shooting.* (S, Mṣb, K.)

3. **نَاضَلَهُ** *He vied, competed, or contended for superiority, with him in shooting.* (S, Mṣb, K.) **نَاضَلَ**, inf. n. **تَنْصَالٌ**: see **بَيْتَهُ**. — **نَاضَلَ**, *He defended him, pleaded in defence of him, or repelled from him; (K, TA;) spoke in his defence, excusing him; (S, TA;) defended him, &c., as above; (S;) contended, or pleaded, in his defence; (TA;) defended him; and contended in his defence.* (Mṣb.)

نضو

1. **نَضَا الْخَيْلَ** *He outstripped the other horses:* see **تَجَرَّدَ**.

نَضُوٌّ *A lean, or emaciated, camel: fem. with* **نَضُوٌّ** [Lean, or emaciated] (S, Mṣb, K.)

by journeying]; applied to a beast. (TA, in جمع.)

نطع

5. تَنْطَعُ (KL,) or تَنْطَعُ فِي الْكَلَامِ (S, K,) He went deeply, or far, in speech; (KL;) syn. تَعَمَّقَ (S, K:) was exorbitant, or extravagant, therein: (K:) or تَنْطَعُ signifies he spoke with the extremity of his fauces; [or with a guttural voice;] from التَّنْطَعُ signifying the upper غار in the mouth. (IAth.)

النُّطَعِيَّةُ and الحُرُوفُ النَّطَعِيَّةُ Dental letters: see ت.

نَطْعُ }
نَطْعُ } see نَطْعُ.
نَطْعُ }

نَطْعُ and نَطْعُ and نَطْعُ and نَطْعُ A certain thing (Munjid of Kr, Mgh, Mṣb, K) that is spread [upon the ground to serve as a table for food, and for play at chess or the like, and to receive the head of a person when it is cut off], (Munjid, K,) made of leather; (Munjid, Mgh, Mṣb, K;) a piece of leather that is spread upon the ground for any of the purposes above mentioned. — The anterior part of the palate; see غار.

نَطَّاعٌ A man who makes نَطُوعَ: and who binds books. (T, in TA, art. حط.)

نطف

نُطْفٌ Earrings: see a verse cited in art. سجد.

نُطْفَةٌ Sperma of a man (S, Mṣb, K) and of a woman. (Mṣb.)

نُطْفٌ A kind of sweetmeat; (Mṣb;) i. q. قَبِيضِي (S, Mṣb.)

نطق

1. نَطَقَ trans. by means of ب: see Ham, p. 75. — نَطَقَ بِهِ means he pronounced it, or articulated it. — نَطَقَ, said of a bird or any animal: see Bḍ, xxvii. 16.

3. نَطَقَهُ, inf. n. مَنَاطِقَهُ, He talked, or discoursed, with him; syn. كَالَمَهُ, (TA,) followed by ب before the subject of talk, &c. (TA in art. فرغ.)

6. نَطَقَا They two talked, or discoursed, each with the other; like تَقَاوَلَا. (TA.)

10. اسْتَنْطَقَهُ He desired him to speak; (TA;) [interrogated him:] he spoke to him until, or so that, he spoke. (Mṣb.)

نَاطِقٌ The bar (مترس) of a door. (TA, art. لوز.) — نَاطِقُ الْجُوزَاءِ The Belt of Orion: see الْجُوزَاءِ.

نَاطِقَةٌ A ticket of price, or weight: see بَطَاقَةٌ.

نَاطِقٌ — نَاطِقٌ اطيوار ناطقة — نَاطِقٌ Singing birds. — نَاطِقٌ An epithet applied to A deenár. — جَذْرُ نَاطِقٌ A rational root, in arithmetic; opposed to جَذْرُ أَصْمٌ. (Mgh, art. جذر.) — حَيَوَانٌ نَاطِقٌ A rational animal.

نَاطِقِيَّةٌ Rationality.

مَنْطِقٌ Speech: (S:) Diction; or expression of ideas, or meanings, by voice and words. (K, TA.)

مِنْطَقَةٌ I. q. حَيَاصَةٌ; (Mṣb;) A kind of girdle, zone, or waist-belt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women generally adorned with jewels, &c., and having also two plates of silver or gold, also generally jewelled, which clasp together. See اِبْرِيْمُ.

مِنْطِقِيٌّ Eloquent: (S, K:) or able in speech; an able speaker. (TA in art. فوه.)

جِحْمَةٌ المَنْطُوقُ بِهَا: see جِحْمَةٌ.

نطل

سَيْطَلٌ: see نَيْطَلٌ.

نطر

نُطْبَةٌ: see نَطْبَةٌ.

نطو

8. اِنْتَطَبَتِ الْمَغَارَةُ: see نوط, in art. اتطابت.

نَطَاً Distance, or far extent; syn. بَعْدُ. (TA.) See غَاثِلٌ, in art. غول.

نَاطِقَةٌ A female weaver: pl. نَوَاطِ. (TA in art. درع.)

نظف

10. اسْتَنْظَفَ الذَّكَرَ مِنَ الْبَوْلِ: see استنقى.

نظمر

1. نَظَمَ [He pierced:] he pierced and knotted a cord or rope: and he (a خَوَاصٌ) pierced and plaited [the leaves of] the مَقْلُ. (M.) — نَظَمَ He strung beads. (Mṣb.)

8. اِنْتَضَمَهُ He transfixated, or transpierced, him; (M;) i. q. اِخْتَمَهُ. (S, M, K.) — اِنْتَضَمَ It (an affair [and language, &c.]) wa. or became,

rightly [or regularly] ordered, arranged, or disposed. (Mṣb.)

نَظْمٌ What are strung, of pearls and beads, &c. (M.) — النُّظْمُ: see الْجُوزَاءِ.

نِظَامٌ [A standard of a thing, by which to regulate or adjust it. See voce عِيَارُ.] — † The cause, or means, of the subsistence, of anything; or its foundation, or support; syn. مِلَاكٌ: (M, K:*) a tropical meaning. (TA) — † A way, course, mode, or manner, of acting or conduct or the like: custom, or habit. (M, K.) — نَيْسَ لِأَمْرِهِ His affair has not a right tendency. (T.) And نَيْسَ لِأَمْرِهِمْ نِظَامٌ † Their affair has not a right way, or method, of procedure, nor connexion, or coherence, (مُتَعَلِّقٌ) (M, TA,) nor right tendency. (TA.) And مَا زَالَ عَلَى نِظَامٍ وَاحِدٍ † He ceased not to follow one custom, or manner of conduct. (M, TA.) And أَحَادِيثٌ لَا نِظَامَ لَهَا † [Stories having no foundation, or no right tendency or tenour]. (M and K in art. سطر.)

نِظَامٌ and نِظْمٌ A composer of many verses, or of much poetry. (TA.)

نِظْمٌ: see نِظْمٌ.

نعظ

1. نَعَّظَ, aor. ٤, inf. n. نَعَّظُ and نَعُوظُ (S, Mṣb, K,) and نَعَّظَ, (ISd, K,) It (the زَبُّ, S, or ذَكَرُ, Mṣb, K,) became erect, (S, Mṣb, K,) by reason of carnal appetite; (Mṣb;) as also اِنْعَظَ. (M, TA.)

4. اِنْعَظَ, (Mṣb, K,) inf. n. اِنْعَظُ, (S, Mṣb,) He (a man, Mṣb, K,) became affected with carnal appetite: (S, Mṣb, K:) and in like manner اِنْعَظَتْ, said of a woman. (Mṣb, K:*) — His penis became extended. (M, in art. رول.) — اِنْعَظَتْ She (a beast) opened and contracted, alternately, her vulva; (S, K;) and so اِنْعَظَتْ. (AO, K.) — See also 1. — اِنْعَظَهُ He caused it to become erect: (S:) or put it in motion: (Mṣb:) namely his زَبُّ, (S,) or ذَكَرُ. (Mṣb.)

8: see 4.

جِرُّ نِعَظٌ A vulva excited by carnal appetite. (K.)

نَاعُوظٌ That excites erection of the penis. (K.) شَرْبُ النَّاعُوظِ [app. a mistranscription for شَرْبَةُ النَّاعُوظِ] Medicine which has that effect: mentioned by Z and Ibn-'Abbád. (TA.)

نعق

1. نَعَقَ بِهِمْ إِلَى الْغَيْتَةِ He hallooed them on to fight, etc.: see 10 in art. عو.

أُنَاعِمِرُ, pl. pl. of نَعَمٌ : see a verse cited voce دَانِي.

نعو

1. نَعَاهُ He announced his death : see a verse cited voce طُوبَالَهُ.

نغ

نُغْدُ : see غُنْدَبَةٌ, and نُغْنَعَةُ.

النَّغَائِجُ Certain portions of flesh by the uvula. (O in art. عُلُق.)

نغف

نَغْفَاتُ Portions of dry mucus : see سَلِيلَةٌ.

نغق

نُغَقَاتُ and نُغَقَاتُ, of a crow, signify the same. (Lh in O, art. عَوْق.)

نغل

نُغَلٌ [in the CK نَغْلٌ] A hide vitiated, or rendered unsound, (S, K,) in the tanning. (K.)

إِبْنُ نَغِيلَةٍ The son of a female slave. (T in art. بَنِي.)

نعر

1. نَعَرَ, aor. = and ٤, He spoke in a low, gentle, or soft, voice or tone : (S, Mṣb.) [he spoke in an undertone:] he used such a voice in singing : (K.) or he modulated his voice, or made melody, in singing. (TK.) See جَرَسٌ.

2. تَنْغِيمٌ : see شَيْنٌ.

5. تَنْعَمٌ : see جَرَسٌ.

جَرَسٌ الكَلَامِ Gentle-toned speech ; syn. نَغْمَةٌ (Mṣb.) and sweetness of voice, or melody, in recitation [and in singing]. (S, Mṣb.) — [Also, A musical sound, or note:] a melody : see طَرَقٌ : sweet sound : pl. نَغْمَاتٌ. (KL.)

بَاغَمَةٌ : see voce بَاغَمَةٌ.

نغو

3. نَاغَاهُ He interchanged speech with him, each of them addressing the other with a word or saying : (TA :) نَغَيْتُ إِلَيْهِ نَغِيَةً signifies I addressed to him a word or saying : and الْمَنَاغَاةُ signifies الْمَوَاجَهَةَ. (JK.)

نفع

1. نَفَعَهُ It profited him ; availed him ; was of

use or benefit, or was useful or beneficial, to him. — نَفَعَهُ مِنْهُ : see an ex. voce جَدُّ. — يَنْفَعُ لَكَذَا — مِنْ كَذَا, It (a medicine) is good, beneficial, or profitable, as a remedy, for, or against, such a thing, meaning such a disease or the like.

2. نَفَعَهُ, inf. n. تَنْفِيعٌ, He caused نَفْعٌ to come to him. (TA.)

8. اِنتَفَعَ بِهِ He benefited or profited by it ; made use of it ; had the use of it ; enjoyed it ; like تَمَتَّعَ بِهِ. See 10.

10. اِسْتَنْفَعَهُ He sought, or demanded, his profiting him, or being useful to him. (IAṣr, TA.) — And اِسْتَنْفَعَ sometimes occurs in the sense of اِنتَفَعَ. (TA.)

نَفْعٌ contr. of ضَرْبٌ : (TA :) or a thing whereof one makes use for the attainment of good : (B :) or good : or a means of attaining one's desire. (Mṣb.)

مَنْفَعَةٌ [A cause, or means, of advantage, profit, utility ; or benefit : and simply, advantage ; profit, or profitableness ; utility, use, usefulness ; or benefit :] contr. of مَضْرَبَةٌ. (S, art. مَضْرَبَةٌ.)

نفق

1. نَفَقَتِ السُّوقُ The market became brisk, its goods selling much ; syn. قَامَتْ. (K.) — نَفَقٌ It was, or became, saleable ; easy, or ready, of sale ; or in much demand : see its syn. رَاجٌ. — نَفَقَتْ It (a commodity, سَلْعَةٌ) was in much demand : and she (a woman) was demanded in marriage by many. (Mṣb.) — نَفَقَتِ الدَّرَاهِمُ, inf. n. نَفَقٌ, The dirhems passed away, came to an end, or became spent or exhausted ; syn. نَفِدَتْ. (Mṣb.)

3. نَافَقٌ He played the hypocrite in religion : (K, TA :) he pretended, to the Muslims, that he held the religion of El-Islám, concealing in his heart another religion than El-Islám. (Mṣb.) And نَافَقَ فَلَانًا He acted with such a one hypocritically. (TK in art. دَهْن.) [But I have not found this elsewhere.] And نَافَقَ فِي الْمَحَبَّةِ [He acted the hypocrite in respect of love]. (Har, p. 505.) See حَانَ.

4. اُنْفَقَ He expended money : and he (God or a man) dispensed gifts.

5. تَنْفَقَتِ الْجَزُورُ [The slaughtered camel became dealt out, or dispensed]. (S, K in art. شَيْط.) — تَنْفَقَ : see Har, p. 472. — تَنْفَقَ It (a wound) cracked in its sides, and made, in the

flesh, what resembled اُنْفَاقٌ, i. e. holes in the

ground, or subterranean excavations or habitations, pl. of نَفَقٌ. (TA in art. دَسَم.)

نَفَقٌ : see سَرَبٌ — اُنْفَاقٌ The holes of rats or mice. (S, TA in art. خَفَى :) see 1 in that art. : holes in the ground ; or subterranean excavations or habitations ; pl. of نَفَقٌ. (TA in art. دَسَم.) See 5. — Also Fresh olive-oil : see فَاقٌ in art. فَوْق : also mentioned in art. نَفَقٌ in the TA.

نَفَقَةٌ What one expends, of money and the like, (K, TA,) upon himself and upon his family or household. (TA.)

نَيْفَقٌ The part of a pair of drawers, or trousers, which is turned down at the top, and sewed, and through which the waistband, or string, passes. See نَقَبَةٌ.

نفل

2. تَنَفَّلَ, inf. n. تَنْفِيلٌ, He gave him spoil, (S, Mṣb, * K,) and a free and disinterested gift. (Mṣb, K.) And it is doubly trans. : see 2 in art. غَنِمَ.

نَفْلٌ Trifolium melilotus indica of Linn. : and medicago intertexta of Linn. (Delile, nos. 706, 730.) — نَفْلٌ : see غَنِيمَةٌ.

تُسَعٌ : see نَفْلٌ.

نَافِلَةٌ the pl., نَوَافِلٌ, is explained in the TA, art. حَرَزٌ, by زَوَائِدٌ [Accessions, or additions]. — What accedes to, or exceeds, the original. (T.) A voluntary gift, by way of alms, or as a good work : (T :) a gift : (K :) or a gift يَدٍ : (M :) a deed beyond what is incumbent, or obligatory. (M, K.) — نَافِلَةٌ Supererogatory prayer. (S, Mṣb.) See تَطَوُّعٌ.

نفي

1. نَفَاهُ He drove away, expelled, or banished, him, or it. (T, in TT.)

3. هَذَا يَنْفِي هَذَا This precludes the co-existence of this therewith ; is inconsistent, or incompatible, with this.

6. تَنَافَا They two were incompatible.

8. اِنْتَفَى : It was negative : contr. of ثَبِتَ and اِنْتَفَى مِنْ شَيْءٍ : وَجِبَ (IbrD.) — اِنْتَفَى مِنْ شَيْءٍ He denied a thing ; meaning an accusation or the like : syn. تَنْصَحَ.

نَفَايَةٌ Refuse ; i. e. what one rejects, of a thing, because of its badness : (S :) or refuse little in quantity : (T :) or the remains, and bad portion,

(T in art. بنى:) a certain small reptile, that dwells in sand, resembling a fish, smooth, and having a mixture of whiteness and redness; called also شَحْمَةُ النَّقَا. (TA.) See حُلْكَةٌ and شَحْمٌ. — نَقَا or نَقَى An extended gibbous piece of sand. (S, * Mṣb, * K.)

نَقَاةٌ The extract, or refuse, of a thing: see عَصَاةٌ.

مُنْقِي, said of a sheep, *Becoming a little fat*: see سَاحٌ. — A sieve, syn. غُرْبَالٌ. (TA, art. دوس.)

مُنْقِيَةٌ A woman who trims the split palm-stalks in mat-making: see شَطْبَةٌ and شَطْبٌ.

نكز

4. أَنْكَزَ: see مُنْكَدٌ and ذَمَّةٌ.

مُنْكَدٌ: see مُنْكَزٌ.

نكع

نُكْعَةٌ, so written for نَكْعَةٌ or نُكَعَةٌ in the O and K, voce سُوقَةٌ, q. v., [The head of a plant.]

نكف

1. نَكَفَ مِنَ الشَّيْءِ, aor. ى, inf. n. نَكْفٌ; and نَكَفَ, aor. ى; and استنكف; *He abstained from, or refused to do, the thing, from disdain and pride.* (Mṣb.)

5. تَنَكَّفَ بِمَوْضِعٍ كَذَا [He waited, &c.,] i. q. تَلَبَّثَ. (TA in art. صقر, from the "Nawádir.")

10. اسْتَنكَفَ مِنْهُ. (KL, * MA) *He disdained, or scorned, it; was ashamed of it.* (KL, MA.) See 1.

لُعْدٌ and غُنْدَبَةٌ: see نَكْفَةٌ.

نكل

1. فَضَلَ, aor. يُنْكَلُ, see 1 in art. فضل.

النَّكْلُ signifies أَقْرَانَهُ يُنْكَلُ. (A, art. عض.) — See نَكَلٌ.

بَدَلٌ and نَكَلٌ: see نَكَلٌ.

نَكَالٌ Any punishment serving to give warning to others than the sufferer: (M, K, TA:) or that restrains the offender from repeating the offence. (Bd, ii. 6.)

نكه

نُكْهَةٌ The odour of the mouth. (S, TA.)

نكى

1. نَكِيَ, aor. ى, inf. n. نَكَاةٌ, *He (an enemy) was defeated, and overcome.* (TA, art. نكأ.)

نَكَايَةٌ The inflicting injury upon an enemy: (MA, KL:) *slaying and wounding among the enemy*: (S, K:) or *making much slaughter*, (MA,) or *a great, or vehement, slaughter or wounding*, (Mṣb,) [i. e. the making havoc,] among the enemy: (MA, Mṣb:) *the inflicting a routing and overthrow among the enemy.* (ISk, TA.)

نلج

نِيلَجٌ and نِيلَجٌ Indigo-pigment: see نُورٌ, art. نور.

نلك

نُلْكٌ A kind of medlar-tree, *Mespilus aronia.* See رُوْبَةٌ.

نمر

1. نَمَرَ *He [uttered calumny: or] excited discord, or dissension, and made known discourse in a mischievous manner; or embellished speech with falsehood.* (M, K.) You say, نَمَرَ بِهِ and عَلَيْهِ, inf. n. نَمَرَ and نَمِيمَةٌ and نَمِيمٌ, or this last is pl. of نَمِيمَةٌ, (M,) meaning, *He calumniated him; or misrepresented him.* — نَمَرَ الْحَدِيثَ *He made known, divulged, or told, conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like.* (TA, art. قت; and Mṣb.)*

R. Q. 1. نَمَّرَ *He variegated a thing: he decorated or embellished it.* (S, K.)

نَمِيمَةٌ The sound of the bow-string. (Kr.) — نَمِيمَةٌ Malicious and mischievous misrepresentation; calumny; slander; (S, K:) the embellishment of speech with falsehood. (Kr.)

نَمَائِرٌ The sutures of the skull; as resembling lines of writing; see شَانٌ.

نَمَامٌ now commonly applied to *Wild thyme, thymus serpyllum*: see شَبِيهَانٌ.

أَنْبَهْرٌ The artery in the head: see أَنْبَهْرٌ.

مُنْمَنَرٌ A garment, or piece of cloth, figured with marks resembling writing, or otherwise. See مَذْبَرٌ.

نمص

أَنْمِصٌ Having no eyebrows. (TA in art. نط.)

نمغ

نَمَاغَةٌ The upper part of the head: and also the part that is in a state of commotion, of the

يَأْفُوخٌ of a child, before it becomes hard. (L, TA.) See also يَأْفُوخٌ.

نمل

2. نَمَلَ الثَّوْبَ [He mended a garment] i. q. رَفَّاهُ. (TA in art. لقط.)

5. تَنَمَّلَ A formication or stinging, as of the torpedo fish: see "Abdollariphi Hist. Aeg. Comp.," p. 82.

نَمَلٌ سُلَيْمَانَ Red ants: see أَحْوَى, in art. حو.

أَنْمَلَةٌ (thus generally written, Mṣb) The head [or end] of a finger; (S, Mṣb;) i. e. (Mṣb) the joint (مَفْصِلٌ) (Az, Mṣb) in which is the nail: (Az, Mṣb, K:) [i. e. the unguis phalanx, with, or without, the flesh upon it: (see قَصَبٌ:)] or a joint, or an articulation, (عُقْدَةٌ) of the fingers. (Mṣb.)

نمی

1. نَمَى, aor. ى, inf. n. نَمَاةٌ, *It increased*; (M, K, Mgh, TA;) *multiplied; became plentiful, or abundant*; (Mṣb, TA;) said of a thing, (Mṣb,) of cattle, or wealth, (S, Mgh, TA,) &c. (TA.) — نَمَتِ الْأَرْضُ *The land throve, or yielded increase.*

4. أَنْمَى الصَّيْدَ *The quarry died out of sight of the sportsman*: see أَصْمَى.

8. اِنْتَمَى إِلَيْهِ *He asserted his [own] relationship [of son] to him*; (S, Mṣb, K;) like اِعْتَزَى. (S and Mṣb in art. عزو.)

نَامِيَةٌ, of a grape-vine, *The shoot upon which are the bunches of grapes*: (M, K:) or *the eye, or bud, that breaks open so as to disclose its leaves and its berries*: (M:) or *its branches*: pl. نَوَامِرٌ. (T.)

نه

R. Q. 1. نَهَنَهُ بِهِ *He cried out to him, or at him, namely, a beast of prey, in order that he might forbear, refrain, or abstain.* (TA.)

نهنق

النَّوَاهِقُ The channels of the tears of a horse. (M in art. سر.)

نهنك

1. نَهَكَ الشَّرَابَ *He consumed the beverage.* (K.) — نَهَكَ الدِّبَاغَ [The tan wore it, or eroded it], namely, a hide. (M and K, voce مَفْلَغٌ.) See مَفْلَغٌ.

8. **إِنْتَهَكَ مَحَارِمَ اللَّهِ** [He violated the sacred ordinances of God;] he did that which God had forbidden him to do. (Ḥar, p. 18; where see more.) — **إِنْتَهَكَ حُرْمَتَهُ** He violated [his honour, &c.]. (MA.)

مَنْهُوْكَ Affected with a constant, or chronic, pervading disease; or emaciated by disease, so as to be at the point of death. (S, K.) — See **مَنْتُوْكَ**.

نهل

عَلَّلَ A fir t drinking: see **نَهْلٌ**.

مَنْهَلٌ A watering-place; i. e., a spring to which camels come to water. (S, Mṣb.)

نهر

1. **نَهَرَ** He had an inordinate desire or appetite (S, Mṣb, K) for food. (S, K.)

نَهْمَرٌ A chiding of camels. (TA.)

طَرِيقٌ نَهَامٌ A road wherein is [heard] a chiding of camels: (TA:) see **حَنَانٌ**.

نسى

1. **لَا تُسَيِّ** **نَهَاهُ عَنْهُ** He forbade him it. — **وَلَا تُسَيِّ**: see art. **سَيِّ**, in two places.

6: see 8.

8. **إِنْتَهَى عَنْهُ**, and **تَنَاهَى**, He refrained, abstained, or desisted, from it, as forbidden; left, relinquished, or forsook it. (S, Mṣb.) See an ex. of the latter voce **سَوَادٌ**. — **إِنْتَهَى إِلَيْهِ** It ultimately reached, or extended, and sometimes it so pertained, to him, or it: in the latter sense said of authority and the like: and simply, it reached to him, or it. — **إِنْتَهَى إِلَيْهِ الْخَبْرُ**, and **تَنَاهَى**, The information, or news, reached him. (S.) — **إِنْتَهَى إِلَى مَوْضِعٍ** He came at last, or ultimately, to a place. So I have rendered it in explaining **أَفْضَى**. — **إِنْتَهَى** It (a thing, or an affair,) attained the utmost possible point, or degree. (Mṣb.) It (fruit, and the like) attained its utmost state of growth. — **إِنْتَهَى** It is ended: a word put to mark the end of a quotation.

رَكِبَ الشَّيْءَ He did that which he was forbidden to do. (TA in art. **رَدَعٌ**.)

بَغُوْهُ is anomalous, (TA,) like **نَهُوْهُ**.

نَهَايَةٌ The utmost possible point, or degree: (Mṣb:) and the ultimate point, or element, to which a thing can be reduced or resolved: its utmost point or particular: as also **مَنْتَهَى**. See **فَصٌّ**. — **نَهَايَةٌ فِي السَّخَاءِ** [Extreme in bounty, or munificence]. (O and K, voce **مِسْحَلٌ**.)

نَاهِيكَ بِأَخِيْنَا [A person sufficing thee is our brother]: the **ب** is added to denote emphatic praise. (Fr in TA, art. **ب**.) See also **Ḥar**, p. 28, and, more particularly, p. 91.

مَنْتَهَى A place to which a person or thing comes at last; a journey's end; a goal; a destination, or place or state to which a person or thing is appointed to come; an end; an ultimate object: see an ex. in a verse near the end of art. **ب**. See **نَهَايَةٌ**. — **سِدْرَةُ الْمَنْتَهَى** (K̄ur liii. 14) The lote-tree of the ultimate point of access, in the Seventh Heaven: see **سدر**.

نوح

الغُرَابُ النُّوحِيّ [The Noachian crow;] an appellation applied in Egypt to the **زَاغ** (or rook). (TA, art. **زَيْغٌ**.)

نوط

النُّوْطَةُ The crop of a bird: see **الجَرِيئَةُ**.

نَوَاطَةٌ The same as **نَوَاعَةٌ**. See **رُجَاحَةٌ**.

نوع

5. **تَنَوَّعَ**, said of a branch of a tree: see **تَنَوَّسٌ**. — **تَنَوَّعَ** It became of various sorts, or species. (Mṣb.)

نَوَاعَةٌ A child's swing, of rope. See **رُجَاحَةٌ**.

نوف

مُنِيْفٌ High; lofty; applied to a mountain, and a building. (T.) You say also **عُزٌّ مُنِيْفٌ** [High nobility]. (K̄ in art. **عَيْطٌ**.)

نوق

2. **نَوَّقَ** [He broke, or trained, a camel]. (TA, voce **مُضْعَبٌ**.)

5. **نَتَّقَ**, and **تَتَّقَى** **فِي مَطْعَمِهِ وَمَلْبَسِهِ**, He was nice and luxurious (**تَجَوَّدَ وَبَالَغَ**) in his diet and his apparel. (JK, K̄.) Better explained voce **نَيْقَةٌ** **تَجَوَّدَ** and **تَتَّقَى**: see **تَتَّقَى** and **تَتَّقَى**. — **نَتَّقَى**.

نَتَّقَى quasi-inf. n. of **نَتَّقَى**.

نَاقَةٌ: see **بَعِيْرٌ**, and **بَعِيْرٌ**, and **بَعِيْرٌ**. — **نَاقَةٌ**: see **رِحَالَةٌ**. — **أَيْنَقَاتٌ** pl. of **أَيْنَقٌ** pl. of **أَيْنَقٌ**: see a verse cited voce **مُسَهَّرٌ**.

نَيْقَةٌ a subst. from **نَتَّقَى** (IJ, S, K̄) as syn. with **نَتَّقَى** (S) [and therefore signifying Daintiness, nicety, exquisiteness, refinement, or scrupulous

nicety and exactness; and the exceeding of what is usual in a thing: or the choosing what is excellent, or best, to be done, and doing admirably: or the doing firmly, solidly, soundly, or thoroughly, and skilfully: or] the exceeding what is usual in a thing, and making it good, or beautiful, and firm, solid, sound, or free from defect or imperfection. (Ḥam, p. 625) See **تَتَّقَى**.

نول

1. **نَالَ**, aor. **يَنَالُ**, has for inf. ns. **نَالٌ** and **مَنَالٌ** and **مَنَالَةٌ**. (TA.) — See 6.

3. **نَاوَلَهُ شَيْئًا** He gave him a thing; presented, or offered, it to him; gave him it with his hand; handed it to him; syn. **عَاطَاهُ**; (T;) he gave him a thing with his extended hand. (T, K̄.)

5. **تَتَوَلَّوْا عَلَيْنَا بِشَيْءٍ يَسِيرٍ**: see **تَطَوَّلَ**.

6. **تَنَاوَلَ مَاءَ الْحَوْضِ** [He reached, and drank of, the water of the drinking-trough]: said of a camel. (S, art. **نَوْشٌ**.) — **تَنَاوَلَ مِنْ يَدِهِ شَيْئًا** He took from his hand a thing; took it with his hand from his (another's) hand; syn. **تَعَاطَاهُ**. (T.) — **تَنَاوَلَ شَيْئًا** He reached a thing; took it with his hand; handed it to himself; he took a thing with the extended hand; (TK;) or simply he took a thing; took it with his hand, took hold of it; syn. **أَخَذَهُ**; (K̄:) best rendered, he took, or reached, or reached and took, a thing, absolutely, or with the hand, or with the extended hand; and in like manner, with the mouth, as in an instance voce **رَمَرَ**, &c.; he helped himself to it (i. e. food). — **تَنَاوَلَهُ بِالسَّيْفِ** He reached, or hit him, with the sword: see **نَفَحَهُ**: and see **هُوَ قَرِيْبٌ الْمِتَنَاوَلِ** and **أَطْفَتْ** and **تَشَاوَلُوا** [app. He is one from whom it is easy to take, or receive, gifts, &c.]. (TA.) — **تَنَاوَلَهُ**: see 6 in art. **ذَوْقٌ**. — **تَنَاوَلُوا الرِّمَاحَ** [He carped at him by saying, or taxed or charged him with, that which would grieve him]. — **تَنَاوَلَهُ بِمَا لَيْسَ فِيهِ** [He carped at him by saying, or taxed or charged him with, what was not in him]. (TA, voce **إِغْتَابَهُ**.) — **تَنَاوَلَهُ بِلِسَانِهِ** He carped at him with his tongue: (IbrD:) as also **نَالَهُ**. (TA, art. **هَلَبٌ**.) — **تَنَاوَلَ شَيْئًا** It (a noun, &c.) applied to a thing. — **تَنَاوَلَ** It comprehended, or comprised: post-classical in this sense, but commonly used. (MF, TA.) — **تَنَاوَلَهُ بِمَا يُكْرَهُ** He taxed or charged him with, or accused him of a thing disliked, or kated. See also art. **نَيْلٌ**; see an explanation of **إِغْتَابَهُ**, and see **ظَهَرَ**.

نَوَالٌ: see **نَالَ**.

نَوَالٌ and نَائِلٌ (S, K) and نَالٌ (K) *A gift*: (S, K:) and *a benefit, or favour, obtained from a man.* (TA.) See two exs. of the first voce خَرَقٌ: and an ex. of the second voce عَرَبَةٌ. — نَوَالٌ is also used as an inf. n. See an ex., from El-Aqshà, voce نَيْسٌ.

نَوَالٌ: see نَائِلٌ.

مِنَوَالٌ *The web-beam of a loom; the beam on which the web is rolled,* (S, Mṣb, in art. نول, and S, K, voce حَفَّةٌ) *as it is woven.* (Mṣb.)

نامر

1. نَامَتْ رِجْلُهُ + I. q. خَدِرَتْ [His leg, or foot, became benumbed, or torpid]. (TA in art. بسر.) — نَامٌ + It (a woman's anklet) ceased to sound, by reason of the fulness of the log: like as one says [in the contr. case], استيقظ. (TA in art. يقظ.) — نَامٌ has for its inf. ns. نَوْمٌ and مَنَامٌ. (Mṣb.) — نَامَ التَّوْبُ i. q. رَقَدَ [q. v.] (A, art. رقد.) — نَامَتِ السُّوقُ i. q. رَقَدَتْ [q. v.] (Th, in TA, art. رقد.) — نَامَ + He lay; as opposed to he sat and he stood. See نَائِرٌ. — نَامَ عَنْ حَاجَتِهِ. — نَامَ عَنْ حَاجَتِهِ He cared not for the object of his want, neglected it. (Mṣb.)

2. نَوْمٌ and أَنْامٌ + It benumbed, or torpified: see نَامَتْ رِجْلُهُ.

3. نَاوَمْتُهُ فِي شِعَارٍ وَاحِدٍ [I slept with him in one under-garment]. (S, art. شعر.)

4: see 2.

10. اِسْتَنَامَ إِلَيْهِ He trusted to him, and became quiet, or easy, in mind; relied upon him. (S, K.)

رَقُودٌ الضَّحَى i. q. اِمْرَأَةٌ نَوْمٌ الضَّحَى [which see]. (A, art. رقد.)

نَائِرٌ + Lying; as opposed to sitting and standing. (Mgh.)

أَنْوَمٌ [More, or most, prone to sleep]. (A, art. فهد.)

مَنَامٌ *Time of sleep.* (Jel, xxxix. 43.) See also 1.

نون

نُونَةٌ *The dimple in the chin of a young child:* (M, K:) see خَنْعَبَةٌ, and قَلْتَةٌ, and دَائِرَةٌ, and 2 in art. دسر.

نوه

1. نَوَاهُ (Mṣb) and نَوَاهُ (S, Mgh, Mṣb, K)

He rendered famous (S, Mgh, Mṣb, K*) and *magnified;* (Mṣb;) and *rendered notorious;* (Mgh;) *it,* (S, Mṣb,) *namely a person's name,* (S,) *or a thing,* (Mṣb,) *or him.* (Mgh.)

2: see 1.

نوى

1. نَوَاهُ and اِسْتَوَاهُ *He intended it, purposed it, designed it, aimed at it, proposed it to himself as the object of his aim.*

8. اِسْتَوَى الْقَوْمُ مَنْزِلًا بِمَوْضِعٍ كَذَا (S, Mṣb) *The people, or party, repaired, or betook themselves, to, or towards, a place of alighting or abode, in such a place.* (Mṣb.) See 1. — اِسْتَوَى *It* (a people, or company of men,) *removed from country to country, or town to town.* (TA.)

نَوَى *Date-stones:* they are often used as food for camels; (see اِبِلٌ نَوِيَّةٌ;) and for this purpose are bruised, and sometimes mixed with barley, and then moistened: see بَسِيَسَةٌ. — نَوَاةٌ *What is cut off in the circumcision of a girl.* (Lh, in TA, voce عُدْرَةٌ.) The name shows that this is the prepuce of the clitoris, the end of which resembles the end of a date-stone. But see بَطْرٌ. — النَوَى *What remains of the place of circumcision of a girl after that operation; i. e. the بَطْرُ:* (M:) *or the place of circumcision of a girl, which is what remains of her بَطْرٌ when the مَتَكَ has been cut off.* (T.) — نَوَى *Pieces of gold, each of the weight of five dirhems.* (TA in art. جب.) — نَوَى *The tract, or region towards which one goes* (S) *in journeying, whether near or distant;* (S;) *the place that is the object of a journey:* (El-Kālee, TA:) [a traveller's destination:] *the course, or direction, that one pursues* (K, TA) *in journeying and in acting or conduct:* (TA:) *see an ex. voce صَرَفٌ* (third sentence), and عَقَرَ. It is of the fem. gender. (S.) See an ex. in some verses cited voce بَيْنٌ.

نِيًا and نِيٌ: see art. نِيَا.

نِيَّةٌ *An intention, an intent, a purpose, a design, an aim; a determination of the mind, or heart:* (Mṣb, TA:) *this is the general meaning:* (Mṣb:) *the direction that one takes* (S, Mṣb, K) *in a journey,* (S, K,) *near or distant,* (S,) *and in an action:* (K:) *the thing that one intends, or purposes, or aims at: an affair:* (Mṣb:) *the place to which one purposes journeying:* (S in art. زل:) *see an ex. from a rájiz in art. زل, first paragraph: the thing, or place, that one proposes to himself as the object of his aim, in an action, or a journey: or the thing, or*

place, that is the object of an action or journey: see طِيَّةٌ and شَلَّةٌ. — نِيَّةٌ نَقَحٌ i. q. طَرَحٌ and نِيَّةٌ بَعِيدَةٌ — نِيَّةٌ بَعِيدَةٌ: see بَعِيدٌ, where the *د* of the latter word has been accidentally omitted. It also often (or generally) means *A distant, or remote, thing, or place, that is the object of an action or journey:* &c.

أَنَا مُتَرَيِّعٌ عَنْ هَذَا الْأَمْرِ I. q. مُتَرَيِّعٌ, q. v. (TA in art. ربيع.)

نيك

1. النُّعَاسُ عَيْنُهُ and نَاكَ اَلْمَطَرُ الْأَرْضُ: see نَكَحٌ.

نيل

1. نَالَ مِنْهُ He defamed him. (L, art. قبح.) — نَالَ مِنْ عَرَضِهِ He defamed him. (T, K, TA.) — نَالَ مِنْهُ He harmed, hurt, or injured him, namely, an enemy. (Mgh.) — نَانَهُ بِلِسَانِهِ is coupled in the Mṣb, art. قَرَصٌ, with أَذَاهُ; and seems plainly to signify أَصَابَهُ, which, in this case, is the same as أَذَاهُ. And تَنَاوَلَهُ has a similar meaning. — نَالَ He obtained, or attained. (S, K.) نَالَ مِنْ عَدُوِّهِ He attained [or obtained] the object of his aim, or desire, from his enemy. (Mṣb.) — نَالَهُ, aor. يَنَالُ, It reached him; came to him; syn. وَصَلَ إِلَيْهِ. (M, art. نيل.) See also Bd, xxii. 38. — نَالَ لَكَ أَنْ تَفْعَلَ — نَالَهُ, first. pers. نَلْتُهُ, inf. n. نَيْلٌ, He obtained it; he attained it; namely, the object of his wish, &c. (S, K, Mṣb, &c.)

4: see 1.

6. هُمَا يَتَنَاوَلَانِ and هُمَا يَتَنَاوَلَانِ signify the same. (TA.)

نَيْلٌ *Obtainment;* &c.: see 1.

إِنَالَةٌ *The act of giving;* (PṢ in art. نيل;) *the giving a gift.* (KL.) It seems properly to belong to art. نول.

نَيْلٌ (T, M, K) and نَائِلٌ (M, K) *What one obtains, or acquires,* (T, M, K,) *of the bounty of another; like نَوَالٌ.* (T.)

نيلج

See art. نلج.

ه : the vowel of this pron. is sometimes, in a case of pause, transferred to the preceding letter : and this is always done in modern Arabic. — ه subjoined in هُنَّ, and the like : see اَبْيَضُ. — The هَا, termed تَنْبِيْهٌ, is said by some to be used as an inceptive, without any meaning but inception. (See ١٥.) See كَلِمَةٌ تَنْبِيْهٌ in art. نَبِهَ : and see an ex. voce هَا. When followed by a pronoun, as هُو, &c., it is best rendered *Lo*. — ه of pausation : see remarks on a verse cited voce حِيْنَ. — هَا, in حَطَّأَ بِهَا, and many phrases syn. therewith, is app. for بِأَسْتَه. See حَطَّأَ.

هَاءٌ and هَاءٌ : see art. هُوَأ.

هَبَخ

Q. Q. 3. اِهْبَيْخَ ; (K;) and اِهْبَيْخَتْ, aor. تَهْبِيخُ ; inf. n. اِهْبِيَاخُ ; (TA;) *He, (K.) and she, (TA,) walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side.* (K, TA.)

هَبِيخٌ, of the measure فَعِيْلٌ, (S,) *A boy, or young man* : and هَبِيخَةٌ *a girl, or damsel* : both in the dial. of Himyer. (L.) — Also, the former, *A soft boy, or young man* : (K:) or the former and latter, respectively, *a soft, thin-shinned, and plump, boy or young man, (S,) and girl or damsel* : (S, K:) or *a plump and goodly young man, and woman* : (L:) or the latter, *a tall and great woman* : (JK:) [and hence, app., applied as an epithet, in the sense of *long and large*, to a woman's train, in the following verse, quoted by Az,]

- جَرَتْ عَلَيْهِ الرِّيحُ ذَيْلًا اَنْبَخَا
- جَرَّ العُرُوسِ ذَيْلَهَا اَلْبَبِيخَا

(L.) [The wind dragged over it a train of dusky colour, and abounding with dust, like as the bride drags her long and large train.] — Also, the latter, *A damsel suckling, or that suckles.*

(M, K.) — Also, the former, *A stupid, and flabby, or flaccid, man.* (K.) — Also, *a man in whom is no good.* (K.) — Also, *A great valley.* (K) — And *A large river.* (K.)

هَبَع

هَبَعٌ, applied to a young camel : *a young camel brought forth in the end of the breeding-time.* (K, voce رُبْعٌ, q.v.) See بَلَعٌ.

هَبَل

1. عَمِلْتُ, inf. n. هَبَلٌ : see عَمِلَ.

8. تَحَيَّنَ : see 5 in art. حَفُو. — *I. q. تَحَيَّنَ.* (TA.)

أَبِيْلٌ *A Christian monk* : see أَبِيْلٌ.

مَبِيْلٌ *The place of gestation* : see a verse cited voce مَحْبَلٌ.

هَبُو

1. هَبَا الرَّمَادُ, (JK, TA,) aor. يَبُو, (TA,) *The ashes became mixed with dust, and extinguished* : (JK, TA:) and هَبَا الجَمْرُ. (M, art. رَمَد.)

أَهْبَةٌ : see أَهْبَةٌ.

هَبُوَةٌ *Dust rising, or spreading, in the sky like smoke.* (JK.)

هَبَاءٌ *The motes that are seen in the rays of the sun* : (TA:) see an ex. voce غَشَاءٌ.

هَتَكَ

1. هَتَكَ اللهُ سِتْرَهُ. (K, S.) — *God dishonour him* : see سَتَرَ.

هَتَاكَ *One who rends frequently tents and the like* : see بَابٌ.

هَتَارَةٌ, for أَنَارَةٌ : see ثَوْرٌ.

هَجَعَ

5. هَجَعَ تَهَجَعَ *He slept.* (1001 Nights, ii. 321.)

هَجَعَةٌ + *The setting of a star.* (Sgh in TA, art. شَرَطٌ.) See شَرَطٌ. — *A light sleep in the first part of the night.* (S.)

هَجَل

هَجْوَجَلٌ, of a ship or boat, is smaller than the أَنْجَرٌ. (O, TA, voce مَعَابِيْرُ.) — See De Sacy, Chrest. Arab., ii. 359.

هَجْوَلٌ *A fornicatress, or an adulteress* : pl. هَجَائِلٌ. (JK.)

هَجَمَ

1. هَجَمَ عَلَيْهِ *He came upon him suddenly, or at unawares, (Mgh, Msb, K,) or came in to him without permission, (K,) or without asking permission* : (Mgh:) *he invaded, assaulted, assailed, attacked, attempted, or ventured upon, him or it* : *he pounced upon him or it.*

هَجْمَةٌ, or, accord. to Kz, هَزِيْعٌ, *The third of the five divisions of the night.* (TA.) See خُدْرَةٌ, and يَعْفُوْرٌ. — As applied to camels, see عَائِضٌ and زِيَادَةٌ.

هَجِنَ

1. نَكَحَ فِي بَنِي فُلَانٍ وَهَجَنَ أَوْلَادَهُمْ. [He married among the sons of such a one, and made their children to be base-born, or ignoble]. (TA in art. بَغَل.)

هَجِنَةٌ [Meanness of race, in a horse]. (K, voce إِعْرَابٌ.)

هَجِيْنٌ *One whose father is free, or an Arab, and whose mother is a slave.* (S, K.) — *A horse [half-blooded] got by a stallion of generous race out of a mare not of such race* : (S:) or *got*

by an Arabian stallion out of a mare not of Arabian birth: (Mṣb:) or not of generous birth; a jade. (K.)

هَاجِنٌ A girl not arrived at puberty, or a beast not yet fit to be covered: see an ex. voce جَلَّ.

هجو

1. هَجَاهُ He censured, dispraised, reviled, or satirized him, (S, Mṣb, K,) in verse. (Mṣb, K.) — مَا هَجَوْتُ مِنْهُ شَيْئًا: see 1 in art. هجو.

3. هَاجَاهُ, inf. n. مَهَاجَاةٌ, He contended with him in satirizing. See 4 in art. فحمر.

هُجُوٌّ, Dispraise, is like أُسْبُوبَةٌ, contr. of أُمْدُوْحَةٌ.

هدف

10. اسْتَهْدَفَ He became a هَدَف, or butt. (Har, p. 65.) See رَتِيْمَةٌ.

هَدَفٌ A high or lofty building: see صَدَفٌ.

هدل

1. هَدَلٌ He uttered a cry: see هَدَرَ, in two places.

5. تَهَدَّلٌ It hung down; [it dangled;] said of a branch of a tree, (S, TA,) and of fruit; it hung loosely; said of the former. (TA.)

مَشْفَرٌ أَهْدَلٌ [A camel's lip] flaccid, or pendulous. (K, TA.)

هدم

1. هَدَمَ He threw down, or pulled down, a building; (Mṣb;) pulled it to pieces; demolished it; destroyed it: (K:) [the last two explanations are the most correct, as is shown by the phrase] نَقَضَ الْبِنَاءَ مِنْ غَيْرِ هَدْمٍ [He took to pieces the building without demolishing, or destroying]: (S, A, Mṣb, K, * in art. قوض:) he ruined [a building, &c.]; reduced [it] to ruin. (Ham, p. 31.)

6. تَهَادَمَتِ الْحِيطَانُ [The walls fell to ruin by degrees]. (S in art. دعو.)

7. اِنْتَهَدَمَ It became thrown down, pulled down, pulled to pieces, demolished, or destroyed: and it fell in ruins, or to pieces; or became a ruin. — اِنْتَهَدَمَ السَّائِطُ مِنْ مَكَانِهِ مِنْ غَيْرِ هَدْمٍ [The wall fell in ruins, or to pieces, from its place, without being pulled to pieces]. (Lth, in TA, art. قبيض.)

دَمَّرَ: see دَمَّرَ الدَّمْرَ وَالدَّمْرَ الدَّمْرَ.

هَدْمٌ Earth that is dug from a pit or well: see حَفْرٌ.

هدمل

فَطَحَلٌ Food and drink: see فَطَحَلٌ.

هدن

دَخَانَ An illusory truce: see دَخَانَ.

هدى

1. هَدَاهُ He directed him, or guided him, to the way; (K, * TA;) directed him aright; or caused him to take, or follow, a right way or course or direction. (K, TA.) See 8. — هَدَى الْعُرُوسَ He sent [or conducted] the bride (MA, KL) to her husband, (MA,) or to the house of her husband; (KL;) i. q. زَفَّهَا, (K in art. زف,) and so أَهْدَاهَا. (Mṣb in that art.) — يَهْدِي meaning طَبَعَ: see an ex. in a verse cited voce طَبَعَ.

4: see 1.

6. تَهَادَرَا They (two parties who had been at war) made a truce, each with the other. (T, art. نبذ.)

8. اِهْتَدَى He became rightly directed; followed a right direction; (K;) went aright; as also هَدَى. (S.) — He guided himself. — He went a right way; went aright. — لَا يَهْتَدِي إِلَى جِهَةٍ He cannot go aright; or knows not the way that he would pursue; or knows not in what direction to go: sometimes said of a drunken man. — لَا يَهْتَدِي لِأَمْرِهِ means He does not, or cannot, find the way to accomplish, or perform, his affair. — اِهْتَدَى He found, (MA,) or took (KL,) the right way or road. (MA, KL.) — دَاهِيَةٌ لَّا يَهْتَدِي لَهَا, by which دَاهِيَةُ الْغَبْرِ لَهَا, is expl. in the S and O, means لَا يَهْتَدِي لِلتَّجَاةِ, by which the same phrase is expl. in the JK: or it may be well rendered A calamity in relation to which one knows not the right course to pursue. — اِهْتَدَى also signifies He continued to be rightly directed, or to follow a right direction: and he sought to be rightly directed, or to follow a right direction. (TA.) — اِهْدَى and اِهْدَى, for اِهْتَدَى; like اِعْتَدَرَ and اِعْتَدَرَ, for اِهْتَدَى.

هَدْيٌ A way, course, method, mode, or manner, of acting, or conduct, or proceeding, or the like; (Mṣb, K;) as also هَدِيَّةٌ and هَدِيَّةٌ: (K:) or to the second and third: and the first is pl. [or coll. gen. n.] of the last: (S:) and a good way, &c.: and calm, or placid, deportment; or calmness, or placidity, of deportment: (TA:) see also

هَدْيٌ [Conduct, mode of life; manners]. — دَلَّ. — See هَدَى.

هُوَ عَلَى هَدْيٍ He is following, or he follows, a right direction. — الْهَدْيُ The Kur-án. (Bd, Jel in lxxii. 13, &c.)

هَدِيَّةٌ and هَدِيَّةٌ: see هَدَى.

هَدِيَّةٌ [n. un. of هَدِيٌّ] A present; i. e. a thing sent to another in token of courtesy or honour; (Mṣb;) such as is termed طَرِيْفٌ and لَطْفٌ. (JK.) — هَدِيٌّ and هَدِيٌّ [coll. gen. ns.] What one brings as an offering to Mekkeh, (K,) or to the Kaqbeh, (Beyd, v. 2,) or to the Haram, (S, Mgh,) consisting of camels (Lth, S, Mgh, Mṣb) or other beasts, (Lth,) namely hine or sheep or goats, (Mgh,) to be sacrificed, (TA,) and of goods or commodities: (Lth:) n. un. with ة. (S, &c.) — Also, Camels, absolutely. (TA.) — هَدِيٌّ also One who is entitled to respect, or honour, or protection: so in a verse cited voce اِسْتَبَاءَ. (ISk in T in art. ابوأ.)

هَادِيٌّ: see an ex. of its pl. هَوَادِيٌّ meaning Necks of horses, voce نَالٌ. — هَادِيَّةٌ The fore part of the neck of a horse. (K in art. سلف.) — أَخَذَ هَادِيَّ الرَّحَى فَجَعَلَ يُدِيرُهَا [He took the handle of the mill, and began to turn it]. (K, art. خبز.)

أَهْدَى مِنْ دُعَيْبِصِ الرَّمْلِ More expert, &c.: see art. دعمص.

المَهْدِيُّ, meaning The directed by God to the truth, is a proper name, and the name of him of whose coming at the end of time the happy tidings have been announced. (TA.) [It is always so pronounced by the Arabs in the present day: not المَهْدِيُّ.]

هد

1. هَدَّ بِسَلْحِهِ He ejected his excrement. (TA, art. تر.)

هدى

1. هَدَى He talked nonsense; he raved, or talked irrationally, foolishly, or deliriously; (JK, K;) by reason of disease or some other cause. (K.) — هَدَى بِهِ He talked irrationally, &c., with him. (TA.) — And He mentioned him, or it, in his irrational, &c., talk. (TA.)

3. قَعَدَ يَهَادِي أَصْحَابَهُ [He sat talking irrationally, &c., with his companions]. (TA.) — سَمِعْتُهُمْ يَتَهَادَوْنَ [I heard them talking together irrationally, &c.] (TA.)

شَرَابٌ هَادٍ [Beverage causing delirious, or irrational, talk.] (TA.)

هر

1. هَرَّ, inf. n. هَرٌّ, He drove sheep or goats:

(IAqr, in S, K, voce **هَرَّ**;) or *he called them*. (Yoo, in TA, *ibid.*)

هرجل

هَرَجَالٌ, pl. **هَرَجَائِلٌ**, *A tall, long-bodied, or bulky, she-camel*: (TA:) see **هَرَجَابٌ**.

هرح

أَرَاَحَ: see **هَرَاَحَ**.

هرس

هَرَّاسٌ *A certain thorny or prickly tree*, (S, K, TA,) *the thorns or prickles of which are like the حَسَكُ*, (TA,) *and its fruit is like the نَبِقُ*: n. un. with *ة*. (K, TA.) See **قُطْبٌ**.

هرشف

هَرَشْفَةٌ *A piece of rag with which water is dried up from the ground*. (TA, art. **جَفَّ**.) — See **هَرَشْفَةٌ**.

هرطل

هَرَطَالٌ *A large long-bodied man*. (Az, in TA, voce **هَرْدَبَةٌ**.)

هرق

1. **هَرَقَ عَلَى خَمْرِكَ** [*Pour water upon thy wine; i.e., quiet thine anger*. (T.)] See also Freytag's Arab. Prov., ii. 875; also the same, ii. 877. — **هَرَقَ عَنَّا مِنْ رُوبَةِ اللَّيْلِ**: see **رُوبَةٌ**.

4. **أَهْرَقَ عَنكَ مِنَ الطَّيْبَةِ**, i. q. **أَهْرَدُ**, q. v. (IAqr, in TA, art. **فَيْحٌ**.) See 4 in art. **رُوقٌ**. — **هَرَّاقَهُ** and **أَهْرَاقَهُ** and **هَرَّقَهُ**, aor. *هَرَّقَ*, inf. n. **هَرِّقُ**, *He poured it out, or forth*: see 4 in art. **رُوقٌ**. — **هَرِّقُوا عَنكُمْ أَوَّلَ اللَّيْلِ**, (in the K, erroneously, **عَلَيْكُمْ**), *Alight ye in the first of the night*: (TA:) or *disburden yourselves* (**أَنْزَلُوا عَنكُمْ**): or *relieve, or rest, yourselves*; which seems to be generally meant by **هَرِّقُوا عَنكُمْ**.

هَرَّاقَةٌ and **إِهْرَاقَةٌ** *The seminal fluid of a man*: see **إِرَاقَةٌ**, in art. **رُوقٌ**.

هرل

Q. Q. 1. **هَرَوَلَ** *He walked quickly*: (Msb:) [*he went a kind of trotting pace between a walk and a run*; see **رَمَلَ**]; **هَرَوَلَةٌ** is not so quick as **خَبَبٌ** **عَرَضٌ**.

[*an amble*]; (Msb;) and is *between* **مَشَى** [*a walk*] and **عَدُوٌّ** [*a run*]: (S, Msb, K:) it is a kind of **عَدُوٌّ**: (S:) or *quicker than* **عَنَّ**: or a quick walk. (K.)

هرم

1. **هَرِمَ** *He became extremely aged*; (K;) *old and infirm*; (Msb;) *decrepit*; or *a weak old man*.

هَرِيمٌ *The mind*: see 6 in art. **رَقِي**.

هرن

كُتْرُ الْهَارُونِيِّ: see **كُتْرٌ**.

هرنصن

هَرِنَصَانَةٌ, (K,) i. e. **هَرِنَصَانَةٌ**, (TA,) or **هَرِنَصَانَةٌ**, (so in the CK, and in my MS. copy of the K,) with *kesr*, (K,) and the *ر* quiescent, and with *kesr* to the *ن*, (TA,) is *A certain worm*, (K,) accord. to IAqr; said by others to be (TA) what is called *the سُرْفَةُ* [which is very variously described]. (K, TA.) See **دُخُلٌ**.

هرى

هَرِيٌّ *A granary*: see **نَبْرٌ**.

هزر

هَزْرٌ *A strong boy or young man*: and a *weak old man*: as also **هَزْوَرٌ**: pl. **هَزَاوِرَةٌ**. (Abu-ṭ-Ṭeiyib, in TA, art. **حَزَرٌ**.)

هزع

هَزِيعٌ: see **هَجْمَةٌ**.

هزل

1. **هَزَلَ** is *contr. of* **جَدُّ**. (S, Mgh, K.) You say, **هَزَلَ**, aor. *هَزَلَ*, inf. n. **هَزَلٌ**; (S, Msb, K;) and **هَزَلٌ**, aor. *هَزَلَ*, (K,) inf. n. as above; (TA;) and **هَازَلَ**; (K;) *He jested, or joked*; (Msb;) or *was not serious, or in earnest*; (TA;) *في كَلَامِهِ*; (Msb, TA;) and *في الأَمْرِ* in the affair. (TA.)

3. **هَازَلَ** *He jested, or joked*. (K.) See 1.

هَزَالٌ *Leanness, meagreness, emaciation*: *contr. of fatness*. (S, K.)

هَزَلِيٌّ, pl. of **هَزِيلٌ** *Lean, meagre, emaciated*. (K, voce **خَسْبٌ**.)

مَهْزُولٌ: see two exs. in a verse cited voce **عَرَضٌ**.

هزم

7. **إِنْهَزَمَ** *It (an army) was routed, discomfited, defeated, or put to flight*. (K, &c.) See **حَاصٌ**, in art. **حَيْصٌ**; and **إِنْحَازٌ**, in art. **حَوْزٌ**; from both of which it is distinguished.

هَزْمَةٌ *The [purring, or] sound of the throat of a cat*. (TA.) — *The pit between the two collar-bones*. (TA, art. **تَرَبٌ**.) — [*The pit above a horse's eye*]. (K, voce **وَقَبٌ**.) See also **خُنْعَبَةٌ**, and **قَلْتَةٌ**: and see **عَقْرٌ**, where it seems to mean *a stricture*: it generally and properly signifies *a depression, or dint*: or *a pit, or small hollow, resembling a dint*: see also **غَيْبٌ**.

مَهْزُومُ الصَّدْرِ *Depressed of breast*, i. e., apparently, *illiberal, niggardly*: see **حَوْضٌ**.

هشم

1. **هَشَمَهُ** *He crushed it*.

2. **هَشَمَةٌ**, inf. n. **تَهَشِيرٌ**, *He broke it [much, or so crushed it]*; (TA;) namely, *a dry thing, and anything hollow, such as the head, and the like*. (TA in art. **شَدَخٌ**.)

5. **تَهَشَّرَ** *It (a plant, or herbage,) became هَشِيرٌ*, i. e. *dry, and broken in pieces*.

هَشِيرٌ *A plant that is dry, and breaks, or is broken, in pieces*. (S, Msb, K.)

هَاشِمَةٌ *A wound in the head which breaks the bone*: see **شَجَّةٌ**.

كُتْرُ الْهَاشِمِيِّ: see **كُتْرٌ**.

هضم

1. **هَضَمَ لَهُ** — **تَخَوَّقَهُ**: see **إِهْتَضَمَهُ** and **هَضَمَهُ**. **هَضَمَ مِنْ مَالِهِ**: see **خَضَمَ**.

5: see 7.

7. **إِنْهَضَمَ** *It (a thing) melted, or dissolved, after being congealed*. (JK.) — **إِنْهَضَمَتِ الثَّمَرَةُ**, and **تَهَضَمَتِ**, *The fruit broke; or became broken, or crushed*; syn. **تَشَدَّخَتْ**; (TA;) and *became mellow, so as to be easy of digestion*. See also **بَوَّعَ** — **إِنْهَضَمَ**, said of food, (MA,) *It was, or became, digestible, or easy of digestion*. (MA, KL.) — **إِنْهَضَامٌ** of the **زُورُ** [app. *Depression*]. (K in art. **جَنَفٌ**.) [There coupled with **دُخُولٌ**.] See also **صَقَلٌ**.

8: see 1. — **إِهْتَضَمَ الشَّجَرُ مِنْ أَعْلَاهُ** (K voce **شَعَبٌ**) *He cropped the tops of the shrubs*: see **شَعَبٌ**.

هَضْرٌ Contraction of the sides, (S, K,) and lankness of the belly, and smallness of the flank: (K:) in a horse it is a fault. (S.)

هَضُومٌ: see هَضُومٌ.

هَاضُومٌ Any medicine [or other thing (see هَاطُومٌ)] that is a digestive of food; as also هَاضُومٌ; (K:) i. q. جَوَارِشٌ. (S.)

هطل

1. هَطَلٌ It (water) poured: see its inf. n. voce هَطَلٌ.

هف

هَفٌّ Certain small fish, which are dried: see هَفٌّ.

هفو

1. هَفَا, said of the heart, It fluttered, or palpitated; and, as Z says, was flurried by reason of grief, or of beating. (TA.) See 1, in art. هَفُو.

هَفْوَةٌ A slip, lapse, fault, or fall into wrongdoing; pl. هَفَوَاتٌ. (TA.)

هق

هَقَّقَاقٌ: see قَرَبٌ هَقَّقَاقٌ.

هقر

هَقُورٌ A large, long-bodied man. (Az, in TA, voce هَرْدَبَةٌ.)

هقع

الْبَهَقَةُ Three small stars [λ , ϕ 1, and ϕ 2, of Orion,] forming the points of a triangle, in the head of الجُوزَاءِ The 5th Mansion of the Moon. (El-Kazweenee.) [This is accord. to those who make نُورٌ to signify the "auroral setting:" accord. to those who make it to signify the "auroral rising," these stars compose البَهَقَةَ, q. v.; and البَهَقَةُ seems to consist of ϕ 1 and ϕ 2 of Orion.]

هك

1. هَكَ: see سَكَ.

هَاكٌ: see فَاكٌ.

هَكَانٌ: see فَكَانٌ.

هل

4. هَلَلْنَا هِلَالٌ شَهْرٌ كَذَا: see سَلَخَ.

10. هَسْتَهَلَّ: see a verse cited at the close of the first paragraph of art. ضَحِكَ. — See also a verse cited voce أَقْنَأُ. — See مُسْتَهَلٌّ.

هَلٌ may be originally هَلُو or هَلِي or هَلْ: (Akh, in S, voce بَل:) see بَلٌ. — هَلٌ followed by إِلَى: see the latter. — هَلٌ حَى: see حَى. — هَلًا: see هَضَّةٌ and عَن, latter part, and نَوْلًا, and آتَا.

هَلَّةٌ: see بَلَّةٌ.

الهِلَالُ The new moon; or the moon when it is termed هِلَالٌ: it may be explained as meaning, generally, the moon when near the sun, or moon a little after or before the change. — See سَمَا.

مُسْتَهَلُّ الشَّهْرِ The first night of the lunar month. (Msb.)

هاف

أَحْصُ هَلُوفٌ: see يَوْمٌ هَلُوفٌ.

هلك

1. هَلَكٌ, inf. n. هَلَاكٌ &c., (S, K, &c.,) He, or it, perished, came to nought, came to an end, passed away, was not, was no more, or became non-existent or annihilated: (KL, PS in explanation of هَلَاكٌ, &c.:) or fell: or became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled: or went away, no one knew whither: (Mgh in explanation of هَلَاكٌ:) he died. (K.) — هَلَكَتْ أَرْضُهُ His land had its herbage dried up by drought: see جَرِبَ.

2. تَضَلَّ I. q. وَادِي تَهَلَّكَ.

4. أَهْلَكُهُ He destroyed, made an end of, or caused to perish or come to an end, made away, did away with, or brought to nought, him, or it; took away his life.

6. تَهَالَكَ غَمًا [app. He perished gradually by reason of grief.] (A, art. سَوَسٌ: see 1 in that art.) — تَهَالَكَ عَلَيْهِ He was vehemently eager for it. (TA.) — تَهَالَكَ فِيهِ He strove, laboured, toiled, or exerted himself, in it, namely in running; as also أَهْتَلَكَ. (TA.) He strove, laboured, toiled, or exerted himself, and hastened, in it, namely an affair; as also تَهَالَكَتْ said of a she-camel, i. q. عَشِقَتْ [She vehemently desired the stallion]. (AA, TA in art. عَشِقُ.)

8: see 6.

10. هَسْتَهَلَّ properly signifies He sought, or courted, destruction; like هَسْتَهَلَّ: see هَسْتَهَلَّ.

and see an ex. voce شَرَشَرَةٌ كَذَا. — هَسْتَهَلَّ فِي كَذَا He (a man) distressed, troubled, or fatigued, himself in, or respecting, such a thing. (TA.) See also 6.

هَلَكَةٌ The drying up of the plants, or herbage. (AHn, TA.) See هَلَاكٌ.

هَلَاكٌ [Perdition; destruction; a state of perdition or destruction; a lost state;] death. (K.) — هَلَاكٌ and هَلَكَةٌ are syn. (S, Msb, K.) — هَلَاكٌ فِي الْهَلَاكَاتِ He stuck fast in cases of perdition: see art. رِبِكَ.

هَالِكٌ Dead; or dying. (Bd, Jel in xii. 85.) — هَالِكٌ sometimes means Subject to perish; as in the K̄ur, xxviii. last verse.

أَلُوكٌ: see مَهْلُوكٌ.

مَهْلُوكٌ Death: see a verse cited voce سَهْوٌ.

مَهْلُوكَةٌ A cause of perdition, or of death. (TA in art. بَحَل.) — مَهْلُوكَةٌ A place of perdition or death: and a desert: (KL:) or a [desert, or such as is termed] مَغَازَةٌ (S, K, TA;) because persons perish therein; (Z, TA;) or because it urges [or leads] to perdition. (TA.) See جَادَةٌ.

مُسْتَهْلِكٌ إِلَى كَذَا i. q. هُوَ مُسْتَهْلِكٌ إِلَى كَذَا (TA, art. مَوْتٌ, from the A.) — مُسْتَهْلِكٌ الْوَرْدِ A road that destroys him who seeks water, by reason of its far extent. (O.)

هلم

هَلُمَّ i. q. تَعَالَى, Come. (S, K, &c.) — It is intrans.; as in هَلُمَّ إِلَيْنَا Come to us. And trans. also; as in هَلُمَّ شُهَدَاءَ كُمْ Cause your witnesses to come; bring your witnesses. (Msb.) — هَلُمَّ جَرًّا At thine ease: see 1 in art. جَرَّ.

هم

1. هَمٌّ He purposed, or intended, a thing. هَمٌّ denotes more than إِرَادَةٌ, and less than عَزَمٌ. (Kull, p. 382.) — لَا مَهْمَةَ وَلَا مَكَادَةَ: see art. هَمٌّ بِالشَّيْءِ [He meditated, proposed to himself, purposed, or intended, to do the thing;] he desired to do the thing, (S, Msb,) without doing it; (Msb;) he endeavoured to do the thing. (S.) — هَمٌّ بِالْأَمْرِ He intended the affair, or purposed it; or he desired it. (Mgh.) — هَمٌّ بِهِ فِي نَفْسِهِ [aor. ʾ] He intended it, meant it, desired it, or determined upon it, in his mind. (TA.) See also a verse cited voce رَتَمٌ. — هَمٌّ بِالْبَيْكَاءِ [He was about, or ready, to weep; like هَمٌّ بِالْبَيْكَاءِ, and أَرَادَ الْبَيْكَاءَ q. v.] (A, art. جَهَشَ, &c.) — هَمٌّ بِالسَّقُوطِ [It threatened to fall], said of a

wall. (§, in art. وهى, &c.) — أَهَمَّهُ and أَهَمَّهُ It disquieted him; (Msb.) caused him care, or anxiety. — لَا يَهْمُهُ إِلَّا بَطْنُهُ [Nothing causes him care, or anxiety, but his belly]. (§ in art. بطن.)

4. أَهَمَّهُ It rendered him anxious; (MA;) disquieted him, and grieved him. (Mgh.) See عَنَاهُ.

7. اِنْتَهَمَّ: see a verse cited in art. ب, p. 144.

8. اِنْتَهَمَّ بِالْأَمْرِ He was grieved, and disquieted, by the affair, or case: (TA:) you say اِنْتَهَمَّ لَهُ he was grieved for him by his affair, or case. (§.) [He was, or became, anxious, disquieted, or grieved, by it.] — He minded, or attended to, the affair: (MA:) undertook, or superintended, or managed, the affair. (Msb.) See عَنِى, in art. عَنِى. — اِنْتَهَمَّ لَهُ He cared for, minded, or regarded, him, or it. (Har, p. 94.) — اِنْتَهَمَّ بَلَدًا كَذَا i. q. اِنْتَهَمَّ. (TA in art. عس.)

هر for هَمًا before an oath: see the last.

هَمٌّ and هَمَّةٌ Purpose, or intention; syn. هَمٌّ and هَمَّةٌ. (Msb.) See هَار, p. 345, and a verse cited voce طَلَاع. — Also the latter, Strong determination or resolution. (Msb.)

هَمٌّ An object, or a thing intended or meant or desired or determined upon, in the mind. (K, TA.) See an ex. voce هَمٌّ and هَمٌّ: you say, هَمُّهُ كَذَا His object is such a thing. — هَمٌّ [Anxiety; or disquietude, or trouble, of mind; solicitude; care: or grief, or sorrow:] distress, or disquietude, affecting the heart or mind, by reason of some harm, or annoyance, that is expected to happen; differing from هَمٌّ, which signifies "distress, or disquietude, affecting the heart or mind, by reason of what has happened:" or both, as some say, signify the same [namely distress, or disquietude, of mind]: the difference is asserted by 'Iyād and others. (TA in art. هَمٌّ.) — هَمُّهُ بَطْنُهُ [His object of care, or of anxiety, is his belly]. (K in art. بطن.) And هَمُّهُ لَا هَمَّ لَهُ إِلَّا بَطْنُهُ [He has no object of care, or of anxiety, but his belly]. (TA in that art.) — هَمُّكَ مَا هَمُّكَ means هَمُّكَ مَا عَنَّاكَ: and هَمُّكَ also signifies اِدْبَاكَ. (JK.) See also Freytag's Arab. Prov. ii. 880.

هَمٌّ A decrepit, old, and weak, or extremely aged, man. (§, Msb, K.)

هَمَّةٌ: see هَمَّةٌ.

هَمَّةٌ A thing that one meditates, purposes, or intends to do; or that one desires to do; or endeavours to do; a purpose; an intention;

or an object of desire, or of endeavour; as also هَمَّةٌ. (JK, K.) — هَمَّةٌ [Ambition; particularly of a high kind;] a faculty firmly rooted in the soul, seeking high things, and fleeing from base things. (Ibn-Kemāl, in TA.) See بَعِيدٌ, and هَمٌّ. — هَمَّةٌ [Mind; purpose; aspiration; desire; ambition; enterprise; emprise.] — هَمَّةٌ عَالِيَةٌ High purpose; ambition.

هَمَامٌ An aspiring king: (§, K:) a magnanimous, i. e. courageous and liberal, chief. (K.)

هَمَامٌ A wild bird of the crow kind: see صُرْدٌ.

هَامَةٌ, pl. هَوَامٌ, Any venomous creeping thing or reptile or the like, that may be killed; such as the scorpion, and the serpent: and † a louse: (Mgh:) what has deadly venom; as the scorpion: (Az, Msb:) and sometimes, what is noxious: (Msb:) any reptile or the like, from the louse to the serpent; (AHāt, Msb:) but its application to the louse is tropical: (Msb:) any venomous or noxious reptile or the like; such as the scorpion, and the serpent: the like of serpents and scorpions; because they creep (تَهَمُّ, i. e. تَدَبُّ). (JK.)

مُهْمٌ A difficult, an arduous, a distressing, or an afflictive affair, or business: syn. أَمْرٌ شَدِيدٌ: (§:) and مِهْمَاتٌ signifies أُمُورٌ شَدَادٌ (JK,) affairs of difficulty: and, of importance.

بَرْدٌ مِنْهَرٌ [app. Dissolving hail-stones]. (Mughnee and K, in explanations of ك.) See a verse in explanation of ب used redundantly, p. 144.

همد

رَقْدَةٌ هَمْدَةٌ A trance: so rendered voce رَقْدَةٌ.

همرجل

هَمْرَجَلٌ A bulky she-camel. (IAar, TA, voce شَمْرَدَلٌ.)

همش

8. اِهْتِمَاشٌ The intermingling, or interpenetrating. (KL.) — And the proceeding slowly. (KL.) See قَرَّتَنَ.

همل

1. اِنْتَهَمَلَ, aor. 2, inf. n. هَمَلَانٌ; and اِنْتَهَمَلَ It (water) overflowed, and poured forth. (Mgh.) — تَهَمَّلَ عَلَى رُؤُوسِهَا وَظُهُورِهَا; so in a copy of the K, voce وَسَوَطٌ: in other copies of the K, يَحْمَلُ or تَحْمَلُ: if the first be correct, the meaning is probably Camels left without rein and without burden; and this is agreeable with the context.

4. اَهْمَلَ الْبَاشِيَةَ He sent [or left] the cattle to pasture [by themselves,] without a pastor, by night and by day. (Msb.) — اَهْمَلَهُ He left it, let it alone, or neglected it, intentionally or from forgetting: (Msb:) or he left it, or let it alone, expl. by خَلَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ: (§, O, K:) or he left it, or neglected it, and did not make use of it. (K.) — اَهْمَلَ عَبْدَهُ (§, K, in art. سبع) He left his slave without work, or occupation: (PS:) he left him to himself, uncontrolled.

7. اِنْتَهَمَكَ فِي الْأَمْرِ He exerted himself, strove, or laboured, in the affair, (§, Msb,) and persisted, or persevered, in it. (S, Msb, K.) — اِنْتَهَمَكَ فِي الْبَاطِلِ He obstinately persevered in vain or false affairs.

هَمَالَةٌ Applied to the eye or eyes, Flowing abundantly with tears: see a verse cited voce عَلَفَ.

مُحْمَلٌ Having no government. (TA, art. on the particle ف.) — نَفْطٌ مُحْمَلٌ A word that has no grammatical government; contr. of دَامِلٌ. (IbrD.)

هن

هَنٌ and هَنْ A thing: and a penis: and the vulva of a woman: (KL:) or the former is pl. [or coll. gen. n.] of هَنْةٌ, which signifies a small, or little, thing: (MA:) or this last signifies a thing, (KL,) as does هَنْ: (K, KL:) [but the former meaning I have found to be very common, and I think it the more approvable. هَنْةٌ may be rendered something, somewhat:] it denotes anything. (TA.)

هَنْ: see هَنْ.

هنبر

هَنْبِرٌ A light, or an active, ass. (IAar, in TA, voce يَعْغُورُ.)

هنع

النُّعَةُ Two white stars, [γ and ξ of Gemini,] between which is the space of the length of a whip, in the Milky Way; one of which is called النُّعَةُ, the other المَيْسَانُ. — The 6th Mansion of the Moon. (El-Kazweenee.) — Or The three stars [λ, φ 1, and φ 2,] in the face of Orion. (Idem, descr. of Orion.) [The former accord. to those who make نَوًى to signify the "auroral setting:" the latter accord. to those who make it to signify the "auroral rising:" accord. to those who make it to have the first of these two significations, the three stars in the face of Orion compose النُّعَةُ, q. v.] See التَّحَايِي, in art. حى.

هنر

Q. Q. 1. هِنَرٌ *He concealed, or kept secret, a story*; syn. أُسْرٌ. (A, art. جهر.)

هوع

شَاخٌ هَيَّوعَةٌ, originally هَيَّوعَةٌ: see شَاخٌ.

هول

مَهُولٌ *Terrible*. (TA.)

نَارُ الْمَهُولِ: see نَارٌ.

هوم

2. نَامٌ هَوَمٌ *He slept*. (TA, voce نَامٌ.)

هَامَةٌ *The head*: (S, K:) or the part between the two edges of the head: or the middle, and main part, of the head, [see قَرْنٌ, and صَدَى, in several places,] of anything: (TA:) or the upper part of the head, in which are the نَاصِيَةٌ and the قَصَّةُ, which mean the fore part of the hair of the forehead; in it is the مَفْرَقُ, which is the فرق of the head, between the two sides, extending to the دَائِرَةُ. (AZ, TA.) See also two explanations voce جُمَّمَةٌ. — هَامَةٌ *The crown, or top, of the head*. See قَمَحْدُوَةٌ, and اِعْتَجَرَ meaning *Headmen, or chiefs*: see a verse cited in art. غَلَصِرٌ. — بَنَاتُ الْهَامِ *The marrow of the brain*. (TA.) — أَمُّ الْهَامِ (K in art. دَمَغٌ) app. i. q. أَمُّ الرَّأْسِ and أَمُّ الدِّمَاغِ: see أَمٌّ and دِمَاغٌ. — هَامَةٌ *An owl: a certain night-bird*, (S, K,) that frequents the burial-places, of small size, (TA,) i. q. صَدَى: (S, K:) or i. q. بُومَةٌ: (TA:) pl. [or coll. gen. n.] هَامٌ. (S.) See بُومٌ; and see also أَحْرٌ.

هون

1. هَانٌ, inf. n. هَوَانٌ and هُونٌ (Msb, K) and مَهَانَةٌ (K,) *He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, and weak*; syn. ذَلٌّ, (Msb, K,) and حَقَرٌ, (Msb,) and ضَعْفٌ. (TA.) — هَانٌ عَلَيْهِ [It was of light estimation to him]. *It (a thing) was [easy and] light to him*. (TA.) — هَانٌ also, *He, or it, was, or became, gentle, and easy*. (Msb.)

2. هَوَّنَهُ عَلَيْهِ *He (God) made it easy and light to him*. (K, * TA.) — هَوَّنِي الْأَمْرَ وَلَا تَحْزِنِي لَهُ [Make thou the case, or affair, light, or easy;

i. e., regard it lightly; and do not grieve for it]. (TA, art. خَفَضَ.)

4. تَهَانٌ بِهِ, and اسْتَهَانَ بِهِ, and أَهَانَهُ, *He held him in light, or little, or mean, estimation, or in contempt; despised him; made light of him or it*. (S, K, &c.) — أَهَانَهُ *He lowered, or abased, him; debased him; rendered him abject, vile, mean, paltry, contemptible, despicable, or ignominious*.

6: } see 4.
10: }

هَيِّنٌ and هَيِّنٌ *Easy*: (S, Msb, K:) and the latter of light estimation, paltry, despicable. (K, * TA.)

عَلَى هَيْئَتِكِ *at their ease*.

هَيِّنٌ: see هَيِّنٌ.

أَكْبَرُ هَيِّنٌ in the sense of هَيِّنٌ: see أَكْبَرُ. See also an ex. voce بَصِيرَةٌ; and another voce بَعْرٌ.

بَعِيرٌ مَهَانَ عَلَى أَهْلِهِ [A camel held in mean estimation by his owner]. (TA, art. دَفَعُ.)

هوى

1. هَوَى بِهِ *He made it to fall down*: see an ex. in a verse of Ru-beh, cited voce رِيَاغٌ, in art. رِيغٌ. — See 4. — هَوَتْ أُذُنُهُ *His ears heard a confused, or humming, or singing, sound*. (K.) — هَوَتْ أُمُّهُ is used to express wonder; like as when one says, قَاتَلَهُ اللَّهُ مَا أَسْمَعُهُ. (IB, in TA, art. اِمْرُ.)

4. أَهْوَى إِلَى الشَّيْءِ بِيَدِهِ *He extended, or stretched forth, his arm, or hand, to the thing to take it; it being near: if it be distant, you say, أَهْوَى إِلَيْهِ, without اِ. (Msb.) And أَهْوَى إِلَى الشَّيْءِ *He reached his sword; took it with his hand, or with his extended hand; or took hold of it*. (Msb.) And أَهْوَيْتُ بِالشَّيْءِ [in my copy of the Msb, erroneously, إِلَى الشَّيْءِ] *I made a sign with the thing*. (As, S.)*

5. تَهَوَّهَ: see آهَةٌ, in art. اوهُ.

7. اِنْهَوَى: see اِنْغَوَى, in art. غَوُ.

هَاهُ and هَاهُ: see آهِ, in art. اوهُ.

هَوَى *Love, and attachment: then, inclination of the soul, or mind, to a thing: then, blameable inclination; as when one says, اِتَّبَعَ هَوَاهُ [He followed his evil inclination]; and هُوَ مِنْ أَهْلِ هَوَاهُ [see below]. (Msb.) See also حُبٌّ. — هَوَى Also signifies Beloved [or an object*

of love]. (K, Ham, p. 546.) [Being originally an inf. n., it may be used alike as sing. and pl. See an ex. in a verse cited in the first paragraph of art. زَيْنٌ: and see an ex. voce شَكْلٌ. — الْهَوَى *The inclination of the soul to that in which the animal appetites take delight, without any lawful invitation thereto*; (KT;) [natural desire:] *love, and desire; generally, such as is not praiseworthy*: (Mgh:) I render it, *love, or desirous love*. — [Its pl.] أَهْوَاءٌ also signifies *Opinions declining, or swerving, from the right way, or from the truth*. (Bd, ii. 114.) [Hence,] أَهْلُ الْأَهْوَاءِ [The people of erroneous opinions]. (T, in art. سَمِعُ; &c.)

هُوَةٌ *A deep hollow in the ground*: (S, JK, M, Msb, K:) or a hollow, or cavity, in the ground; a pit: (Msb:) or a descent in the ground: (K:) or a deep hollow, cavity, or pit; as also مَهْوَاةٌ: or a low, or depressed, place in the ground. (TA.) — اجْعَلِ الْأَمْرَ هَوَةً وَاحِدَةً *Make thou the affair, or case, [uniform, or] one uniform thing*. (Fr in TA, in art. بَاجُ.)

هُوَاءٌ *A vacancy; a vacuity; a vacant, or an empty, space*. (Mgh.) — *A vacant, or an empty, thing*. (Msb.)

هُوَى and هَوَى: see 4, (last sentence), in art. سَلِمٌ.

هَوَانٌ, said to be thus, with fet-ḥ to the و, originally هَاوُونَ, [A mortar;] the thing in which one pounds, or bruises: pl. هَوَاوِينَ. (Msb.)

هَوَابِيَةٌ *An abyss; a depth, or deep place, of which the bottom cannot be reached*. (JK, TA.)

مَهْوَى الرَّكِيَّةِ [The cavity of the well]. (K, voce إِزَاءُ.) — See مَهْوَاةٌ.

مَهْوَاةٌ: see هَوَةٌ. — *The space between two mountains; (S, Msb;) and the like; as also مَهْوَى: (S:) a pit, or hollow, dug, or excavated*. (Msb.)

زَمَاوَرْدٌ i. q. مَهْيَا. (MF, art. وِرْدُ.)

هيف

تَهَيَّفَ (S, K,) said of a man, (S,) is from تَهَيَّفَ [the hot south-west wind], like تَهَيَّفَ from التَهَيَّفِ. (S, K.) See an ex. voce مَصْفُورٌ.

تَهَيَّفَ: respecting the wind thus called, see نَكْبَاءٌ.

رِيحٌ مَهْيَابٌ [A very thirsty wind]. (TA, voce نَكْبَاءٌ.)

هيق

هَيْقَةٌ *A female ostrich.* (A, art. زمر.)

هيل

7. *إِنهَالٌ* It (sand, &c.) poured down. (§, K.)
— *إِنهَدَمَ الجِدَارُ وَأَنهَالَ* [The wall fell in ruins, or to pieces, or became a ruin, and broke, or crumbled down]. (K in art. قبيض.) So rendered voce *إنقاص*, art. فيض.

هَيْلٌ inf. n. of *هَالٌ*: see *حَا*. — *هَيْلٌ* and *هَائِلٌ* Sand that will not remain steady in its place, but falls down. (JK.)

هَيْوَلِيٌّ and *هَيْوَلِيٌّ*: wrongly mentioned in art. *هول*. See *مَادَّة*.

مَهْبِيلٌ: see *كَيْبٌ*.

هيم

2. *هَيْمَةٌ*: see *هَيْوَرٌ*.

هَيْمَرٌ: see an ex. in a verse of Lebeed, voce *أَصْلٌ*.

هَيْمَرٌ: see *هَبٌ*.

هَيْوَرٌ [The being bewildered, or distracted, by amorous desire;] the pursuing a heedless, or an inconsiderate course, or going at random, heedlessly, or without consideration, or certain aim, by reason of amorous desire: and *تَهْيَامٌ* the [being so, or] doing so, much. (TA.) You say, of love [or amorous desire], *هَيْمَةٌ*, inf. n. *تَهْيِيمٌ*. (TA.) — An affection like insanity arising from amorous desire: (JK:) bewilderingment, or distraction, by amorous desire. (KL.)

هَيْمَانٌ A man loving intensely, or very passionately or fondly: (TA:) and so applied to a heart: see *شَيْقٌ*. — *هَيْمَانٌ* A thirsty camel: fem. *هَيْمِيٌّ*: pl. *هَيْمَرٌ*. (Jel, lvi. 55.)

قَتٌّ: see voce *مَهْيَوْمٌ*.

هين

1. *هَانَ لَهُ*, aor. *يَهِينُ*, *He treated him with gentleness, or blandishment; syn. دَارَاهُ*. (Aboo-Is-hāk, in TA, art. عن; but only the imp., *هَيْنٌ لَهُ*, is there mentioned, said to be with *kesr*.) See *عَزَّ*, near the end, p. 2031, and the distinction there made between *هِنٌ* and *هَنْ*.

هيه

هَيْهٌ and *هَيْهٌ* and *هَيْهٌ*: see *إِيهٌ* and *إِيهٌ* and *إِيهٌ*

هَيْهَاتٌ كَذَا Far, or far from being believed or from the truth, is such a thing; as also *هَيْهَاتٌ لَكَذَا*: or the latter means remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing: *هَيْهَاتٌ* followed by *لِ* means *بَعْدٌ*, (Jel, in xxiii. 38,) or *بَعْدٌ* or *التَّصْدِيقُ* or *الصَّحَّةُ*: (Bd, ibid:) or *البَعْدُ*: (Bd, ibid, TA:) and without *لِ* after it, it denotes the pronouncing [a thing] remote. (TA.) See *أَيْهَاتٌ*. — *هَيْهَاتٌ* denotes one's deeming a thing remote, or improbable, and despairing of it; and means *بَعْدٌ جَدًّا* [Very far, &c.], or *مَا أَبْعَدُ* [How far, &c.]; implying more than *بَعْدٌ*, though we render it by this word. (Kull, p. 382.)

هي

ابن هَيْانٌ and *ابن هَيْيٌ* *The low, ignoble; mean, contemptible, man.* (T in art. *بنى*.)

و

و: you say, سَارَ زَيْدٌ وَعَمْرُو, using و as a conjunction; rather than وَعَمْرًا and سَارَتْ وَزَيْدًا, using و as [a prep.] denoting concomitance; rather than وَزَيْدٌ. (I'Alā, p. 161.) — مَا أُمِّي وَأُمُّهُ — see art. أُمُّ: and see another ex. in a verse cited voce حَلِمَ. In the K̄ur, ii. 121 some read وَإِسْمَاعِيلَ; and others وَإِسْمَاعِيلِ. In مَا لَكَ وَزَيْدًا, the و denotes concomitance; *What hast thou in common, or to do, with Zeyd?* or it is for وَلِزَيْدٍ. — مَا لَكَ وَزَيْدٍ in [The الواو لمطلق الجمع — حَمْدٌ — وَهُوَ لَكَ و denoting unrestricted conjunction, not necessarily implying simultaneousness nor relative order]. (I'Alā, p. 254.)

و generally means *Alas!* see وَآ حَرَبًا, and the last verse voce حَتَّى. — مَا زَيْدًا — *Alas, Zeyd!* — مَا زَيْدًا, and وَآ تَنَنَاهُ, *Alas, stench!* meaning *Alas, what an abominable thing!* See دَفْرٌ; and أَبٌ.

وَأر

1. The verse of Lebeed,

- تَسْلُبُ الْكَانِسَ لَمْ يُوَارِ بِهَا
- شُعْبَةَ السَّاقِ إِذَا الظِّلُّ عَقَلَ

means *She carries off from the gazelle entering his covert, he not being frightened by her, the branch of the trunk of the tree above him, when the shade contracts, or decreases, or goes away, at midday: he is describing his swift she-camel.*

10. اِسْتَوَرَ He hastened in the darkness; as also اِسْتَأْوَرَ. (K̄, art. أَوْر.)

وَأل

1. وَأَل: see آل, in art. اَوَّل, in two places.

أَوَّل First, and former; preceding all others,

and preceding another. See art. أَوَّلُ السُّورِ. — أَوَائِلُ السُّورِ The first parts, or beginnings, of the chapters of the K̄ur-án. — جَاءَ فِي أَوَائِلِ الْقَوْمِ He came among the first comers of the people. (M̄sb.) — And الأوائِلُ The people of former ages; as also الأوتونَ. — الأوتونَ عَامًا أَوَّلَ means *I met him [in a former year,] before this year, though by several years.* ('Alee El-K̄ári, in his Expos. of the K̄, from Seer; cited in the margin of a copy of the K̄; art. اَوَّل.) See عَامٌ.

وَأم

3. See art. وَمَا.

وَأَمْرٌ The being mutually near; mutually agreeing. (T, voce تَوَامَرٌ.)

تَامَرٌ, The herb so called: see art. التَّوَامَانِ.

وَأى

1. وَأى as syn. with وَعَدَدٌ; imperative إِهْ, with the ه of silence added; fem. corroborated form of the imperative إِنَّ; of which last, see a curious ex. in the end of article الحَرْفِ الأَلِفِ, in the Mughnee.

وإبر

1. وَبَرَّتِ النَّخْلَةُ [The palm-tree was fecundated:] i. q. أَلْقَحَتْ, i. e. أَلْبَرَتْ. (Abou-'Amr Ibn-El-'Alà, in L, art. أِبْر.) See art. أِبْر.

4. وَأَبْرُوا عَلَى شَيْءٍ i. q. اَوْصَبُوا عَلَيْهِ. (TA, art. وَصَب.)

مَأْبُورَةٌ i. q. نَخْلَةٌ مَوْبُورَةٌ. (Abou-'Amr Ibn-El-'Alà, l. c.)

وإش

زَنْجِيرٌ A whiteness on the nails: see زَنْجِيرٌ.

وبل

1. وَبَلٌ He (a horse) ran vehemently: see an ex. in a verse cited voce دَامَر, in art. دَوْمَر.

وَبَلٌ Violent rain, consisting of large drops; as also وَابِلٌ; (K̄;) a heavy rain.

إِبَالَةٌ: see بَلَةٌ.

أَبَلَةٌ: see وَبَلَةٌ.

وَبَالٌ An evil result. (M̄sb.)

إِبَالَةٌ: see وَبَلَةٌ.

وَبَلٌ: see وَابِلٌ.

وَابِلَةٌ The extremity [in which is the glenoid cavity] of the scapula: and the portion of flesh [or muscle] of the scapula. (IAgr, T.) See مَرْدَغَةٌ, and also ضَدَفٌ; and more particularly اِنْفَرَكٌ.

وبه

1. مَا أَبْهَتْ لَهُ and وَبَهَتْ لَهُ: see مَا أَبْهَتْ لَهُ.

وبى

1. وَبَيْتِ الأَرْضِ and وَبَوْتِ الأَرْضِ: see وَبَيْتِ.

4. وَبَا: see مَا لَا يُوبَى.

وتر

وَتْرَةٌ The vein (عِرْق [meaning the frenum]) that is in the inner side (بَاطِن) of the glans of the penis. (S̄, K̄, and Zj, in his "Khalk̄ el-Insán.")

تَأْرٌ: see مَوْتُورٌ.

وتن

الْوَتِينُ [The aorta: or the aorta descendens:] a certain vein [or artery] adhering to the inner

side of the backbone all along, which supplies all the [other] veins [or arteries] with blood, and irrigates the flesh, being the river of the body: or a certain thick white vein resembling a cane: [this last is the description given by Zj in his "Khalḳ el-Insán:"] or [the aorta ascendens;] the نِيَابُ of the heart: or a certain white vein within the back of the neck: it is said to draw up [its supply] from the heart, and in it is the blood. — Also, the خُبُّ, q. v.: pl. أُوتِنَةٌ and وَتُنْ (M:) i. q. نِيَابُ الْقَلْبِ. (Bd, and Jel, lxix. 45.) See أَهْرُ.

وتى

3. وَأَتَاهُ عَلَى الْأَمْرِ, inf. n. مُوَاتَاةٌ and وَتَاهُ, i. q. أَتَاهُ, a dial. var. of the verb with ء [i. e. أَتَاهُ, q. v., and of وَاطَاهُ also]. (TA.) See 3 in art. عَدُو.

4. وَتٌ: see أَوْتَى.

مُسْتَوْتٌ, or مُسْتَوْتٌ A mare desirous of the stallion: see مُسْتَاتٌ in art. اتى.

وتر

أَعْوَانُ الرَّجُلِ i. q. التَّوَاتِيرُ (TA, in art. امل.)

وتق

1. وَتَقٌ It was, or became, firm, stable, fast, or strong; (Mṣb;) i. q. أُحْكِمَ (S, Mgh, K) [or اسْتَحْكَمَ, q. v.]. — وَتَقٌ بِهِ He trusted, or confided, in him. (S, Mgh, Mṣb, K.)

4. أَوْتَقَهُ He made it firm, stable, fast, or strong. (Mṣb.) — He bound, or tied, him, or it, firmly, fast, or strongly, in a bond. (S, K, TK.) See شَدَّهُ.

5. تَوْتَقَتِ الْعُقْدَةُ [The knot became firm, or fast]. (A, in art. ارب.)

10. اسْتَوْتَقَ مِنْهُ [He secured himself against him, by a bond or the like, or absolutely:] he took, or received, a bond (وَتِيقَةٌ) from him. (S, K.) — اُكْتُبُوهُ اسْتِيْنَاقًا وَدَفْعًا لِلزَّاعِ [Write ye it, (namely, the debt,) for the creditor's self-securing, and for preventing contention]. (Jel, ii. 282.) See اسْتَظْهَرَ. — اسْتَوْتَقَ مِنَ الْبَابِ He closed the door firmly. (MA.) — اسْتَوْتَقَ مِنْ أُمُورِهِ: see اسْتَوْتَجَ. — اسْتَوْتَجَ مِنَ الْهَالِ: see اسْتَوْتَجَ. — اسْتَوْتَقَ بِهِ He confided in him.

ثِقَّةٌ Trusty; trustworthy; honest: applied as an epithet alike to a man and a woman, and

to two or more men or women: pl. ثِقَاتٌ. (Mṣb.) — بِهٖ ثِقْتِي In him is my trust, or confidence. (TA.) — لَسْتُ مِنْهُ عَلَى ثِقَةٍ I am not confident, or sure, of it. Occurring in the S, art. ضَمِر, &c. See an ex. voce شَهْرُ (last sentence). — أَخَذَ بِالثِقَةِ: see أَخَذَ. — أَخُو ثِقَةٍ: see أَخَذَ, and see my explanation of إِحْتِنَاظٌ.

الْوَيْقَةَ فِي الْأَمْرِ The doing the thing firmly; and taking the sure method, or way; expl. by إِحْكَامُهُ وَالْأَخْذَ بِالثِقَةِ. (TA.) — وَثِيقَةٌ A bond, security, or writing of obligation for the payment of a debt or the like: pl. وَثَائِقٌ. Ex., وَثَائِقِي. (Bd, ii. 282,) The mode of writing bonds. — A pledge. — دُرْجَةٌ i. q. وَثِيقَةٌ, q. v.

أَخَذَ الْأَمْرَ بِالْأَوْثَقِ He set about the affair in the surest, or firmest, manner. (TA.)

مِيقَاتٌ and مِيقَاتٌ A compact; a contract; a covenant; an agreement; a league; a treaty; an engagement; a bond; an obligation; a promise. (S, K, &c.)

مِيقَاتٌ: see مَوْثِقٌ; and Jel, &c., in ii. 60 and 87.

مَوْثِقٌ بِهِ In whom [and in which] trust, or confidence, is placed. (Mgh.)

مَوْثِقَةُ الْخَلْقِ A she-camel rendered firm, strong, or compact, in make. (S.)

وثر

وَتِيمَةٌ Broken stones. (TA, art. جرم.) See جَرَامٌ.

وتن

عَنْنٌ An idol: see صَنَمٌ and عَنَنٌ and وَتُنْ.

وتى

وَتَى: see وَتَى.

وجع

1. وَجَعَ رَأْسُهُ He had a pain in his head: see أَلَمَ.

4. أَوْجَعَهُ He, or it, pained him; or caused him pain, or aching. (K, MA, TA.)

5. تَوَجَّعَ He expressed, or manifested, pain, affliction, distress, grief, or sorrow; [complained; moaned; or] uttered lamentation, or complaint; (PS;) syn. تَأَلَّمَ. (S, art. أَلَمَ) and

تَشَكَّى (Mṣb, S, art. فجع; and K) and تَوَجَّعَ (K) and تَأَوَّهَ (Mṣb, art. اوه) and أَهَّ (S, art. أه) and تَوَجَّعَ لَهُ مِنْ كَذَا — (K, art. حزن.) — تَحَزَّنَ [He was pained for him, or he lamented for him, on account of such a thing]; he pitied him for such a thing. (S, Mṣb, K.) — تَوَجَّعَ لِلْمُصِيبَةِ [He lamented for the affliction, or calamity]. (K, art. فجع.) — تَوَجَّعَ إِلَيْهِ مِنْ كَذَا — He lamented, complained, or expressed pain, or grief, to him, on account of such a thing.

وَجَعٌ A disease, or malady, (S, Mṣb, K, TA,) of any kind, (Mṣb,) causing pain. (TA.) — وَجَعُ الْمَفَاصِلِ Pain of the joints; i. e. arthritis: see نَقْرَسٌ.

جَعَةٌ The نَبِيدُ, or beverage, made from barley: see مَزْدٌ.

أَفْدَعُ الْوَجْعَاءِ The anus: see a verse cited voce

وجن

وَجْنَةٌ The ball, or elevated part, of the cheek. (S, Mṣb, K.)

وجه

2. هَتَكَتِ بِسِجَانَتِهِ and سِدَانَتِهِ; i. e. هَتَكَتِ بِسِجَانَتِهِ, i. e. أَخَذَتْ وَجْهَهَا: see arts. سَجَفٌ and سَدَفٌ, and جَوَّهُ, conj. 2.

3. وَاجَهَهُ, inf. n. مُوَاجَهَةٌ, He faced him; confronted him; encountered him; met him face to face (S, K, Mṣb.) He confronted him, accosted him, or encountered him, with speech, or words, or with his face. (Lth, JK, TA.)

4. أَوْجَهَهُ He repelled, or rejected, an asker, or a beggar. (T.) — See جَوَّهُ.

5. تَوَجَّهَ He tended, repaired, or betook himself, to, or towards, him, or it, either in a direct course, or indirectly. (IJ, in M and L, art. أَحْمَقٌ مَا يَتَوَجَّهَ — أَحْمَقٌ مَا يَتَوَجَّهَ — (قصد.) — أَحْمَقٌ مَا يَتَوَجَّهَ — (JK.)

8. لَمْ يَتَّجِهْ لِشَيْءٍ (S, K, art. بور; and M, K, art. بلد; &c.) He did not apply himself rightly to anything; he knew not the right course to pursue; like لَمْ يَهْتَدِ. See also أَحْمَقٌ مَا يَتَوَجَّهَ; and see بَاثِرٌ and غَمِيٌّ. — إِتَّجَهَ لَهُ رَأْيٌ i. q. سَنَحَ. (S, TA.) See سَنَحَ, in two places. — إِتَّجَهَ إِلَى الصِّحَّةِ He became convalescent.

أَسْلَمْتُ وَجْهِي لِلَّهِ — وَجْهَةٌ I resigned, or resign, myself to God: i. e., I became, or become, a

Muslim: وجه is here used for the whole because it is the most noble part: (Jel, ii. 106:) or ذاتى my course. (TA.) — مِنْ كُلِّ وَجْهِ In every respect; considered from every point of view. — الْوَجْهُ أَنْ يَكُونَ كَذَا The [proper or reasonable] way is that it should be thus: or the valid and obvious [way]. (Mṣb.) See تَرْعَاةٌ. — وَجْهٌ A course, a purpose, or an object, which one is pursuing; a direction in which one is going or looking, &c.; as also وَجْهَةٌ. — The way of a thing. (TA.) — لَيْسَ وَجْهٌ لِكَلَامِكَ There is no truth, or correctness, in thy saying. (TA.) — وَجْهٌ Brightness [of intellect]. (L, voce كَدُّ.) — لَوْجُهُ اللَّهِ (Kṛ, lxxvi. 9) For the sake of God; or to obtain the countenance or favour of God. (Kull, p. 378.) See لَوْكَانَ كَذَا لَكَانَ وَجْهًا. — لَوْ وَجْهٌ لَهُ Were it so, it were reasonable. — لَا وَجْهَ لَهُ said of a phrase, &c., There is no reasonable way of accounting for it. — لَيْسَ بِالْوَجْهِ same as لَيْسَ بِوَجْهِةٍ? Not of respectable, or esteemed, or high, authority: (said of a word or phrase, &c.): or it is not the proper way. — اِبْتِغَاءُ وَجْهِ اللَّهِ From a desire of God's recompense: (Kṛ, ii. 274; and Expos. of the Jeláleyn:) or countenance, meaning favour. There are several similar phrases in the Kṛ, where وجه is explained in the same sense of ثَوَابٌ in the Expos. of the Jeláleyn. — جَبَسَهُ عَنْ وَجْهِهِ [He withheld him, or restrained him, from his course, purpose, or object]. (S, art. الت.) — صَرَفَ الشَّيْءَ عَنْ وَجْهِهِ He turned the thing away, or back, from its course, سَنَنَهُ. (TA.) — خَرَجَ وَجْهَهُ (S, A, L, art. مرد; and L voce استعلج) [for خَرَجَ وَجْهَهُ, The hair of his face grew forth]. — وَجْهٌ الدَّهْرِ The beginning of time, (K,) and نَهَارٌ of day. (TA.) — رَوَاهُ عَلَى وَجْهِهِ (S, K, art. قص) and حَدَّثَ بِهِ عَلَى وَجْهِهِ (Mṣb, art. قص): see قَصَّ, in two places. — أَتَيْتُ الْأَمْرَ وَجْهًا — مَاتِي see جَبْتِيهِ; &c., and مِنْ وَجْهِهِ The drift of speech. (K, Kull, p. 378.) — مَضَى عَلَى وَجْهِهِ [He went at random, heedlessly, headlong, or in a heedless, or headlong, course, or manner; and so ذَهَبَ عَلَى وَجْهِهِ]: see رَكِبَ رَأْسَهُ in art. رَكِبَ. — رَكِبَ رَأْسَهُ [He went away at random whither he would]. (TA in art. سوم.) — بَلَّتْ مَطِيئَتُهُ عَلَى — أَظْلَمُوا — أَهْلَتْ and أَهْلَتْ: see 1 in art. بَل. — اَلْحَوَائِجُ إِلَى حَسَنِ الْوُجُوهِ Make ye petition, for the things that ye want, to persons of good rank or station. (El-Ḥasan El-Muāddib, in TA, art. نضر.) — وَجْهٌ + Consideration and regard. See 3 in art. اسو. — وَجْهٌ and وَجْهَةٌ

The place towards which one goes: (Munjid of Kr:) or the place, region, quarter, part, or point, towards which a person, or thing, goes, tends, or is directed: so I have rendered وَجْهَةٌ: see صُنْعٌ, and مَسْجُوعٌ: وَجْهَةٌ signifies any place towards which one looks or goes; as also وَجْهَةٌ: (Har, p. 373:) the place, or point, of the tendency or direction or bearing of anything: whence كَذَا وَجْهَةٌ in the direction of such a thing: and لَجِبَةٌ towards one quarter. — Hence, وَجْهٌ الطَّرِيقِ The point, or place, to which the way, or road, leads: see ذُنَابَةٌ. And in like manner, وَجْهٌ أَمْرٍ and وَجْهَةٌ The end, or result, of an affair, to which it leads, or tends. — رَمَوْا وَجْهًا وَاحِدًا [They shot in one direction]. (M voce رَشَقُ.) — وَجْهٌ الضَّحَى The first, or beginning, of the day. (TA voce رَوْتَقُ, q. v.) — وَجْهٌ A chief of a people or party. (K.) — أَتَوْا مِنْ وَجْهِهِمْ: see فَوْرٌ. — وَجْهٌ i. q. طَرِيقَةٌ [meaning The mode, or manner, of a thing]. (KL.) — مَا أَدْرِي مَا وَجْهُهُ I know not what is its meaning. — أَخَذَ وَجْهَهَا [app. He degraded her; took away her grade: and hence he took her maidenhead: see وَجْهَتِ سِجَافَتَهُ].

مِنْ وَجْهَةٍ كَذَا — وَجْهَةٌ throughout. — مِنْ وَجْهَةٍ In respect of, or with reference to, such a thing: and by reason, or on account, or because, of such a thing. — الْجِهَاتُ السِّتُّ The six relative points or directions or locations; namely, above, below, before, behind, right, and left.

وَجْهَةٌ: see وَجْهَةٌ. — A way, mode, or manner, of acting, &c.

وَجْهَةٌ Worthy of regard.

أَوْجُهُ More, and most, worthy of regard.

التَّوَجُّهُةُ i. q. التَّوَجُّهُةُ. — وَوَلْتٌ: see تَوَجُّهُةُ.

مَتَوَجَّهَةٌ A place towards which one tends, repairs, or betakes himself.

وجى

1. وَجَى and تَوَجَّى [said of a man, or of a horse or the like, or of a camel] His foot, or hoof, or فرسن, was, or became, attenuated, and chafed, or abraded: (TA:) or he (a horse) experienced a pain in his hoof. (S.)

5: see 1.

وجح

مُوجِحٌ: transp. for مُوجِحٌ.

وحف

5. تَوَحَّفَ quasi-pass. of أَتَحَفَهُ: see تَحَفَةٌ.

8. إِتَحَفَهُ: see art. تحف.

وَحْفَةٌ and وَحْفَةٌ, said to be the originals of تَحَفَةٌ and تَحَفَةٌ: see تَحَفَةٌ.

وحل

وَحْلٌ (S, Mṣb, K) and وَحَلٌ (Mṣb, K) Slime, mire, or thin mud, (S, Mṣb, K,) in which beast of carriage stick. (K.)

وحر

1. وَحِمَتْ She was incontinent to the male: see an ex. voce شَغَبَ.

وحن

إِحْنَةٌ: see إِحْنَةٌ.

وحى

4. أَوْحَى إِلَيْهِ He (God) revealed to him; or spake, or made known, to him by revelation — Also, He suggested to him; or put into his mind. (Mughnee voce أَنْ.)

وَحِيٌ Hasty; (K;) quick; (S, Mgh, Mṣb, K;) applied in this sense to death. (S, Mgh, Mṣb.)

الْوَحَاءُ الْوَحَاءُ [Make thou] haste; or haste to be first, or before, or beforehand: haste; &c. (S, TA.)

فِي أَوْحَى مُدَّةٍ In the shortest period: see an ex. in the first paragraph of art. ثَقَفَ.

وخف

1. وَخَفَهُ He beat it (namely خَطْبِي, IDrd, K, and in like manner سَوِيْقٌ, IDrd) with his hand, and moistened it in a طَشْتٌ [or basin], (TA,) until it became viscous, or cohesive, (K, TA,) and became [fit for] food; (TA;) as also وَخَفَهُ (K) and وَخَفَهُ. (TA.)

2: see 1.

4: see 1.

وخرم

5: see 10.

10. إِسْتَوْخَمَهُ He found it (food) to be unwholesome; as also تَوَخَّمَهُ (JK, K:) he found it (a land) to be insalubrious: (TA:) he found it (a country or town) to disagree with

its inhabitants. (S, Mṣb.) — مَا اسْتَوْخِرُ أَنْ أَصْحَبَكَ : see 5 in art. جَدِب.

وَحْمَرٌ A heavy person (K) [i. e., dull].

وَحْمَرٌ A tainted condition of the air, engendering pestilential diseases. (TA.)

وَحْمِرٌ Unwholesome food : (Mgh:) unsuitable food. (K.)

وحي

3. وَاخَاهُ : see آخَاهُ.

5. تَوَخَّاهُ He sought it, aimed at it, or purposed it : (S, Mgh, Mṣb, K:) and he sought it, &c., exclusively of, or in preference to, any other thing. (Mgh.)

ودع

1. وُدَّعَ (S, K,) inf. n. وُدَّعٌ and دَعَّةٌ (TA,) He (a man, S,) or it, (a thing, TA,) became still, quiet, or at rest; (S, K, TA;) as also وُدَّعَ (K, TA,) [quasi-] inf. n. تَدَّعَةٌ and تَدَّعَةٌ (TA.) You say to a man, وُدَّعْ and تَدَّعْ meaning Be thou grave, staid, steady, sedate, or calm. (TA.) See also 1; and art. وُدَّعٌ — وُدَّعٌ and وُدَّعٌ, inf. n. وُدَّاعَةٌ, He was, or became, in a state of ease, and ampleness of the means or circumstances of life. (Mṣb.) — دَعَّعَ : see an ex. voce اَذَى : it may be rendered, in different cases, Leave thou, or let alone, or say nothing of: see بَلَّغَ — دَعَّعَ عَنْكَ كَذَا Let me alone and cease from such a thing: and exempt thou me, or excuse me, from such a thing. — دَعَّعَ عَنْكَ كَذَا Dismiss thou from thee such a thing. See حَذَّعَ. — دَعَّعَ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ — عَنْكَ. — دَعَّعَ مَا زَيْدٌ : see دَعَّعَ in art. سَوَى. — دَعَّعَ used as a pret.: see an ex. voce زَائِلَةٌ, in art. زَوَلَ.

2. وُدَّعَهُ (MA,) inf. n. تَوُدَّعٌ (PṢ,) He bade farewell to him. (MA, PṢ.)

3. وُدَّعَهُ, inf. n. مَوَادَّعَةٌ, and subst. وُدَّاعٌ, He made peace or reconciled himself, with him : (Mṣb:) [the inf. n.] مَوَادَّعَةٌ is syn. with مَصَالِحَةٌ because it is مَتَارَكَةٌ [a mutual leaving, or leaving unmolested]. (Mgh.) — مَوَادَّعَةٌ is also syn. with تَرَكَ; as also دَعَّعَ (TA:) so that وُدَّاعَهُ signifies He left him: but more correctly, he left him, being left by him; like تَارَكَهُ, and خَلَّاهُ; and this is the primary meaning.

5 : see 1.

6. تَوَادَّعَا They two made peace, or became reconciled, each with the other. (K.)

7: see 1.

8. اِتَّدَعَ : see 1: he acted, or proceeded, with moderation, without haste or hurry, in his pace or journeying. (M in art. اَوَانَ.)

10. اِسْتَوْدَعَهُ مَالًا He intrusted him with property; intrusted to him property; gave property to him in trust, or as a deposit. (Mṣb.) And اِسْتَوْدَعَهُ وَدِيْعَةً He asked him to keep, preserve, guard, or take care of, a deposit. (K.)

دَعَّةٌ Ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity; syn. حَفْضٌ (S, Mgh, K, TA) and رَاحَةٌ (Mgh, Mṣb, TA) and سَكُونٌ; (TA;) and ampleness of circumstances (سَعَةٌ) in life: (K:) or دَعَّةٌ is syn. with راحة and سكون; but حَفْضٌ signifies "ampleness of the circumstances" (سَعَةٌ) of life, and "plentifulness and pleasantness" thereof: [see an ex. of both, voce حَفْضٌ]. (El-Marzookee and MF, art. حَفْضُ.) = See 1 and 3.

وَدَّعَةٌ A cowry; Cypræa: see an ex. cited voce سَرَّسَ.

وَدِيْعَةٌ A thing committed to the trust and care of a person; a trust; a deposit. (Mgh, Mṣb.) See 10.

وَدَّاعٌ [Gravity, steadiness:] i. q. سَكِيْنَةٌ, [like وُدَّاعٌ] as also وَقَارٌ. (S, L, in art. سَكَنَ.) — And Valediction. (S, Mṣb.)

مِيْدَعَةٌ and مِيْدَعَةٌ A garment, or piece of cloth, used as a repository for clothes. (TA.)

مَوْدُوْعٌ : see وُدَّاعٌ, and see a verse cited voce مَصْدَقٌ.

مُسْتَوْدَعٌ A depository: see a verse cited voce ظَلَّ.

ودق

وَدَّقَ Rain, (S, K, TA,) whether violent or gentle: (TA:) or violent rain. (MF in art. قَهَب.)

وَدَّقَ : see 10 in art. قَرَأَ.

مَوْدَقٌ : occurring in the TA, art. قَهَب; from الوُدَّقُ, meaning Violent rain. (MF.)

ودك

وَدَكٌ Grease, or gravy: i. e. the oily matter that is produced from flesh-meat; (TA;) or the dripping that exudes from flesh-meat and from fat. (Mgh, Mṣb.)

ودن

مَطْلُوْلٌ : see مَوْدُوْنٌ.

ودی

1. وَدَى الْقَتِيْلَ He gave the bloodwit to the heir, or next of kin, of the slain person. (Mṣb.)

3. وَاْدَاهُ inf. n. مَوَادَّاهُ, He took [from him] the دِيَّةُ. (TA.) See 3 in art. عَدُو.

4. اُوْدَى بِهِ It destroyed him; (T;) it removed him, or took him away: (M, K:) said of death [&c.]. (T, M, K.) See an ex. in art. اُوْدَى : اُوْدَى — اَزْلَمَ conj. 8, and another voce اُوْدَى العَيْرُ اِلَّا — قَلْبَةً. — اُوْدَى العَيْرُ اِلَّا — ضَرَطًا : see ضَرَطًا.

دِيَّةٌ Bloodwit; a fine for bloodshed, i. e., homicide; consisting of a hundred camels. — دِيَاْتُ جِرَاحَاتٍ [Fines for wounds]. (S, M, TA, &c., in art. شَتَقَ.)

وَدِيٌّ Small فُسَيْلٌ, q. v.; (S, Mṣb, K;) shoots, or offsets, cut off from palm-trees and planted: (Mgh:) young palm-trees. (TA.)

وَادٍ [A valley; a water-course, or torrent-bed; and sometimes a river;] a space intervening, (M, Mṣb, K,) i. e. any such space, (M, Mṣb,) between mountains or hills; (M, Mṣb, K;) through which a torrent runs forth [occasionally or constantly]: (Mṣb:) for which reason it is thus called. (M, Mgh, TA.) — حَلَّ بِوَادِيهِ i. q. بَاعَ عَلَى بَيْعِهِ in one of the senses explained in art. بِيْعَ; i. e., † He superseded him, &c.

تَوْدِيَّةٌ pl. تَوَادٍ, in the accus. case, by poetic licence, تَوَادِيًا : see a verse cited voce حُفَّ.

وذم

4. اُوْدَمَ حَجًّا : see an ex. voce دَسَمَ.

وَذْمٌ [app. وَذْمٌ] The villosity of a tripe. (TA, art. تَرَب.)

ورع

1. وَرَعٌ Piety: or pious fear: syn. تَقْوَى (K:) and abstinence from unlawful things. (TA.) — هُوَ وَرَعٌ ضَرَعٌ : see ضَرَعٌ.

ورف

1. وَرَفٌ, and its inf. n. وَرِيْفٌ : see رَفٌّ, in two places.

ورق

وَرِقٌ Silver, whether coined or not: (AO,

TA:) or coined dirhems; (S, K;) coined silver. (Mgh.) See عَمِينٌ.

قَعْبٌ, pl. of وَرَقٌ, meaning أَحْدَاثٌ: see قَعْبٌ.

وَرَقَةٌ Ash-colour. (Msb.) See سُمْرَةٌ.

وَارِقٌ and وَرِيقَةٌ: see وَارِقٌ.

شَجَرٌ وَارِقٌ Trees having leaves: (Msb:) [or leafy trees; trees having many leaves; for] شَجَرَةٌ وَارِقَةٌ (TA) and وَرِيقَةٌ and وَرِيقَةٌ (S, K, TA) signify a tree having many leaves. (S, K, TA.) And شَجَرَةٌ وَارِقَةٌ الظَّلَالِ [A tree having leafy coverings or shades]. (K in art. غِيل.)

أُورِقٌ, applied to a camel, White inclining to black; i.e. of a dusky white hue: or rather, simply, dusky; or dusky; (S, K;) or of a colour like that of ashes. (T, Mgh, Msb.) See أَحْمَرٌ and حُطْبَانِيٌّ. — أُورِقٌ Ashes. (K.) See an ex. "a verse cited voce عَتَّةٌ, last sentence.

ورق

وَرِكٌ What is above the thigh; [the haunch; or hip; and often signifying only the hip-bone; and the hip as meaning the joint of the thigh?] (S, K, &c.)

مَوْرِكٌ of a camel's saddle: see 8 in art. عَقْلٌ.

ورل

وَرَلٌ: see ضَبٌّ: there are two species: وَرَلٌ the وِرْل of the river; the monitor of the Nile; lacerta Nilotica: (see Forskål, Descr. Animalium, p. 13:) and وَرَلٌ الأَرْضِ the وِرْل of the land; the land monitor; lacerta scincus: vulg. pronounced وَرِنٌ.

ورم

1. أُنْفٌ † وِرْمٌ أَنْفُهُ † He became enraged: see أُنْفٌ.

4. أَرْغَمَهُ أَوْرَمَهُ meaning أَرْغَمَهُ He angered him: see شَرَاهُ.

وَرْمٌ, a coll. gen. n., Swellings, or tumours: n. un. with ة. The n. un. occurs in the TA, art. جَدْرٌ, &c.

وره

رَحْمَةٌ: see وَرْهَةٌ الرَّحْمِ.

ورى

1. وَرَى, aor. يَرِي, inf. n. وَرَى [and وَرَى and

رَيْةٌ, K]; and وَرَى, aor. يَرِي; and وَرَى; It (a زَنْد) produced its fire. (Msb.) — وَرَيْتُ بِكَ وَرَيْدِي, or وَرْتٌ: see art. زَنْدٌ, and see وَقَدٌ and وَرَى, and رَاى. — قَدَحٌ لَا يُورِي: see خِيَابٌ.

2. وَرَى بِشَيْءٍ عَنْ شَيْءٍ [He pretended, or made believe, a thing, instead of a thing which he meant: as is shown by the explanation of a trad. in the TA]. (S, art. عَرْضٌ; save that the inf. n. is there mentioned instead of the pret.) — وَرَى عَنْ كَذَا, inf. n. تَوْرِيَةٌ, He alluded to such a thing equivocally, or ambiguously; equivocated respecting it: he meant such a thing and pretended another. (M, K.) التَّوْرِيَةُ is also called التَّخْمِيلُ and التَّوْجِيهُ and الإِبْهَامُ and signifies The using a word, an expression, or a phrase, which has an obvious meaning, and intending thereby another meaning, to which it applies, but which is contrary to the obvious one. (Msb.) See مِعْرَاضٌ. — See 4.

3. وَارَاهُ He hid it, concealed it, or covered it. (S, Msb, K, &c.)

4. وَرَى and وَرَى and وَرَى He made his زَنْدٌ to produce fire. (S, K.) — See 1.

10: see 4.

وَرَى Purulent matter in the interior of the body: or [an abscess; or] a severe ulcer that discharges purulent matter and blood. (M, K, TA.) وَرِيًا وَقَحَابًا: see قَحَابٌ.

رَأَى: see رَيْةٌ, in art. رَأَى.

وَرَائِي كَذَا Behind me is such a thing, as though it were a burden upon my back. — مِنْ وَّرَاءِ وَرَاءِ From behind a thing covering, or concealing. (TA.) — فُلَانٌ مِنْ وَّرَاءِ فُلَانٍ Such a one is an aider of such a one: or a follower. (Ham, p. 206.) — اللَّهُ مِنْ وَّرَائِكَ God is seeking after thee, and watching, or lying in wait, for thee. (Ham, p. 206.) See also an ex. in the first paragraph of art. قَتْلٌ.

التَّوْرَةَ The Book of the Law revealed to Moses. (Bd, iii. 2; &c.)

وزع

أَعْوَانُ الرَّجُلِ i. q. الوَزْعَةُ (TA in art. اَمَلٌ.)

فَارِعٌ: see فَارِعٌ.

وزغ

4. أَوْزَعَتِ الطَّعْنَةَ بِالْدَمِ: see أَوْزَعَتِ.

بُرُصٌ i. q. (S); (S); دُوبِيَّةٌ وَزَعَةٌ A certain reptile called gecko, of a leprous

hue, as its name بُرُصٌ indicates]; (TA, art. بُرُصٌ); and i. q. سَامِرٌ أَبْرُصٌ: (JK, M, K:) or سَامِرٌ أَبْرُصٌ is a name of the large وَزَغٌ; (A and Msb, both in art. بُرُصٌ); or is of the large وَزَغٌ. (S and K, both in art. بُرُصٌ.)

وزن

1. وَزَنَ It (a thing) was heavy: (Msb:) or outweighed, or preponderated; syn. وَجَحَ. (TA.)

3. هَذَا يُوَازِنُ هَذَا This is equiponderant to this. (S.)

8. اِتَّزَنَهُ He took it, or received it, by weight. (S, Mgh, Msb, K.) See an ex. صَنْجَةٌ.

الْوَزْنُ A certain star in the left fore leg of Centaurus. (Kzw.) See حَضَارٌ.

زِنَةٌ, rel. n. of وَزَنَ. (S, art. وَعَدَ, q.v., voce عِدَّةٌ.)

وَازِنٌ: see رَاجِحٌ: heavy: (Msb:) or of full weight: (KL:) pl. وَزَنٌ: see زَالَ. You say, دِرْهَمٌ وَازِنٌ (S) A full, or complete, dirhem: (so in a copy of the S:) [a dirhem of full weight:] a heavy dirhem. (PS.)

وَازِنٌ A weigher. (TA, in art. قَسَطٌ.)

مِيزَانٌ A weighing-instrument; (TA;) a balance; a pair of scales. — The weight of a thing. (K, &c.) See مِثْقَالٌ.

وزى

3. وَازَاهُ, inf. n. مُوَازَاةٌ: see آزَاهُ. See also 3 in art. قَرَأَ.

السَّجْعُ الْمُتَوَازِيٌّ A variety of rhyming prose: see سَجْعٌ.

وسط

وَسُوطٌ A middle-sized tent of goats' hair: see مِظْلَةٌ.

وسع

1. وَسِعَ الإِنَاءُ الْمَتَاعَ [The vessel was sufficient in its capacity or dimensions, or sufficiently capacious, or large, for the goods]; and الْمَكَانُ الْقَوْمَ [the place for the company of men]. (Msb.) It is not in thy power, or proper for thee, (MA,) or allowable for thee, (Mgh, Msb,) to do such a thing. (MA, Mgh, Msb.) — وَسِعَ عَلَيْهِ رِزْقُهُ, aor. يَوْسَعُ; and وَسِعَهُ; He (God) made his means of subsistence ample and abundant. (Msb.)

2. وَسَّعَ *He made wide, broad, spacious, roomy, or ample.* — وَسَّعَ لَهُ فِي الْمَجْلِسِ *He made room, or ample space, for him in the sitting-place.* (S, art. فسح.) — [And so] فِي الْمَجْلِسِ تَوَسَّعُوا *They made room, or ample space, [one for another,] in the sitting-place.* (S, art. فسح.) — وَسَّعَ عَلَيْهِ, for وَسَّعَ عَلَيْهِ رِزْقَهُ, *He (God) amplified, enlarged, or made ample or plentiful, his means of subsistence; contr. of ضَيَّقَ.* — See 1, and 4.

4. أَوْسَعَهُ الشَّيْءُ [He made, or rendered, the thing ample, or free from straitness, to him;] he made the thing sufficient for him; syn. جَعَلَهُ اللَّهُ أَوْسَعَنَا رَحْمَتَكَ [he gave him sufficiently of the thing; or largely thereof.] — (TA:) [he gave him sufficiently of the thing; or largely thereof.] — اللَّهُمَّ أَوْسَعْنَا رَحْمَتَكَ *O God, make thy mercy sufficient for us; syn. اجْعَلْنَا تَسْعُنَا.* (TA.) — أَوْسَعَهُ أَمْرُهُ [He made, or rendered, his state, or case, or affair, ample, or free from straitness, to him]. (S, art. فرش.) See فَرَسَهُ. — أَوْسَعُوا لِلرَّجُلِ *They made room, or ample space, for the man, in a place of standing or of sitting.* (Mṣb, voce فَرَجَ عَلَيْهِ.) — (S, K.) and وَسَّعَ (K.) *He (God) enriched him; or rendered him free from want.* (S, K.) — See 1.

5. تَوَسَّعَ [He became, or made himself, ample, or abundant, in his circumstances; or in his means of subsistence; for تَوَسَّعَ فِي عَيْشِهِ;] i. q. تَرَفَّعَ. (S, in art. رفع.) — تَوَسَّعَ *He took a wide, an ample, or a large, range, or in an affair.* — تَوَسَّعَ فِي السَّخَاءِ [He took a wide, or an ample range, or was profuse, in bounty, or munificence]. (S, K, in art. خرق.) — *It expanded itself, spread out, dilated, widened.* — *He expatiated.* One says, تَوَسَّعَ فِي الدَّارِ, and تَوَسَّعَ فِيهَا *He strode, in walking.* — تَوَسَّعُوا فِيهِ حَتَّى أَطْلَقُوهُ *They extended its (a word's) signification, or amplified in respect of it, or rather, took an extended range in using it, so that they applied it to such a thing.* (The lexicons, &c., passim.) — تَبَيَّنَ: see تَوَسَّعَ.

8. اتَّسَعَ *It (a man's state, or condition, &c.) became free from straitness, or unstrained.* — اتَّسَعَ عَيْشُهُ [His means, or circumstances, of life became ample, or plentiful]. (Mṣb, art. نعم.) — اتَّسَعَ *It widened, became wide, dilated, or expanded.* — اتَّسَعَ بَطْنُهُ *His belly became wide, or distended.* — اتَّسَعَ لِأَمْرٍ *He was capable of doing a thing.* An instance occurs in the TA,

voce أَوْهَبَ. — جَرَابُهَا i. q. اتَّسَعَ الْبَيْتُ [The interior of the well]. (K, art. جرب.) See also 5, in art. عقد. — اتَّسَعَ الْخَرْقُ عَلَى الرَّاقِعِ *The hole was wide to the pitcher: see خَرَّقَ.* — اتَّسَاعٌ *Extension of the signification of a word or phrase: an amplification.* (The lexicons, &c., passim.)

سَعَةٌ *Width; breadth; extent, or space, from side to side.* See سَدِيدٌ. — سَعَةُ الْعَيْشِ *Ampleness of the means, or circumstances, of life; an unstrained, or a plentiful, state of life.* — سَعَةٌ [Ample scope for action, &c.: and a state in which is ample scope for action, &c.: see سَعَةٌ: richness, or wealthiness, or competence: and capacity, or power, or ability: (S, K.) and plentifulness and [consequently] easiness of life. (TA.) — سَعَةُ الصَّدْرِ i. q. سَعَةُ الْخَلْقِ. (Har, p. 194.) — نَكَ عَنْهُ سَعَةٌ: see رُدْحَةٌ. — يَجُوزُ فِي السَّعَةِ *It is allowable absolutely, in other cases than those of poetical necessity.* (IbrD.)

وَسَّاعٌ *A horse wide in step: (S, K:) or i. q. جَوَادٌ.* (K.)

أَرْضٌ أَرِيضٌ: see وَسَّاعٌ, pl. وَسَّاعٍ.

عَيْشٌ وَاسِعٌ *A life ample in its means or circumstances; unstrained, or plentiful.* — وَاسِعٌ *Having power, or ability: (Bd, iv. 129:) or rather, having ample power or ability; powerful.* See Ham, p. 609. — نَفْسٌ وَاسِعَةٌ: see رَابِطٌ. — وَاسِعٌ + خَلْقٌ وَاسِعٌ *A large, or liberal, disposition: see بَارِعٌ. — وَاسِعٌ + لَاحِقٌ وَاسِعٌ: see مَجْمُوعٌ. — وَاسِعٌ (S voce سَهَبٌ, applied to a horse,) Wide-stepping [in running]. (So expl. in the PṢ.)*

وَأَوْسَعٌ *Wider, or widest: see 3 in art. خَلَطَ.* — مُوسِعٌ *Amplify, or abundantly, provided with the means of subsistence.*

مَتَّسِعٌ *Width; extent; ampleness of space, and of quantity: properly a place of width, or spaciousness.* See نَفْسَةٌ and مَبْسُطٌ.

وسق

وَسْقٌ *A camel's load: see وَفَّرَ.*

وَسِيقَةٌ *A mob of driven cattle: see وَسِيقَةٌ and مَعْتَاقٌ.*

وسل

1: }
2: } see 5.

5. تَوَسَّلَ بِأَدْلُوِ إِلَى الْمَاءِ [He sought to get at, or obtain, the water by means of the bucket]. (M in art. دلو.) — تَوَسَّلَ إِلَيْهِ بِكَذَا *He sought to bring himself near to him, or to approach to him, to gain access to him, or to advance himself in his favour, by such a thing: (Mṣb, &c.): so too وَسَّلَ; (S, K;) and وَسَّلَ, aor. يَسَلُ.* (Mṣb.)

وَسِيلَةٌ *A means of access to a thing; (IAth;) a means of becoming near to a thing: (IAth, Mṣb:) these are the primary significations: (IAth:) a means of becoming near to, or intimate with, or of ingratiating oneself with, another: (S:) honourable rank or station with a thing: degree: affinity: (K:) a tie, or connexion: (TA:) it may be rendered a means of access, nearness, intimacy, ingratiating oneself, attachment, or connexion: and also, of attainment, or accomplishment.*

وسر

1. وَسَّرَ التَّوْبَ [He marked, or put a mark on, the garment, &c.]; said of a trader, or dealer. (JK in art. رقم.) — وَسَّمَهُ بِالْبَهَاءِ [He branded him, or stigmatized him, with satire]. (TA.) See a hemistich cited voce شَكِيٌّ. — وَسَّمَهُ *He marked it [in any manner].* (Mṣb.) — وَسَّمَهُ بِالْقَوْلِ *He stigmatized him, or set a mark upon him whereby he should be known, by something said.* (TA in art. علف.) — وَسَمْتُ *I put a superscription, or title, to the book, or writing.* (TA in art. عنو.) — وَسَمَرٌ, inf. n. وَسَامَةٌ (S, Mṣb, K) and وَسَامٌ (S, K,) *He (a man, S) was beautiful in face: (S, Mṣb:) or bore the impress, or stamp, of beauty.* (K.)

5. تَفَرَّسْتَهُ i. q. تَوَسَّمْتُ فِيهِ الْخَيْرَ. (S;) [I discovered, or perceived, in him good, or goodness, by right opinion formed from its outward signs;] originally, *I knew its real existence in him by its outward sign.* (MF.) See also Har, pp. 30, 46, 76. — تَوَسَّرَ *He examined deliberately in order to know the real state or character of a thing by the external sign thereof.* (Bd, xv. 75.) — *He perceived a thing by forming a correct opinion from its outward signs.* (TK.)

سِيمَةٌ *A brand, or mark or figure made with a hot iron, upon an animal.* (K.) And i. q. عَلَامَةٌ [A mark, sign, badge, token, symptom, &c.]. (Mṣb.) And The عَلْوَانُ [or title] of a book or writing. (TA in art. علو.) See also سِيمَةٌ and سِيمَى in art. سوم.

وَسِيمَةٌ [now applied to Wood]: i. q. عَظْلَمٌ, with which one tinges or dyes [the hands, &c.]: (S:) a certain plant, with the leaves of which

one tinges or dyes [the hands, &c.] ; and said to be the عَظِيمِر : (Mṣb.) the leaves of the نِيل [or indigo-plant] : or a plant [of another species (TA)] with the leaves of which one tinges or dyes [the hands, &c.] (K.)

نُوْهُ : on the rain thus called, see نُوْهُ.

مُوسِمٌ [A periodical festival: a fair:] i. q. عِيدٌ. (Mṣb, art. عود.) — مَوْسِمُ الْحَاجِّ — The fair, and place of meeting, of the pilgrims. (Mgh.)

مِيسِرٌ A brand, or mark made with a hot iron. (TA, voce حَدَادٌ) — [Originally] A branding, or cauterizing, instrument [or iron]; (S, K;) a marking instrument. (Mṣb.) — An impress, or a character, of beauty. (S, K.) See an ex. in a verse cited voce أَثْمِرٌ.

وسى

3. وَاسَى : see وَاسِيَةٌ, throughout.

4. اُوسَى, originally اُسْوَى : see اِسْتَوَى

6. تَوَاسَوْا : see its syn. تَوَاسَوْا.

وشظ

صَمِيْرٌ [thus without ة] : see وَشِيْظٌ.

وشع

وَشِيْعَةٌ A ball of spun thread. (AA, TA in art. سَحْلٌ.)

وشق

8. اِنْتَشَقَ : see تَجَبَّبَ.

وَشِيْقَةٌ : see جَبَّبَةٌ.

وشك

3. يُوْشِكُ اَنْ يَكُوْنَ It will soon be : (S, Mṣb, K, TA;) or it is near to being. (Mṣb, TA.)

وَشِكَانٌ an anomalous inf. n., or perhaps a simple subst. : see 1 in art. شَأْنًا.

وَشِيْكَا Quickly, or speedily. (IB, TA.) See an ex. in a verse cited voce قَارَةٌ.

وشل

وَشَلٌ : applied to water : see an ex. voce سَجَعٌ ; and another in a verse cited voce وَقَلٌ ; and another voce رَاشِحٌ.

وَشُوْلٌ A she-camel whose milk lasts throughout the year. (IAṣr., in TA, art. شَكَرٌ.)

وشم

4. اَوْشَمَ فِيْهِ, said of hoariness, It became abundant, or spread : see 5 in art. سَمِرٌ.

8. اِتَّشَمَتْ بِالتُّوْرِ [She tattooed herself with smoke-black]. (T, art. نُوْرٌ.)

Tattoo : see اُسْفٌ and قَرَحٌ.

وَاشِمَةٌ A female tattooer. See رَجَعَ, latter part of the paragraph.

مُوشِمٌ [Tattooed] : see a verse cited voce طَفَلٌ.

وشى

1. وَشَى, inf. n. وَشِيٌّ, He variegated, or figured, a piece of cloth, or a garment; (Mgh, Mṣb, * K;) and embellished it. (K.) — وَشَى — وَشَى, (S, K,) or عِنْدَ السُّلْطَانِ (Mṣb,) He calumniated, or misrepresented, him to the Sultán. (S, Mṣb, K.)

شِيَةٌ Any colour differing from the main colour of a horse, &c. ; a colour differing from the rest, (S,) or from that which generally pervades a thing. — لَا شِيَةَ فِيْهِ It is of one generally pervading colour, in which is no other colour. — شِيَةٌ [also] A mark, sign, symptom, or token, by which a thing is known; syn. عَلَامَةٌ; (Mṣb;) and مَخِيْلَةٌ, which see.

وَشِيٌّ, originally an inf. n., A kind of variegated, or figured, cloth, or garment. (Mgh, Mṣb,*) — وَشِيٌّ The variegation, figured work, or figuring, of a garment; making it party-coloured. — وَشَى sometimes signifies A natural diversity of colours : see رَمْلَةٌ. — وَشَى of a sword : see فِرْدٌ.

شِيْوِيٌّ : see what next follows.

وَشَوِيٌّ rel. n. of شِيَةٌ, the rad. و being restored; (S in the present art. ;) and so شِيْوِيٌّ, like عِدْوِيٌّ [of عِدَّةٌ]. (S in art. وعود.)

قَوْلٌ مَوْشِيٌّ بِه [A saying misrepresented]. (TA in art. قَت, in an explanation of مَقْتُوْتٌ.) — مَوْشِيٌّ is used by Aboo-Dhu-eyb to signify A musical reed-pipe. (TA, art. نُوْبٌ.)

وصف

1. وَصَفَ He attained to the proper age for service. (K.) See an ex. in the K, voce مُخَلَّدُوْنَ.

4. اَوْصَفَ and اِسْتَوْصَفَ He (a boy) became of full stature, and fit for service. (Mgh.)

8. اِتَّصَفَ بِالْعِلْمِ [He was, or became, characterized, or he characterized himself, by knowledge, or science]. (Mṣb in art. اَهْلٌ.)

10: see 4.

صِفَةٌ A quality; an attribute; a property; or a description, as meaning the aggregate of the qualities or attributes or properties of a thing; or the state, condition, or case, of a thing. So explained voce صَنَفٌ, and voce صُوْرَةٌ. See its syn. حَالٌ. — صِفَةٌ in grammar, The same as نَعْتٌ, An epithet. (K.) — A word denoting an attribute (مَعْنَى) and a substance (ذَات). Under this term are comprised the اسم فاعل, the اسم مفعول, the صفة مشبهة, and the اسم المفعول. (I'Al, sect. الصفة) — صِفَةٌ مُشَبَّهَةٌ [A simple epithet]; an epithet resembling an اسم فاعل. — صِفَةٌ غَالِبَةٌ An epithet in which the substantive character predominates. — صِفَةٌ, as a general term for an attributive word, is also applied by Lth and other old writers to An adverbial n. of place or time, and to a preposition. It is so applied in the L and TA, art. عِنل, &c. It was applied to the former by Fr, (T, voce ظَرْفٌ,) and to the latter also. (L, TA, ubi supra.)

رَوْضٌ : see 3 in art. بَيْعُ المَوَاصِفَةِ.

وصل

1. وَصَلَ, and وَصَلَ اِلَيْهِ, He, or it, arrived at, came to, reached, attained, him, or it; (S, K, &c. ;) as also وَصَلَ اِلَيْهِ (M.) — وَصَلَ رَجِيْمَهُ He made close his ties of relationship by behaving with goodness and affection, &c., to kindred : see وَصَلَ الرَّجِيْمِ. — وَصَلَ and وَاصَلَهُ He had, or held, close, or loving, communion, commerce, or intercourse, with him. (Mṣb, K.) — وَاصَلَهُ, inf. n. وَصَلٌ and وَصَلَةٌ; and وَاصَلَهُ, inf. n. مَوَاصَلَةٌ and مَوَاصَلٌ; are said with relation to love, whether chaste or unchaste. (M, K.) — And وَصَلَ حَبْلَهُ, inf. n. وَصَلٌ and وَاصَلٌ; وَاصَلٌ حَبْلَهُ [He made close his bond of love, by affectionate conduct]. (M.) — وَصَلَ He gave him property. (TA.) And وَصَلَ بِجَائِزَةٍ [He gave him a gift]. (K in art. حَذَفٌ) — وَصَلَ He connected, or conjoined, a word with a following word, not pausing after the former; he made no interruption.

2. وَصَلَ, inf. n. تَوْصِيْلٌ, He joined, or connected, much : he made a string to have many joinings. (TA : the latter from an explanation of the pass. part. n.) — وَصَلَ اِلَيْهِ He made it to reach it, or him : syn. اَنْهَاهُ اِلَيْهِ, and اَبْلَغَهُ

إِثْبَاه; like **إِثْبَاهُهُ** [q. v.]. (TA.) See an ex. voce **غَفَلَ**.

3. See 1. — **وَأَصَلَ الصَّيَامَ**, inf. n. **مُواصَلَةٌ** and **وَصَلَ**, *He continued the fasting uninterruptedly.* (TA.) — **وَأَصَلَ**: see **وَاتَرَ**. — **وَأَصَلَ الْمَرْأَةَ** *He held communion, or commerce, of love with the woman.* — **وَأَصَلَ** *Contr. of قَاطَعًا*. (K in art. **قَطَعَ**.)

4. **أَوْصَلَهُ** *He made, or caused, him, or it, to reach; he caused to come, brought, conveyed, or delivered, him, or it;* (S, * M, K, *;) **إِلَيْهِ** *to him, or it;* as also **وَصَلَهُ**. (M.) See **أَدَاهُ**.

5. **تَوَصَّلَ إِلَيْهِ** *He applied himself with gentleness, or courtesy, to obtain access, or nearness, to him.* (S.) See 1.

8. **اتَّصَلَ بِهِ** *It communicated with it.* (Modern usage.)

وَصَلَ *Union [of companions or friends or lovers]; contr. of فِرَاقٌ (T, S, voce بَيْنٌ) or of فُرْقَةٌ (Mṣb, ibid.) or of فَصْلٌ (Bd in vi. 94) or of هَجْرَانٌ. (S.) — فِي الْوَصْلِ وَالْوَقْفِ —* *In the case of connexion with a following word and in the case of a pause.*

وَصَلَ and **وَصَلَ** *A limb: see فَعَمَرٌ and فَعَمَرَ; and see also Har, p. 346. Between every فَصْلَانٍ [or rather between every فَصْلٌ and the فَصْلٌ next to it] is a وَصَلَ. (O, K, in art. فَصَلَ.)*

وَصَلَ: see **وَصَلَ**.

صَلَّةٌ الرَّجِيمِ † *The [making close one's ties of relationship by] behaving with kindness, or goodness and affection and gentleness, and considerateness, or regard for their circumstances, to kindred, or relations, even though remote, or evil-doers: and قَطَعَ الرَّجِيمِ signifies the contr. (IAth, TA.) — صَلَّةٌ A gift for which no compensation is to be made; a free gift; a gratuity; like هَدِيَّةٌ and صَدَقَةٌ. (Marg. note in a copy of the KT.) — صَلَّةٌ The connexion of a verb with the objective complement, whether immediate or by means of a preposition. — صَلَّةٌ The complement of a مَوْصُولٍ [or conjunct], (I have thus rendered it voce **أَل**,) whether the latter be a particle or a noun. (I'Al, sect. **الْمَوْصُولُ**.) — [The term **صَلَّةٌ** is also applied in the Mṣb, art. **أَذِنَ**, to **لَهُ** in the phrase **لَهُ مَا أَذِنَ لَهُ**.] Often applied to the connective prep. by which a verb or act. part. n. is transitive, together with the noun or pronoun governed by it; as to **لَهُ** in **حَرَفَ الصَّلَةِ**: and that prep. alone is called **حَرَفَ الصَّلَةِ**. Also, to a prep. by which a pass. verb or part.*

n. is connected with its subject, together with that subject; as **أَذِنَ لَهُ** in **لَهُ**. In this case it is an inf. n. in the sense of a pass. part. n., namely, of **مَوْصُولٍ**. (IbrD.) — **صَلَّةٌ** A connective word or phrase: as **يَكُنْ** is said to be in the phrase **لَمْ يَكُنْ يَرَاهَا**: see art. **كُود**. In this case it is an inf. n. used in the sense of an act. part. n.] It is used in this sense especially with reference to cases in the Kṛ-an. (MF, art. **كُود**.)

وَصَلَةٌ: see **عَلَقَةٌ**: *A means of connexion, or attachment: see ذَرِيْعَةٌ.*

مَوْصِلٌ *A joint, or place of juncture.*

مَوْصُولٌ, in grammar, [A conjunct]. This is of two kinds; **مَوْصُولٌ حَرْفِيٌّ** and **مَوْصُولٌ إِسْمِيٌّ**. The former term [or *conjunct particle*] is applied to the infinitive particles **أَنَّ**, **كَيْ**, **لَوْ**, and **مَا**. The latter term [or *conjunct noun*] (I have thus rendered it voce **أَل**, and voce **إِن**, and voce **إِنَّ**) is applied to the conjunctive nouns **الَّذِي**, and its fem. **الَّتِي**, and **مَنْ**, and **مَا**, and **ذُو** in the dial. of Teiyi, and to **أَل**, which last some incorrectly hold to be a conjunct particle, and others assert to be a determinative particle and not a conjunct, and to **ذَا** after the interrogative **مَا** or **مَنْ**. (I'Al, sect. **الْمَوْصُولُ**.)

إِسْتِثْنَاءٌ مَتَّصِلٌ *An exception in which the thing excepted is united in kind to that from which the exception is made; contr. of مُنْقَطِعٌ.*

وصى

2. **أَوْصَاهُ** and **وَصَّاهُ** *He enjoined him; charged him; bade him; ordered him: (K, &c. :) he commanded him, بِكَذَا, to do such a thing. (Mṣb.)*

4. **أَوْصَى لَهُ بِالثَّلْثِ** *He bequeathed to him the third of the property. (MA.) — أَوْصَى He made his will. — See 2.*

6. **تَوَاوَصَوْا** *They enjoined, charged, bade, ordered, or commanded, one another. See an ex. voce تَبَاغَتْوَا.*

وَصِيٌّ *A person commissioned; a commissioned agent: (K:) an executor appointed by a will.*

وَصِيَّةٌ *An injunction, a charge, bidding, order, or command: (K:) an admonition, with an endeavour to persuade: and a command: its place may be supplied by any word in which is the meaning of أَمْرٌ. (Mṣb.) — And A will, or testament. (K, * TA.)*

وضع

1. **وَضَعَهُ** *He put it, or laid it, (KL, * PS,) in, or on, a place: (PS:) he put it, or threw it*

*down from his hand: (TA:) contr. of رَفَعَهُ: (Mgh:) syn. حَطَّهُ: (K, * TA, in art. حَط:) but it has a more general sense than this last. (Er-Rághib, Kull.) — وَضَعَ He put down a thing: contr. of رَفَعَ. (K, voce نَصَبَ.) — وَضَعَتْ She brought forth. — وَضَعَ لَهُ He appointed to him, or for him, a sign, or token, &c.: see Mṣb in art. علم. — وَضَعَ عَلَيْهِ He imposed upon him a fine, or tax, &c. — وَضَعَ He remitted a tax or the like; did not exact it. (Mgh, Mṣb, in art. جَوَّعَ.) — وَضَعُوا الْحَرْبَ † [They gave over, or relinquished, war;] they made peace; opposed to رَفَعُوا. (Ham, pp. 179 and 180.) — وَضَعَ مِنْهُ, (S,) or عَنَّهُ, (K,) He lowered his grade, rank, condition, (S, K,) or estimation. (K.) — وَضَعَ فِي تِجَارَتِهِ He lost, or suffered loss or diminution, in his traffic; (S, Mgh, Mṣb, K;) did not gain in it; (Mgh;) as also وَضَعَ. (Mgh.) — وَضَعَ He forged (a word:) he forged (poetry, على in the name of). (Mz, 8th نوع.) — وَضَعَ لَفْظًا لَشَيْءٍ He applied or assigned or appropriated a word, or phrase, to denote, or signify, a thing. (Kull, 371, &c.) See also إِزَاءَ. — وَضَعْتُ عَلَيْهِ الشَّيْءَ app. signifies I made the thing according to his, or its, measure. See قَدَرْتُ.*

2. **طُرْقَةٌ**: see **فِي فَلَانٍ تَوْضِيْعٌ**.

4. See 1. — **مِنْ أَيْنَ أَوْضَعَ الرَّكِيْبُ** *i. q. من أين أَوْضَحَ. (T, in L, art. وَضَحَ.)*

6. **تَوَاضَعَ** *He was, or became, lowly, humble, submissive, or in a state of abasement: (Mṣb:) or he lowered, humbled, or abased, himself. (S, K.) — تَوَاضَعَا الرَّهْوَنُ They two laid bets, wagers, or stakes, each with the other; syn. تَوَاضَعَتِ الْأَرْضُ — (TA, art. رَهْن.) — تَوَاضَعَتِ الْأَرْضُ † The land was lower than that which was next to it. (TA.)*

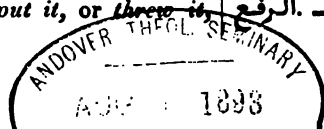
8. **إِتَّضَعْتُ أَرْكَانَهُ**: see R. Q. 2 in art. **ضَع**.

وَضَعٌ, as one of the ten predicaments, or categories, Collocation, or posture. — Also The constitution of a thing; its conformation; its make. And *i. q.* **قَنَّ**, meaning *A mode, or manner, &c.*

ضَعَةٌ perhaps an inf. n. of **وَضَعَتْ**, meaning “she brought forth:” see 1, third sentence, in art. **قَرَأَ**.

وَضِيْعٌ *Low, ignoble, vile, or mean; of no rank, or estimation. (Mṣb.)*

هُوَ مَوْضِعٌ بَرِيٌّ *He is the depository of my secret, or secrets. — مَوْضِعُهُ الرَّقْعُ Same as مَحَلُّهُ. — مَوْضِعٌ The proper application, or*



meaning, of a word. (Bd, iv. 48 and v. 45.) See 1 in art. حرف. And The case in which a word is to be used: see §, art. on the particle ف. — And The proper place of a thing. — Ground; as when one says, "a ground for, or of, belief, trust, accusation," &c. And The proper object of an action, &c.: as in the phrase فَلَانٌ مَوْضِعٌ لِلْإِكْرَامِ Such a one is a proper object of honouring.

مَوْضِعٌ A certain pace of a beast; contr. of مَرْوَعٌ. (§ in art. رفع.) — مَوْضِعٌ as an inf. n., signifying a certain manner of going of a beast: see رَفَعَ الْبَعِيرُ. — مَوْضِعٌ, in logic, † A subject, as opposed to a predicate: and † a substance, as opposed to an accident: in each sense, contr. of مَحْمُولٌ. — † The subject of a book or the like. — See مَصْنُوعٌ. — مَصْنُوعَةٌ: see art. مَوْضِعٌ.

مَوْضِعَةٌ [when used as a conv. term in lexicology] i. q. إِصْطِلَاحٌ [when so used]. (Mz, 1st نوع.)

أَكْمَةٌ مُتَوَاضِعَةٌ [† A low hill]. (§ in art. خَشَع.)

وضف

4. أَوْضَفَ النَّاقَةَ He made the she-camel to go the pace termed وَضْفٌ; like أَوْضَفَهَا. (Khaleefeh El-Hoseynee, in TA, art. وَضَف.)

وضن

وَضِينٌ A girth (بَطَانٌ) wide, woven of thongs or hair, or only of skin; (M, K;) said to be adapted for the رَحْلٌ and the هَوْدَجٌ; the بَطَانٌ being peculiarly for the قَتَبٌ: (M:) or it is for the هَوْدَجٌ, like the بَطَانٌ for the قَتَبٌ and the تَصْدِيرٌ for the رَحْلٌ and the جَزَامٌ for the سَرَجٌ; and both [but to what this refers is doubtful] are like the نَسْعٌ, except that they are of thongs woven one upon another, doubly or more. (§.)

مِرْجُونَةٌ i. q. قَفَّةٌ i. e. مِرْجُونَةٌ. (TA in art. ضون.)

وطس

1. طُوسٌ: see طَاسٌ in art. طوس.

وطن

2. وَطَنَ نَفْسَهُ عَلَى الْأَمْرِ He disposed and subjected his mind, or himself, to do the thing; syn. وَطَنَ نَفْسَهُ مَهْدَهَا لِفَعْلِهِ وَذَلَّلَهَا. (Msb.) — وَطَنَ نَفْسَهُ, and لَهُ, He induced, or persuaded,

himself to do the thing; syn. حَمَلَهَا عَلَيْهِ. (ISd, in TA.) See also 5 and 10.

4: see 10.

5. تَوَطَّنَتْ نَفْسَهُ عَلَى الشَّيْءِ, and لَهُ, He undertook the thing, and submitted to it; syn. تَحَمَّلَتْ. وَذَلَّتْ لَهُ (ISd, in TA) [see also 2 and 10] his mind, or he, became disposed and subjected to do the thing; syn. تَمَهَّدَتْ. (K [in the CK, for تَوَطَّنَتْ تَهْدَهَا, is put تَهْدَهَا تَمَهَّدَتْ].)

10. اِسْتَوَطَّنَ He took for himself as a home, or settled place of abode, (§, Mgh, K,) a country; (§, Mgh;) as also أُوطِنَ (§, Mgh, K) and وَطِنَ (§, K) or تَوَطَّنَ. (Mgh.)

وَطْنٌ The place of abode or residence (§, Mgh, K) of a man: (§, Mgh:) a man's settled place of abode; his place of constant residence; his dwelling; his home. (Mgh.)

وظف

2. وَظَّفَ عَلَيْهِ الْعَمَلَ He appointed him the work. (Msb.) — وَظَّفَ عَلَيْهِمُ الْخَرَاجَ [He assessed them their rates of the خَرَج]. (Mgh in art. قسط.)

وَظِيفٌ, in every quadruped, What is above the رَسْغٌ [or pastern], to the joint of the سَاقٌ: in the fore-leg of a horse, what is beneath the knee, to the جَبَّةٌ; and in the hind-leg, what is between the كَعْبٌ [or hock] and the جَبَّةٌ: accord. to IAqr, in a camel, from the رَسْغٌ [or pastern], to the knee in the fore-leg, and in the hind-leg to the عُزْقُوبٌ [or hock]: (M, TT:) [the shank, fore and hind]. — See جَبَّةٌ, and حَوْشِبٌ, and رُكْبَةٌ. — In a horse, What corresponds to the كِرَاعٌ in an ox or a sheep or goat; or the slender part of the leg. (K, voce كِرَاع.) (The مَوْضِلُ الْوَضِيفِ is The joint between which and the hoof is the slender part called the رَسْغٌ. (K, art. رَسْغ.) The slender part of the ذِرَاعٌ and سَاقٌ in a horse, camel, &c. (§, K.) That which is broad, in the hind-leg, is preferred; and that which is gibbous in the fore-leg. (§.) [In art. جَبَّةٌ, the place where the سَاقٌ and وَظِيفٌ meet is mentioned.] The arm (ذِرَاعٌ) of a camel, [&c.] is above the وَظِيفِ. (K, voce ذِرَاعٌ.) The وَظِيفِ evidently signifies what anatomists call the metacarpus (in the fore-leg) and the metatarsus (in the hind-leg): see رُكْبَةٌ and كَعْبٌ. In general it seems to signify the slender part of the shank, next the pastern: and this, accord. to the explanation of مُسْتَدَقٌّ in the M and K, is the meaning assigned to it in the § and K.

See also ذِرَاعٌ.] — The bone of the سَاقِ. (L, art. زوج.) — مَوْضِلُ الْوَضِيفِ The fetlock-joint. (§, K, voce رَسْغٌ.)

وَظِيفَةٌ A daily allowance, or portion, of food, or the like. (§, K.) — وَظِيفَةٌ also An appointed part-payment, or instalment, due at a particular period. (Mgh, Mgh, in art. نَجْم.) — وَظِيفَةٌ مِنْ خَرَاجِ الْأَرْضِ [An assessed rate of the land-tax]. (§, voce طَسَقٌ.)

وع

قُرَانَتْ: see وَعَوَعٌ.

وعس

وَعَسَهُ الدَّهْرَ 1. وَعَسَهُ الدَّهْرَ. (IAqr, TA, in art. حنك.)

وعق

عَوَاقٌ: see عَوَاقٌ.

عَوِيقٌ: see عَوِيقٌ.

وعل

وَعَلٌ A mountain-goat: (K, &c. :) see تَيْتَلٌ; also أَلْبٌ; and أُرْوِيَّةٌ and شَبْرٌ.

وَعُولٌ as meaning Noble persons: and strong men: see two exs. voce تَحْتٌ.

وعى

1. وَعَاهُ He kept it in mind, and considered it. (Msb.) — وَعَى الْحَدِيثَ He kept, or retained, the narration in his mind, or memory; or knew it, or learned it, by heart; and studied it until he knew it. (Msb.) — وَعَى, aor. ٢, He heeded; paid attention to.

4. أَوْعَاهُ الْحَدِيثَ He made him to retain the narration in his memory; or to know it, or learn it, by heart. (TA, in art. زكت.)

وَعَاءٌ A [bag, or wallet, or] receptacle, for travelling-provisions, and for goods or utensils, &c.: (§, MA:) a vessel (!). — وَعَاءُ الْقَلْبِ [The pericardium]. (TA, voce فُوَادٌ.) — مَا فِي وَعَائِي + I showed him what was in my heart. (Er-Rághib, TA, in art. شكى and شكو.) — حَرْفُ الْوَعَاءِ [The adverbial particle وَ]. (IB, in TA, art. وسط.)

وغل

4. **أَوْغَلْتُ فِيهَا**, for **أَوْغَلْتُ فِيهَا**: see a verse cited voce **غَمَّرَ**.

طَفَا: see **وَارِشَ**, and **شَطَنَ**, and **وَأَغَلَ**.

وغمر

فَعَمَّرَ, said of food: see **فَعَمَّرَ**.

وفض

2. **وَفَضَ** [or **سُكِنَ**] **He put a** [or **سُكِنَ**] **beneath the [hand-]mill.** (M, in art. **ثَغَلَ**.)

4. **أَوْضَفَ**: see **أَوْضَفَ**.

ثَغَلَ: see 2, and **ثَغَلَ**.

وفق

1. **وَفَّقَ أَمْرَهُ** **His affair, or case, was right, agreeable with what was wished, or desired.** (A, TA.)

2. **وَفَّقَ أَمْرَهُ** [He accomodated, adapted, or disposed, his affair to its object; directed it to a right issue;] prospered it. (TK.) — **وَفَّقَهُ لِأَمْرٍ** He disposed him, or adapted him, to a thing; he disposed him, or made him fit, for a thing. — **وَفَّقَهُ اللَّهُ** God accomodated him, adapted him, or disposed him, or directed him, to the right course; syn. **سَدَّدَهُ**: (Msb:) God made him to take, or follow, a right way, course, or direction, [in an affair]: or directed him by inspiration to that which was good, or to prosperity. (TA.) — **وَفَّقَهُ لِسَدَادٍ** [He accomodated, adapted, disposed, or directed him, to that which was right]. (K, art. **سَدَدَ**.) — **وَفَّقَ بَيْنَ الشَّيْئَيْنِ** He effected an agreement, a harmony, a reconciliation, an accomodation, or an adjustment, between the two things. (MA.) And **وَفَّقَتْ بَيْنَ الْقَوْمِ** [I effected an agreement, a harmony, &c., between the people, or party; made peace between them]. (Msb, in art. **صَلَحَ**; &c.)

3. **وَأَفَقَهُ** He, or it, was conformable, or did conformably, to him, or it; was as he, or it, was, or did as he, or it, did: coincided with him, or it: it suited him, or it: it matched it; tallied with it. — **وَأَفَقَهُ عَلَى أَمْرٍ** i. q. **وَأَفَقَهُ** **عَلَى أَمْرٍ** He agreed with him, or was of one mind or opinion with him, upon, or respecting, a thing, or an affair. (TA.) — **وَأَفَقَهُ** is best rendered He agreed, consented, accorded, or was of one mind or opinion, with him: and he complied with him, or it (see **طَاوَعَهُ**): and he coincided with him, suited him, or it; it matched it, &c.]

— **وَأَفَقَ الْعَذَابُ الذَّنْبَ** [The punishment agreed, or corresponded with the sin, crime, or offence]. (TA.) — **وَأَفَقَ** It was suitable, or convenient. — See **مُشَاكَلَةٌ** in art. **شَكَلَ**, conj. 3. — **وَأَفَقَهُ** He encountered him; syn. with **صَادَفَهُ**, q.v.

4. **أَوْفَقَ أَمْرَهُ** He found his affair, or case, agreeable with his wish, or desire. (TA.)

8. **إِنْفَقَ** It happened; chanced. So used in the K, art. **لَفَتَ**, and in many other works. — **إِنْفَقَ مَعَهُ عَلَى أَمْرٍ**: see 3.

تَوْفِيقٌ A certain legal document: a pleading. See **مَحْضَرٌ**.

إِتْفَاقِيٌّ Casual.

وفى

1. **بِالْوَعْدِ** and **وَفَى بِالْعَهْدِ** [He fulfilled, performed, kept, or was faithful to, the compact, or covenant, and the promise]: act. part. n. **وَفِيٌّ**; pl. **أَوْفِيَاءٌ**. (Msb.) — **وَفَى** signifies The being faithful to an engagement, or promise: see 1, last sentence, in art. **رَعَى**. — **وَفَاهُ** He paid it: see an ex. (**فِي تَوْبِي أَبِي أَنْ أَفِيَهُ**) voce **تَوَبَّ**.

2. **تَوَفَّاهُ** and **وَفَاهُ** and **وَفَاهُ** and **وَفَاهُ** and **وَفَاهُ** and **وَفَاهُ** He paid, or rendered, to him fully, or completely, his right, or due. (K. [In the CK, **أَوْفَاهُ** is erroneously put for **وَفَاهُ**].)

3. **وَأَفَى بِهِ** He brought it: see a verse cited in art. **سَجَدَ**. — See 2.

4. **أَوْفَى عَلَيْهِ** He looked upon it, looked upon it from above, looked down upon it; got a view of it; or saw it; syn. **أَشْرَفَ عَلَيْهِ** (S, Msb, K, TA,) and **إِطْلَعَ**; and **أَوْفَى فِيهِ** [likewise] signifies **أَشْرَفَ**. (TA.) — See 2.

5. **تَوَفَّاهُ اللَّهُ** God took his soul, (S, K,) [either at death, or in sleep. See the **Kur-an**, vi. 60]: or caused him to die. (Msb.) — See 2 and 10.

10. **تَوَفَّاهُ** and **إِسْتَوْفَاهُ** He [exactd,] took, or received, it fully, or wholly. (Mgh.) See an ex. voce **عَلَى**. — See 2. — **إِسْتَوْفَى** [He completed] so many years of his age. (A, O, in TA, voce **احْفَرُ**.)

وَفَى: see **وَفَى**. — **وَفَى الْعَهْدِ** [A fulfiller, performer, or keeper, of the compact, or covenant. (TA, voce **أَلَّ**.)

وقع

1. **وَقَعَ الْأَمْرُ** The thing, or affair, [fell, befell,] happened; took place; came to pass; became [executed, performed, or] realized; syn. **حَصَلَ**.

(TA.) — **وَقَعَ فِي** He lighted, or came, upon a thing or place; and he became in a place. — **وَقَعُوا فِي السَّنِيَّاتِ الْبَيْضِ** [They lapsed into the years of scantiness of herbage]. (K in art. **سَنَهُ**, q.v.) — **وَقَعَ إِلَيْهِ** It chanced, or happened, to come to him, or it: and, said of a thing borne by water, it drifted to it, namely, a place. — **وَقَعَ عَلَيْهِ** It fell, lay, or closed, upon it, or against it. — **وَقَعَ بِالْأَمْرِ** He originated the thing, or event, and made it to befall. (TA.) — **وَقَعَ** He fell into a snare, or the like: he became insnared. — **وَقَعَ فِي أَرْضٍ فَلَاةٍ** i. q. **صَارَ فِيهَا**. [He was, or became, meaning he found himself, came to be, or chanced to be, in a desert, or waterless, land]; (Msb:) and **فِي رَوْضَةٍ** [in a meadow, or garden]: (T, S, in art. **انْتَقَى**) [or he lighted upon, &c.; from the lighting of a bird]. — **يَقَعُ** followed by **عَلَى**, often signifies It (a garment, &c., or a portion thereof,) lies against or upon a certain part of the body, &c. — **وَقَعَ بِهِمْ** and **وَقَعَ بِهِمْ** He made much slaughter among them: (Msb:) or he fought them vehemently: (K:) or he fell upon them in fight: (PS:) both mean the same: (S:) he made an onslaught upon them: **اَوَّعَ بِالْعَدُوِّ** he made an assault, or a sudden assault, upon the enemy. (MA.) — **وَقَعَ فِيهِ**, inf. n. **وَقِيعَةٌ**, He spoke evil of him, behind his back, or in his absence, or otherwise, saying of him what would grieve him if he heard it; (S:) slandered him. — He reviled, vilified, or vituperated, him; charged him with a vice, fault, or the like; defamed him; or detracted from his reputation. (Msb.) — **وَقَعَ مَوْقِعًا مِنْ كِفَائِهِ**, [and **مِنْ حَاجَتِهِ**, (see K, art. **فَقَرَ**)] It supplied, or sufficed for, his need; syn. **أَغْنَى غِنَاءً**. (Msb.) **وَقَعَ مَوْقِعًا** signifies It stood in stead, or in some stead: see **فَقِيرٌ**, in the K; and see **Bd**, and **Jel**, ix. 60: and **مَوْقِعًا عَظِيمًا**, in great stead. — **لَمْ يَقَعْ مِنْهُ مَوْقِعًا** [It did not stand with him in any stead]. (S, K, voce **تَسَخَطَ**, end of art. **سَخَطَ**.) [You say] **وَقَعَ مِنْهُ لِلْأَمْرِ مَوْقِعًا حَسَنًا أَوْ سَيِّئًا** The thing stood with him [in good stead, or (if the expression be allowable) in evil stead]; syn. **تَبَتَ لَدَيْهِ**. (TA.) — **وَقَعَ مَوْقِعًا مِنَ الْحَاجَةِ** [It supplied, or sufficed for, what was needed]. (Bd, ix. 60.) — **فُحَاغٌ**: see **بِقُحَاغٍ فَرَّكَ**, and **وَقَعْتُ بِفَرَّكَ**. — **يَقَعُ عَلَى كَذَا** It (a word) applies to such a thing.

2. **تَوَقَّعَ** (MA, TA,) inf. n. **تَوَقُّعٌ**, (KL, TA,) [as commonly used in the present day,] He signed the writing [for the purpose of giving effect to it, either beneath, or by endorsing it]: (MA, KL:) [but as generally used in earlier, though post-classical, times,] he annexed to the writing, after it had been finished, for the

Sultán or the administrator of affairs, to whom it had been submitted, something [for the purpose of giving effect thereto]; as, for instance, when a complaint is submitted to the Sultán or to the administrator, and one writes beneath the writing or on the back thereof, "Let the affair, or case, of this person be looked into, and let his right, or due, be fully exacted for this person:" or, accord. to Az, he wrote, upon the writing, a concise abstract, omitting redundances, of the objects of want [petitioned for therein]: from تَوَقَّعَ upon the writing marked, upon the case respecting which the writing was written, that which confirmed it, and rendered its execution obligatory: (TA:) also signifies such a writing itself (مَا يُوَقَّعُ فِي كِتَابٍ; S, K, TA;) and its pl. is تَوَقَّعَاتٌ: (TA:) it is said to be an Islámic term; not old Arabic. (TA.) [Also He made an entry of a note or postil or the like, or entries of notes, &c., in the writing, or book: see an ex. voce ضَعَفَ. — وَقَعَ بِهِ He blamed him; reproved him angrily, or severely. (TA.) — See 4.

3. وَقَعَ الْأَمْرُ + *He threw himself [or plunged] into the affair: he fell into the affair: he fell into the affair, subjecting himself to difficulty. (MA.) And + He fell to the thing; such as eating, and drinking, and the like: see 3 in art. فَتَكَ, for an instance of this, as well as a similar, meaning. — وَقَعَ الْأُمُورُ, inf. n. مَوَاقِعَةٌ and وَقَعَ, app., He was near to doing, or experiencing, the affairs, or events; syn. دَانَاهَا. (TA.) — وَقَعَ شَيْئًا also means He experienced the occurrence of a thing; he met with a thing; i. e., something occurred. — وَقَعَ فِي شَيْءٍ same as وَقَعَ شَيْئًا He fell into a thing. (K̄ur, xviii. 51, and Expos. of the Jeláleyn.) — وَقَعَهَا He compressed her. (MA.) — وَقَعَ بِهِمُ [He engaged with them in fight, or conflict]. (S.)*

4. وَقَعَ الْأَمْرُ, inf. n. إِيقَاعٌ, (with which وَقَعَ is syn., as is shown in the TA,) He made the thing, or affair, to happen, to take place, to come to pass, or to become executed or performed or realized. — أَوْقَعَهُ He caused him to fall into a snare, or the like; he ensnared him. — أَوْقَعَهُ أَوْقَعَهُ He caused evil to befall them; occasioned them evil. — أَوْقَعَهُ بِهِ [He punished him]. (A, art. عَذَرَ.) — See 1. — أَوْقَعَهُ فِي قَلْبِهِ He put into his heart, or mind. — أَوْقَعَهُ بَيْنَ الْقَوْمِ, (L, art. أَرَشَ) or أَرَشَ. (L, art. أَرَشَ) i. q. أَوْقَعَهُ بَيْنَهُمُ الشَّرَّ (TA, in that art.) He made a verb transitive.

5. تَوَقَّعَهُ and اِسْتَوَقَّعَهُ He expected it; looked for its coming to pass, or being. (S, K̄.)

10: see 5.

وَقَعَ: see 8, in art. حَذَوُ.

وَقَعَةٌ An onslaught; a shock in battle: (S:) or such as is repeatedly made. (K̄.)

وَقِيعَةٌ The wisp of wool, &c., with which one tars a mangy camel: see رُبْدَةٌ.

وَقَاعٌ فِي الشَّرِّ [app., One who is wont to make others fall into evil, or mischief]. (K̄, voce دَيْصُ, q. v., in art. مُنْدَاصُ.)

وَأَقَعَ Actually occurring. — An event; a fact; a case. — فِي الْوَأَقِعِ In fact; in reality.

إِيْقَاعٌ, in music, A cadence.

مَوْقِعٌ أَنْبُرٌ An occasion (lit., a place) of falling into sin. — وَقَعَ مَوْقِعًا: see وَقَعَ, in three places: lit., It fell in a place of falling, or where it should fall: sometimes app. meaning it had an effect. — It is said of a half of a date given as alms, لَا يَتَبَيَّنُ لَهُ مَوْقِعٌ عَلَى الْجَائِعِ كَمَا لَا يَتَبَيَّنُ عَلَى الشَّبْعَانِ إِذَا أَكَلَهُ [app., There appears not, of it, any effect upon the hungry, &c.]. (O, in art. وَقَعَ, in explanation of a trad. mentioned there and in the M̄sb.) See وَقَعَ عَلَيْهِ, voce عَلِيَ.

مَوْقِعٌ An efficient.

مَوْقَحٌ Tried, experienced: see مَوْقَحٌ.

وقف

1. وَقَفَ He was, or became, still, or stationary; (M̄sb;) [he stood still;] he continued standing: (K̄:) and [simply] he stood; contr. of جَلَسَ. (TA.) — وَقَفَ الدَّابَّةُ, inf. n. وَقْفٌ, He made the beast to be, or become, still, or motionless. (M̄sb.) — وَقَفَ عَلَيْهِ He stopped, or paused, upon coming to him, or it; he stopped, or paused, at it; or where he, or it, was. — وَقَفَ عَلَى شَيْءٍ He paused at, and paid attention to, a thing. — وَقَفَ عَلَيْهِ He comprehended it, namely, a meaning: he understood it. (TA. [Or, correctly, وَقَفَ, for it is there altered.]) — He met with it; namely, a word or the like, in reading: often occurring in this sense. — وَقَفَ عَلَيْهِ He saw it: and he was introduced into it, and knew what was in it. (TA.) He was made to know it surely. See

Bd, vi. 27 and 30. — وَقَفْتُهُ عَلَى ذَنْبِهِ I made him acquainted with, or made him to know, his crime, sin, fault, or the like; (S, K:) and so وَقَفَهُ عَلَيْهِ, q. v. (Mgh.) — وَقَفَ, aor. ʔ, inf. n. وَقُوفٌ, He withstood, resisted: governing by عُنْ. — وَقَفَهُ and أَوْقَفَهُ and وَقَفَهُ [He bequeathed it, or gave it, unalienably:] the first of these is the most chaste: the last is disapproved and rare. (TA, art. حَبَسَ.) See مَوْبَدٌ.

2. وَقَفَهُ عَلَى الْأَمْرِ [He made him to pause, or wait, at the thing, or affair]. (K̄, TA, in art. تَبَطُّهُ.) See the quasi-pass. تَوَقَّفَ; and see تَبَطُّهُ. — وَقَفَهُ, inf. n. تَوَقِّيفٌ He taught him the places of pausing, in reading. (Mgh.) And hence, He made him to know a thing. (Mgh.) — وَقَفَهُ عَلَى الشَّيْءِ, meaning عَرَفَهُ إِيَّاهُ, He made him acquainted with the thing; informed him of it; gave him notice of it; though often occurring, for وَقَفَهُ عَلَيْهِ, seems to be post-classical. It is used in this sense, or as meaning He (God) revealed to him the thing, in many places in the Mz, 1st نوع: as, for ex., in the following instance, cited from IF, وَقَفَ اللَّهُ أَدَمَ عَلَى مَا شَاءَ [God taught, or revealed to, Adam what He pleased to teach him]. — وَقَفَ الْحَدِيثَ, (JK,) inf. n. تَوَقِّيفٌ, (K̄,) He explained the tradition; syn. بَيَّنَّهُ. (JK, K̄.) — تَوَقِّيفٌ, as a legal term: see نَصَّ عَلَى شَيْءٍ مَا — See 1.

3. وَقَفَ He stood with another in a competition; was a partner in a match, &c.: see رَسِبَلٌ.

4: see 1. — أَوْقَفَهُ عَلَى شَيْءٍ He acquainted him with a thing. — اوقفتُهُ عَلَى ذَنْبِهِ: see وَقَفْتُهُ, which is the expression commonly known.

5. تَوَقَّفَ عَلَى الشَّيْءِ He paused, or waited, at the thing; syn. تَلَبَّثَ. (IDrd, K̄, TA.) (Accord. to some copies of the K̄, تَلَبَّثَ.) You say, تَوَقَّفْتُ عَلَى هَذَا الْأَمْرِ I paused, or waited, at this thing, or affair. (TA.) And وَقَفْتُ عَلَى جَوَابِ كَلَامِهِ [He paused, or waited, at the reply to his speech]. (TA.) And hence, تَوَقَّفَ تَوَقَّفَ He limited, or restricted, himself to what had been heard [from the Arabs, with respect to a construction, &c.]; did not transgress it, or overstep it. See مَتَوَقَّفَ. — تَوَقَّفَ فِيهِ He paused upon it; he hesitated, or deliberated, respecting it. Of very frequent occurrence. — تَوَقَّفَ عَنِ الْأَمْرِ + He held, refrained, or abstained, from the thing, or affair. (M̄sb.) — تَوَقَّفَ عَلَى كَذَا It (for instance, an

opinion or a judgment, and the truth of an evidence or a demonstration, and the result of an inquiry or investigation) rested, was founded or grounded, depended, or was dependent, upon such a thing. You say, of knowledge, **بِتَوَقُّفٍ** Its origination rests upon such a thing; as, for instance, speculation.

وَقْفٌ An entailed, or unalienable, legacy or gift; a mortmain. See **أَرْقَبُ**. — **الْوُقُوفُ بِعَرَفَاتٍ** The halting of the pilgrims at Mount 'Arafāt.

حَبِطُ مَوْقِفِ الْفَرَسِ The horse's belly was inflated: see **حَبِطٌ**.

مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ Brought to the verge of infidelity: see **حَدٌّ**.

أَنَا مُتَوَقِّفٌ فِي هَذَا [I am pausing, or hesitating, respecting this;] I do not form, or give, a decided opinion (لَا أَمْضِي رَأْيًا) respecting this. (TA.)

وقى

1. **وَقَاهُ اللَّهُ الشَّوْءَ** God preserved him from evil. (Msb.) See a verse cited voce **نَقَشَ**. — **وَقَاكَ اللَّهُ كُلَّ مَحْذُورٍ** God preserve thee from all fear: see **مَحْذُورٌ**. — **قِ**, or **قِهْ**, and **تَوَقَّ**, are imperatives [meaning *Be thou cautious*]. (JK) — **قِ عَلَى ظَلْعِكَ** and **وَقَاهُ** and **وَقَاهُ** both signify *He was cautious of it*; syn. **حَذَرَهُ**. (K.)

5. **تَوَقَّاهُ** (and, accord. to a usage in the K, art. **حَرَزَ**, also **تَوَقَّى مِنْهُ**) *He guarded against it; was cautious of it*; syn. **إِحْتَرَزَ مِنْهُ** and **تَحَرَّزَ مِنْهُ**. (S, K, *art. **حَرَزَ**.) — **تَبَقَّهْ وَتَوَقَّهْ**: see 4 in art. **بَقِيَ**.

8. **إِتَّقَى** *He preserved, or guarded, himself exceedingly, or extraordinarily*: (Ksh, Bq in ii. 1:) *he put a thing between him and another to preserve him, or guard him.* (Ham, p. 359.) — In the conventional language of the law, *He preserved, or guarded, himself exceedingly, or extraordinarily*, (Ksh, Bq, ubi supra,) *from sin, of commission or of omission*, (Ksh,) [or] *from what would harm him in the world to come.* (Bq, who describes three degrees.) It may often be rendered *He was pious*; or *careful of his religious duties.* — **إِتَّقَى عَلَيْهِمْ وَحَذَرَ** [He guarded himself against them in an extraordinary degree, and was cautious, or wary]. (JK, TA, in art. **تَقَى**.) See 1. — **يَتَّقِي**, for **يَتَّقِي**: see art. **تَقَى** and see a verse of Khufāf Ibn-Nudbeh, (quoted in the S, in art. **وَقَى**), cited voce **أَثَرٌ**. — **يَتَّقِي** for **يَتَّقِي**: see a verse cited voce **مُتَأَوِّبٌ**.

وَقِيَ Cautious, guarding himself from sin, &c.: see **تَقَى**.

وَقِيَّةٌ Property by means of which one preserves himself: pl. **وَقِيَّاتٌ**. (TA.) See a verse cited voce **مَحْبَلٌ**.

وَقَابَةٌ Excess of preserving or guarding. (Ksh, Bq in ii. 1.) — *A preservative.*

وَأَقِي A saddle that does not gall the back. (S, K.)

وَأَقِيَّةٌ used as an inf. n., like **بَأَقِيَّةٌ**: see Har, p. 136. — **وَأَقِيَّةٌ** as meaning *one preserver*: see an ex. voce **بَأَقِيَّةٌ**.

أَوْقِيَّةٌ An ounce: see **رُطْلٌ**, in two places.

وك

عَكَى وَكَى and **عَكَ وَكَّ**: see art. **عَكَ**.

وكل

وَاطِبٌ and **مُوَاطِبٌ** i. q. **وَاطِبٌ** and **وَاطِبٌ** *Attending assiduously to such a thing; intent upon it.* (Lh, in TA, art. **وَاطِبٌ**.)

وكن

وَكَعٌ pl. of **وَكَعٌ**, like as **خَبِيثٌ** is of **خَبِيثٌ**. Base: see a verse cited voce **أَحْصَنَ**.

وكف

1. **وَكَّفَ** said of water from the eyes: see a verse cited voce **رَسَمَ**. One of its inf. ns. is **وَكْفَانٌ**. (K, voce **جَدُّ**.)

2. **وَكَّفَ عَلَى الْخُبْزِ** [It was made to drip upon bread]; said of fat melting and dripping. (TA in art. **جَمَلٌ**.) — **وَكَّفَ** and **أَوْكَفَ**: see **أَكْفَ** and **أَكْفَ**.

4: see 2.

وَكَفٌ: see an ex. in a verse cited voce **خَيْطَةٌ**.

وَكَيفٌ, inf. n. of 1: see **رَسَمَ**.

وكل

1. **وَكَّلَهُ إِلَى رَأْيِهِ**, **وَكَّلَهُ** and **وَكَّلَهُ**, *He left him to his opinion, or judgment.* (TA.) **وَكَّلَهُ** and **وَكَّلَهُ**, *He left him to himself; I did not manage his affair, nor aid him.* (Msb.) And **وَكَّلَهُ** and **وَكَّلَهُ**, *Leave thou me to manage such a thing.*

(TA.) — **وَكَّلْتُهُ إِلَى دِينِهِ** [I left him to his religion, not interfering with him therein]. (S, Msb, K, voce **دَيْتَهُ**.)

2. **وَكَّلَهُ بِشَيْءٍ** *He appointed him, or intrusted him, as his commissioned agent, factor, or deputy, with the management, or disposal, of a thing.* — **وَكَّلْتُ بِفُلَانٍ** [or factor, &c.] *with such a one.* (T in art. **بِ**.)

5. **وَتَوَكَّلَ عَلَيْهِ**, and **إِتَّكَلُ عَلَيْهِ**, *He relied upon him*; (S, Msb;) and *confided in him*: (Msb:) *he submitted himself to him.* (K.) — **تَوَكَّلَ بِأَمْرِ** *He became responsible to him for the management of the affair.* (TA.) — **تَوَكَّلَ لَهُ بِهِ** *He became responsible to him for it.* (TA.) — **تَوَكَّلَ فِي أَمْرٍ** *He became responsible in an affair.* — **تَوَكَّلَ بِهَالِ أَحَدٍ** *He became administrator of one's property.*

6. **تَوَاكَلَهُ** *He deserted him, or it*: i. q. **تَرَكَهُ**: see two exs. voce **سَدِرٌ**.

8: see 5. — **مَتَّكَلٌ** is used as an inf. n. of **إِتَّكَلُ**.

وَكَلَةٌ and **وَكَلَةٌ** and **تُكَلَّةٌ** An impotent man, (S, K,) who commits his affair to another. (S.)

وَكَلَةٌ: }
تُكَلَّةٌ: } see **وَكَلٌ**

وَكَيلٌ A witness; syn. **شَهِيدٌ**. (Jel, ii. 66; and iv. 169.) — *A commissioned agent; a factor; a deputy.*

وَكَائِلٌ, for **دَارُ الْوَكَائِلِ**, *A factory*: pl. **وَكَائِلٌ**.

وكن

وَكْنَةٌ certainly means, sometimes, *A bird's nest*, wherever it be: see an ex. in the first paragraph of art. **غَدُو**.

وكى

وَكَاءٌ A tie: see an ex. voce **إِسْتٌ**, in art. **سَهَةٌ**. — The tie, (S, Mgh, Msb, K,) which is a cord, (Msb,) of the head (S, Msb) of the **قُرْبَةِ**, (S, Mgh, Msb, K,) &c. (K.)

ول

R. Q. 1. **وَلَوَتْ** *She (a woman) wailed, or raised her voice with weeping.* (Har, p. 395.)

ولس

3. **وَالَسَ** *He acted perfidiously, or practised fraud*: see **دَالَسَ**.

دَلَس Treachery: see دَلَس.

ولع

2. **وَلَعَهُ بِهِ** [*i. q. أَوْلَعَهُ بِهِ*]: (K, art. غَرَو) *He made him to be desirous, or fond, of it. See أَغْرَاهُ بِهِ.*

4. **أَوْلَعَهُ بِكَذَا** *He, or it, rendered him eagerly desirous of such a thing; or fond of it. (MA.) — أَغْرَاهُ بِهِ i. q. أَوْلَعَهُ بِهِ. (K.) — أَغْرَاهُ بِهِ He became attached to it, or fond of it; [was devoted, or addicted, to it; was eagerly desirous of it;] he adhered, clung, or clave, to it; or loved it; (Msb.) i. q. أَغْرَى بِهِ. (S.) See this last, and أَغْرَمَ بِهِ.*

وَلَع *Lying: see شَهَل.*

وَلُوعٌ *Eager desire [وَلُوعٌ بِشَيْءٍ for a thing]; syn. حِرْصٌ: (Har, p. 607:) fondness [for it]; attachment [to it]: (L, Msb, TA:) i. q. غَرَامٌ. (S, K, in art. غَرَم.)*

وَلِيعَةٌ and **وَلِيعَةٌ** of the **طَلَع**: see **صَحْكٌ**.

مُوتَعٌ *Marked, in oblong shapes, with black and white: (S:) or, with other colours. (As, S.) See also مَلْمَعٌ.*

ولع

1. **وَلَع** *He (a dog) lapped. (S, Msb, K.) See an ex. voce مَسْجُومٌ.*

ولف

الْوَلْفُ *The common cyclamen: see بَخُورٌ مَرِيَمٌ.*

وَلْفٌ for **وَلْفٌ**: see **أَلْفَةٌ**.

ولم

وَلِيمَةٌ *A repast prepared on the occasion of a wedding: (T, S, M, Mgh, Msb, K:) or, on any occasion. (M, Mgh, K.)*

وله

1. **وَلَهُ** *His reason departed, or he became bereft of his reason or intellect, in consequence of grief; (K:) or of joy, or grief; (Msb;) or of intense grief; (S, Mgh;) or of the loss of the beloved: (TA:) or he grieved, or sorrowed: (K:) and he became confounded, or perplexed, and unable to see his right course, (S, K, TA,) by reason of intense grief: (S, TA:) and he feared. (K.) See also أَلَهُ, in two places. — **وَلَهُ إِلَى أُمِّهِ** *He (an infant) yearned for his**

mother. (TA.) And وَلَهُ إِلَيْهِ is app. syn. with وَلَهُ إِلَيْهِ, q. v.

وَلَهُ *Distraction in love: see حَبٌّ.*

وَالَهُ [*Bereft of the beloved:*] *i. q. تَأَكَّلَ. (TA, art. طَرَب.) And Distracted.*

ولى

1. **وَلِيٌّ عَلَيْهِ**, (S, Msb, K,) and **وَلِيٌّ عَلَيْهِ**, (Msb, K,) inf. n. **وَلَايَةٌ** (S, Msb, K,) and **وَلَايَةٌ**, (K,) or the former is a simple subst., (TA,) and signifies the office, and authority, (K,) *He held command or authority over it; had charge of it; presided over it, or superintended it, (namely a thing, S, Msb, K, and a country, province, town, or the like, S, Msb,) as a prefect, commander, governor, lord, prince, king, administrator, or manager; (K, TA;) i. q. تَوَلَّاهُ. (Msb.) — **وَلَى كَذَا** *He performed the act or office of doing such a thing; he did such a thing himself.**

2. **وَلَى** *He caused to turn away, or back. (Kur-án, ch. ii. v. 136.) — He caused to turn towards, with acc. (Idem, ch. ii. v. 139.) — **وَلَى عَنْهُ** *He turned away from, avoided, shunned, and left, him or it. (Msb.) — **وَلَى الْحَرْبُ** [The war declined]. (A, K, in art. سَفَر.) — **وَلَى هَارِبًا** *He went back, or retreated, fleeing. (S.) — **وَلَيْتَهُ ظَهْرِي** I placed him behind me, and betook myself to defending him. (TA in art. شَرَن.) — More commonly I turned my back upon him, or it: see Har, p. 564. — **وَلَى اللَّيْلُ لِيَذْهَبَ** *The night [declined, i. e.] retreated to depart; syn. أَدْبَرَ. (T in art. دَبَر.) — **وَلَى أَمْرُ الْقَوْمِ لِفَسَادٍ** *The case of the people, or party, declined, or became reduced to a bad state; syn. أَدْبَرَ. (M in art. دَبَر.) — **وَلَى** and **وَلَى** alone, both of frequent occurrence in the lexicons, &c., *He became in a declining state by reason of age.] **وَلَى** said of a man is syn. with دَبَرَ; as also شَخَّ. (S in art. دَبَر.) See also two exs., p. 75, col. 3. — **وَلَى**, like **الْإِدْبَارُ**, properly signifies *Retrogression; and hence, like this English word, tropically, declension. — **وَلَاهُ أَمْرًا** He set him over the thing; appointed him superintendent of it; or set him to do it; as also **إِيَّاهُ** — **أَوْلَاهُ** † **إِيَّاهُ** and **وَلَاهُ دَبْرَهُ** and **وَلَى دَبْرَهُ**; see **دَبَرَ**, and see three phrases voce **ذَنْبٌ**.*******

3. **وَالَاهُ** *It was next, or adjacent, to it. Said of one place or tract with respect to another. — **وَالَى** He made a consecution, or succession, of one to the other; (S, K;) **بَيْنَهُمَا** between them two; (S;) or **بَيْنَ الْأَمْرَيْنِ** between the two things*

*or affairs; he made a successive connexion, or no interruption. (K.) And **وَالَاهُ** He made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. **تَابَعَهُ** [which see]. (Msb.) — **وَالَاهُ**, (MA,) inf. n. **مُؤَالَاهُ**, (S, KL, TA,) *He befriended him, or was friendly to him. (S, MA, KL, TA.) See شَايَعَهُ.**

4. **أَوْلَى** *He gave: and he made near. (KL.) — **أَوْلَاهُ مَعْرُوفًا** He did to him, or conferred upon him, a benefit, or favour; syn. **أَسَدَاهُ إِلَيْهِ**; as though he made it cleave to him, being next to him: or he put him in possession of it. (TA.) You say also, **أَوْلَاهُ ذَلًّا** [He brought upon him abasement, or ignominy], (S, K, in art. خَسَف,) and **الذَّلُّ وَالْهَوَانُ**. (Msb in that art., voce **خَسَفٌ**, q. v.)*

5. **تَوَلَّى** *He turned himself, الى towards. (Jel, ii. 139.) He turned away (Idem, xix. 50; and S, Msb) عَنْهُ from him, or it. (S.) — **تَوَلَّى** He turned the back to another: see a verse in art. **فِيل**, conj. 1. — **تَوَلَّى أَمْرًا** He took upon himself an affair. — **تَوَلَّى كِبْرَهُ** He took upon himself, or undertook, the main part thereof; syn. **تَحَمَّلَ مُعْظَمَهُ**. (Jel, xxiv. ii.) — **تَوَلَّاهُ**: see **وَلِيٌّ**.*

10. **إِسْتَوَلَى عَلَيْهِ** *He mastered, or gained the mastery over, him or it; (Msb;) he got it in his hand, possession, or power. (TA.) — **إِسْتَوَلَتْ** *إِسْتَوَلَتْ عَلَيْهِ الْحُجَّةُ [The argument, allegation, or plea, overcame him]. (L in art. بَهَت.)**

وَلِيٌّ *The manager of a thing, or of the affairs of another: (Msb:) the guardian, or manager of the affairs, and maintainer, of an orphan: the guardian of a woman, who affiances her, and independently of whom marriage cannot be contracted by her. (TA.) The executor of a deceased person: (Bd, xvii. 35:) the heir of a deceased person. (Bd, Jel, ibid.) The heir [or next-of-kin] of a slain person, (Bd, Jel, xvii. 35,) who has the management of the affairs after the death of that person. (Bd, ibid.) And the slayer's next-of-kin, who is answerable for him. — **وَلَى عَهْدٌ** and **وَلَى عَهْدٌ**: see art. **عَهْد**. — **وَلَى اللَّهِ** may be rendered *The friend of God:* or **وَلَى** has the meaning of an act, part. n., i. e. the constant obeyer [of God]: or that of a pass. part. n., i. e. [the favourite of God:] the object of the constant beneficence and favours of God. (TA.) See **عَدُوٌّ**. — **وَلَى الْحَمِيدُ** — **عَدُوٌّ** and **صَاحِبُهُ**. (IbrD.) — **وَلَى** pl. **أَوْلِيَاءُ** *A saint, &c. — **وَلَى** The rain after the* **وَسَمَى**. (TA in art. **عَوَى**.)*

بَيْنَهُمَا وَلَاءٌ Relationship: so in the phrase **بَيْنَهُمَا وَلَاءٌ** [Between them two is relationship]. (J.M.) — Also used for **أَصْحَابُ وَلَاءٍ**: see a verse cited voce **عَبْرٌ**. — **وَلَاةٌ** The right to the inheritance of the property left by an emancipated slave.

وَلِيٌّ: see **وَلَاةٌ**.

وَالٍ A prefect, governor, ruler, king, regent, judge, magistrate, &c. See **مَعُونَةٌ**.

فُلَانٌ أَوْلَى بِكَذَا Such a one is more, or most, entitled to such a thing; has a better, or the best, right, or title, or claim, to it; is more, or most, deserving, or worthy, of it; is more, or most, competent to it; is more, or most, fit for it; syn. **أَحَقُّ بِهِ**. (Mṣb.) But see **أَحَقُّ**. See also an ex. voce **أَوْلُو**, from the **Ḳur**, viii., last verse, and xxxiii. 6. — **أَوْلَى بِشَيْءٍ** More worthy, or deserving, of a thing. More fit, apt, or proper, for a thing. — **بِالطَّرِيقِ لِأَوْلَى** A fortiori: see **طَّرِيقٌ**.

مَوْلَى A lord, or chief; syn. **سَيِّدٌ**. (TA in the addenda.) — The son of a paternal uncle: (Ṣ, Mṣb:) or a relation, (Ḳ,) such as a son of a paternal uncle (IAḡr, Ḳ) and the like, (Ḳ,) [i. e.] and such as a son of a sister. (IAḡr, TA.) — And A freedman: (Ṣ, Mṣb, Ḳ:) so called because he is in the condition of the son of a paternal uncle; being one [under the patronage of his emancipator, i. e.,] whom the emancipator is bound to aid, and whose property he inherits if he dies having no [natural or other legal] heir. (TA.) And (Ḳ) a slave: (M, Ḳ:) fem. with **ة**. (M.)

مَوَالِيَا, vulg. **مَوَالٍ** (not **مَوَالِيَا**) A kind of short poem, generally of five lines, of which all but the penultimate end with the same rhyme: see note 5 to ch. xxvi. of my "1001 Nights."

ومى

2. **ومأ** and **إِسْتَوْمَى**: see **ومأ**.

10: see 2.

مَوَامٍ Lands wherein is nothing. (A'Obeyd, TA, in art. **بَلَقَ**.) The pl., when indeterminate, is thus, not **مَوَامِي**. See a verse in art. **عَرَى**, conj. 12. [This is a correction of art. **مومر**, to which this word, and also the verb, belong: for there is no such root as **ومى**.]

ونى

1. **ونى** **في** **شيء** He entered upon a thing languidly; **عن** **شيء** He passed from it: see **عن**.

6. **تَوَانَى** He was, or became, languid, remiss, weak, feeble, or faint, (T, Ṣ, M, MA, Mṣb, Ḳ,*) in actions, and affairs, (T,) in respect of an object of his want, (Ṣ,) or in an affair. (MA, Mṣb.) — **تَوَانَى فِي الْأَمْرِ** He flagged, or was remiss, in the affair; (Mṣb;) i. q. **قَصَّرَ**. (Ṣ.)

وَأَنَاءٌ A woman languid, or gentle, or grave in deportment, &c.: see **أَنَاءَةٌ**.

مِينَاءٌ A port: see an ex. in a verse cited voce **شُحُونٌ**: it is masc.; its **و** being a substitute for **ي**: or it is an ancient Egyptian word in origin.

وهر

تهر originally **وَهْرٌ**: see **تهر**.

وهف

أَوْهَفَ Take what is easily attainable; what offers itself without difficulty. (AA, in TA, voce **استدب**.)

وهق

6. **مِغْلَاةٌ**: see **مِغْلَاةٌ**.

الْوَهْقِ The lasso. — **مِغْلَاةٌ الْوَهْقِ**: see **مِغْلَاةٌ**, art. **غلو**.

وهل

لَقِيتُهُ أَوَّلَ وَهْلَةٍ I met him the first thing: see **صَوْلَةٌ**.

وهمر

1. **وَهَرَ فِي الْحِسَابِ** (Ṣ, Mgh, Mṣb, Ḳ,) aor. **يُوَهِّرُ**, inf. n. **وَهْرٌ**, (Ṣ, Mṣb,) He committed an error, or a mistake, in the reckoning, or calculation; (Ṣ, Mgh, Mṣb, Ḳ;) as also **أَوْهَرَ فِيهِ**: (Mgh, Mṣb:) and committed an inadvertence therein. (Ṣ.) [And in like manner, **فِي قَوْلِهِ** in his saying.] It is said in a trad. of 'Alee, **وَهْمِنَا** or **قَالَ الشَّاهِدَانِ أَوْهَمْنَا** إِنَّمَا السَّادِقُ هَذَا accord. to different readings [The two witnesses said, We have committed a mistake, or misconception: the thief is only this]. (Mgh.) — **وَهَمَّتْ الشَّيْءُ**, (Mgh, Mṣb,*) aor. **أَهَمُّ**, inf. n. **وَهْمٌ**, (Mgh,) [I thought of the thing;] the thing occurred in my mind. (Mgh, Mṣb,*) And **وَهَمَّتْ** **وَهْمَتُ**, (Ṣ, Ḳ,) or **إِلَى الشَّيْءِ**, (Mṣb,) aor. as above, (Ṣ, Mṣb, Ḳ,) and so the inf. n., (Ṣ, Mṣb,) I thought of the thing, (Ṣ, Mṣb, Ḳ,) while desiring to think of another thing. (Ṣ, Mṣb.)

2: see 4.

4. **أَوْهَمَهُ** He made him to think [or imagine a thing]; as also **وَهَمَهُ**. (Ṣ, Ḳ.) **أَوْهَمَهُ كَذَا** He made him to think, or suspect, such a thing. (MA.) — See 8. — **أَوْهَرَ فِيهِ**: see **وَهَرَ**. — **أَوْهَرَ فِيهِ** also signifies He doubted respecting it. (Mgh.)

5. **تَوَهَّرَ** is properly rendered He presumed, surmised, fancied, or supposed a thing: and **تَوَهَّمَا**, upon presumption, surmise, or supposition; and **سُوِّهَمَ**: see **وَهَرَ**; and **خَالَ** and **خَالَ**. — **تَوَهَّرَ** He thought; (Ṣ, Ḳ;) he imagined a thing: (TA:) he doubted: see an ex., in a verse of 'Antarah, cited voce **مَتَرَدَّرٌ**.

8. **أَتَهَمَهُ بِكَذَا** (Mṣb, Ḳ) and **أَتَهَمَهُ بِهِ** (AZ, Ḳ) and **أَوْهَمَهُ بِهِ** (Ḳ) He made him an object of imputation, or suspected him, of such a thing; he imputed to him such a thing. (Mṣb, Ḳ, TA.) See art. **تهر**. — **أَتَهَمَهُ بِكَذَا**, as also **أَتَهَمَهُ بِكَذَا**, and **أَوْهَمَهُ بِكَذَا**, He suspected him of such a thing; i. e., of a thing that was attributed to him. (Marg. note in Ḳ.) [This is the signification commonly obtaining. See an ex. in the TA, voce **سَخَابَ**. — Also, the second, He accused him of such a thing.]

وَهْرٌ A thought, or an idea, occurring in the mind: (Mgh, Mṣb, * Ḳ:*) pl. **أَوْهَامٌ**: (Mṣb:) or of the two extremes [or different opinions or ideas] between which one wavers, that which is outweighed [in probability]. (Ḳ.) An [indecisive] opinion or idea outweighed in probability [or formed from evidence outweighed in probability; a presumption; a surmise; a fancy; a supposition]: opposed to **ظَنٌّ**, q. v. (Kull, p. 376.) — Also **Doubt**, or **suspicion**: but for this I have found no authority; though it is well known, and plainly indicated in the Mṣb, in art. **خَجَلٌ**; voce **خَجَلٌ**, q. v. in this Lex. — Also The object of a thought, or of an idea, occurring in the mind. (Mgh.) And The mind itself, or intellect; syn. **عَقْلٌ**. (MF, TA.) In modern Arabic it signifies An imagination, a fancy, a chimera, and a conjecture.

وهن

1. **وهن** He was, or became, weak, or infirm, in an affair, and in operation, and in body; (Mṣb:) and so said of a bone: (Bḍ, and Jel in xix. 3:) and he was, or became, languid, languid and faint, or lax in the joints; (TA, Bḍ in iii. 140;) enervated, unnerved, or broken in energy; (Bḍ, ubi suprâ;) cowardly. (TA, Jel in iii. 140.) — See also 4.

2: see 4.

4. **أَوْهَنَهُ** *He, or it, weakened him*: [rendered him languid, languid and faint, or lax in the joints; enervated him, unnerved him, or broke his energy; rendered him cowardly: (see **وَهَنَ**):] (S, Mṣb, K:) and **وَهَّنَهُ**, (S, Mgh, Mṣb, K,) but the former is the better, (Mṣb,) and **وَهَّنَهُ**. (S, K.)

وَهْنٌ The period about midnight; (S, K;) or the time after an hour, or a short period, (**سَاعَةٌ**) of the night: (JK, K, TA:) or when the night is departing. (S.) See **إِنِّي**.

عِرْقُ الْوَاهِنَةِ *The cephalic vein*: see **فَلَيْقٌ**.

أَنَاةٌ *I. q. وَنَاةٌ*, q. v.; and see **أَنَاةٌ**.

تَوَهَّنَ *Weah, languid, unable to rise*: see **عَدْوَاةٌ**.

وهى

1. **وَهَى** *It was, or became, much slit, or rent.* (Mṣb.) — *It was, or became, lax, flaccid, or flabby*: (Mṣb:) or *weak*; said of a rope, (Mgh,) or other thing: or *it fell*. (Mṣb.) See **وَاهٍ**. — **وَهَى** *It was, or became, uncompact, unsound, or weak.* — **وَهَى أَمْرُهُ** [*His affair, or case, was, or became, in a weak, or an unsound, state*]. (TA, art. **نَغَضٌ**, &c.)

وَاهٍ *Lax; weak; frail; wanting in strength, compactness, firmness, or toughness; unsubstantial; unsound.* See an ex. in the S, voce **أَنْشُوطَةٌ**, where it is applied to love, or affection.

— **وَاهَا**: see an ex. voce **نُغْبَةٌ**; and see **آهٍ**, in art. **اوه**, in two places.

ويل

وَيْلٌ لَهُ and **وَيْلًا لَهُ** and **وَيْلَةٌ** *Woe to him!* [See **عَوْلَكَ**]. *Perdition befall him! Punishment befall him!* (Kull, p. 377.) See voce **وَيْبٌ**, and voce **وَيْسٌ**, and **وَيْسٌ**.

وَيْهَا [an imperative verbal noun, which may be rendered *On!*] a word of incitement. (S, K.) One also says to a man, and to a horse, **يَا وَيْهَاهُ** [*Ho! On!*]. (A'Obeyd in TA in art. **ايه**.) See **أَيْهٌ**. — **وَيْهَكَ**: see **أَيْهَكَ** in art. **ايه**. I have not found this anywhere but in that art. in the K, and doubt its correctness.

ى

يتم

4. **أَيْتَمَهُ** [*He made him fatherless*]. (TA in art. **أَيَّم**.) See an ex. in art. **أَيَّم**, conj. 2.

يتن

وَلَدَتْهُ يَتْنًا *She brought him forth feet foremost*. (M.) In Fresnel's three copies of the Aghánee, (see his "Seconde lettre sur l'Histoire des Arabes avant l'Islamisme," Journal Asiatique, 3rd Series, no. 16,) erroneously written **لَيْتْنَا**.

يشمر

أَيْشَمَرُ [for **أَيْشَمَرُ** and **أَيْشَمَرُ**]: see **أَيْشَمَرُ**.

يد

يَدٌ The arm, from the shoulder-joint to the extremities of the fingers. (Mṣb.) — [The fore-leg of a horse, &c.] — **يَدٌ بَيْضَاءُ**: see **أَبْيَضُ**, in two places, near the end of the paragraph. — **يَدٌ** A sleeve: see R. Q. 1 in art. **ذَب**. — **يَدُ الْقَوْسِ**: see **رَجُلٌ**, in two places. — **أَعْطَاهُ** — **تَمَانِيَةً**: see **الْأَيْدِي** for **طَوَالَ الْأَيْدِي** as occurring in the *Kur*, ix., 29, *He gave it in acknowledgement of the superiority of the receiver; that the power (يَدٌ) of the latter was superior to that of the giver: or, because of favour received; or, from subjection and abasement: (M:) or, from compulsion: (A'Obeyd, T:) or, obediently: or, walking with it; not riding, nor sending it: or, in ready money. (TA.) — **أَسْلَمَ عَلَيَّ يَدِي فُلَانٌ** *He became a Muslim by the advice and persuasion of such a one.* (Marg. note in a copy of the *Jámi' eṣ-Ṣagheer*, on a trad. commencing **مَنْ** **أَخَذَ** **عِنْدَهُ يَدًا**: see art. **أَخَذَ**.) — **أَخَذْتُ عِنْدَهُ يَدًا**: see art. **أَخَذَ**. — **أَسْلَمَ عَلَيَّ يَدِي** *I owe such a one a benefit.* — **بِإِذْنِ يَدِهِ** *By his agency, or means.* See the cor-*

responding expression in Hebrew, in Ps. lxiii. 11, Jer. xviii. 21, and Ezek. xxxv. 5, in the phrase "to pour out (the blood of) a person by means of the sword." — **وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ** — **لَا** (*Kur*, ii. 191): see **ب** (used redundantly). — **لَا** **عَلَيَّ يَدِي** **جَدًا** and **أَبَدًا**. — **عَلَى يَدِي**: see **بَعَثَهُ يَدًا بِيَدٍ**: see **خَبَّرَ**. — **بِأَيْدِيهِ** **يَدًا بِيَدٍ**, the two nouns being only thus used, as a denotative of state, *I contracted a sale with him for ready money; i. q. بِالتَّعْجِيلِ وَالتَّقْدِيرِ*. (Mgh.) — **عَلَى يَدِي** is like **يَدِي** [or **يَدِي**?] **لَكَ أَنْ يَكُونَ كَذَا**. (Aboo-Sahl El-Harawee, TA in art. **حَبَقَ**.) — **أَتَى عَلَيَّ يَدُ فُلَانٍ**: see art. **أَتَى**. — **ذَاتِ يَدَيْنِ** and **أَوَّلِ ذِي يَدَيْنِ**: see art. **يَدٌ**. — **تَحْتَ يَدِهِ** *Under his authority.* — **يَدٌ** † *Generosity.* (A, voce **شَبَّرَ**.)

مَيْدِي A gazelle whose fore-leg is caught in a snare: see **مَرْجُولٌ**.

يربع

الْجَارُ الْبَرَقِشِيُّ: see **الْجَارُ الْبَرَقِشِيُّ**, in art. **بَرَقَش**.

يرع

حَبَابٌ *A firefly*: see **يَرَاعُ**.

يرق

يَرْقَانٌ *Saffron.* (Sgh, in TA, art. **شَعْر**.) — **أَرْقَانٌ**. See **أَرْقَانٌ**.

يرم

أَيْرَمِي and **أَيْرَمِي** *A sign-stone*: see **أَيْرَمِي**.

يزن

أَيْزَنِي and **أَيْزَنِي**, applied to a spear: see **أَيْزَنِي**, in art. **زَانَ**.

يشمر

4. **مَا أَيْشَمَهُ** *How unlucky!* a vulgarism: see 4 in art. **شَامَرٌ**.

يفع

يَفَعُ: }
يَفَعَةٌ: } see **يَفَاعٌ**
يَفَاعٌ: }

يَفَاعٌ and **يَفَعَةٌ** A boy grown up, (Mṣb, TA,) grown tall; (Ḥam, p. 354 et seq., Ḥar, p. 189;) as also **يَفَاعٌ** and **يَفَعٌ**. (Ḥam, ibid.) See an ex. voce **حَبَابَةٌ**; and **شَادِجٌ** and **مُطَبَّخٌ**.

وَلَدُ الْمَيْفَاعَةِ [*The offspring of fornication, or adultery*].

يقن

1. **يَقِنَهُ**, (S, Mṣb, K,) and **يَقِنَ بِهِ**; (Mṣb;) and **يَقِنُ بِهِ**; (S, K,) and **يَقِنُ بِهِ**; (S, K,) and **يَقِنُ بِهِ**; (S, Mṣb, K,) and **يَقِنُ بِهِ**; (S, K;) all signify the same; (S;) *He knew it; he was, or became, certain, or sure, or he made sure, of it; syn. عَلِمَهُ*; (Mṣb, K;) intuitively, and inferentially; (Mṣb;) [see 1 in art. **عَلِمَ**]; and **تَحَقَّقَهُ**. (K.)

4: }
5: } see 1.
10: }

يَقِينٌ is of the measure **فَعِيلٌ** in the sense of the measure **فَاعِلٌ**, signifying *Sure, or certain,*

and manifest. (Mṣb.) — And knowledge, or certainty; [see ظنّ;] instinctive and inferential. (Mṣb.) — عَيْنُ الْيَقِينِ: see عَيْنُ (latter part). — حَقُّ الْيَقِينِ and الْحَقُّ الْيَقِينُ: see جَامِعٌ; where the two words are said to have the same meaning: and Bḍ and Jel in lvi. 95; in the latter of which, حَقُّ الْيَقِينِ in الْيَقِينِ is expressly said to be an epithet: see also Ḥam, p. 335.

يَم

2. يَمَّرُ: see أَمَّرَ. And يَمَّرُ الْمَرِيضَ and الْمَيِّتَ: see Mgh in art. أَمَّرَ.

5. يَمَّرَمُ: see صَعِيدٌ and art. أَمَّرَ. — قَمَّرَمُ i. q. قَصَدَ قَصْدًا. (TA in art. أَمَّرَ.)

المُشْرَكَةُ: see الْفَرِيضَةُ الْيَمِّيَّةُ.

حَمَامٌ: see يَمَامٌ.

يَمْر

يَمْرُ The male of the أَيْلُ [or mountain goat: not أَيْلُ]. (M, TT.)

يَمَن

1. يَمِنُ (T, M, K,) and يَمِينُ (M, K,) He was prosperous; fortunate; lucky. (T, M, K.)

3. يَامَنُ: see 3 in art. شَامَرٌ in two places.

4. أَيَمَّنَهُ He made it to incline towards the right: see an ex. voce سَنَّ (near the end of the paragraph). — أَيَمَّنَ: see أَشَامَرٌ in two places. — أَيَمَّنَتْ إِبِلِي: see أَيَسَّرَتْ.

5. تَيَمَّنَ He was placed on his right side in the grave. (TA, voce عَلَبَى به — تَيَمَّنَ به i. q. تَبَرَّكَ به [q. v.]. (S.) — فُلَانٌ يَتَيَمَّنُ بِرَأْيِهِ i. e. يَتَبَرَّكَ بِهِ (T,) app. One is fortunate in, or derives a blessing from, his counsel. — He augured good by it, or from it; or looked for good fortune, or a blessing, from it; syn. تَبَرَّكَ بِهِ: (Mgh, Mṣb, &c.) opposed to تَشَاءَمَ بِهِ in the K, art. طَيْرٌ; and in Bḍ, xvii. 14; and well known. — تَيَمَّنَ بِكَلِمَةٍ [He augured good from the word], (Ḥar, p. 488,) and بِكَلَامٍ. (Mṣb. in art. فَاَل.)

6. تَيَامَنَ: see تَشَاءَمَ. — تَيَامَنُوا: see 3 in art. يَسَّرَ.

يُمْنٌ Prosperity; good fortune; good luck; auspiciousness; (T, S, M, K;) contr. of سُؤْمٌ, (M,) and of نَحْسٌ. (L, art. سَعَد.)

يُمْنَةٌ: its pl. seems to be يُمُنٌ. See بُرْدٌ.

الْيَمِينُ The location that is on the right. — يَمِينٌ also, The south. See سَرَّحَ. — يَمِينٌ also signifies A covenant (Bḍ, and Jel in lxviii. 39) confirmed by an oath. (Bḍ, ibid.) أَمْرُ اللَّهِ يَمِينُ اللَّهُ The oath by attestation of God: see أَمْرُ اللَّهِ, and عَهْدُ اللَّهِ. — حَلَفْتُ يَمِينًا [I swore, or have sworn, an oath]. (T, S, M, voce أَمِينٌ, which see. You say, يَمِينُ اللَّهِ لَا أَفْعَلُ (as in some copies of the S [meaning, حَلَفْتُ يَمِينِ اللَّهِ]): or يَمِينُ اللَّهِ (as in other copies [meaning, يَمِينُ اللَّهِ قَسَمِي]). See a similar form of oath voce زَعْمَةٌ. — يَمِينًا صَادِقَةً لِأَفْعَلَنَ. — حَرَامٌ.

يَمَانٌ A garment of Yemen: see a verse voce تَسْبِيحٌ.

تَيَامِيٌّ and يَمَانُونٌ: see تَيَامِيٌّ.

يَامِنُ: see يَأْسِرُ.

أَيْمَنُ [The right, as opposed to the left; see KUR, xix. 53, xx. 82, and xxviii. 30;] contr. of أَيْسَرُ; and [in like manner] مَيْمَنَةٌ is contr. of مَيْسَرَةٌ. (S.) — أَيَمَّنَ, contr. of أَشَامَرٌ, as signifying The right, opposed to the left: and as signifying Lucky, or auspicious: pl. أَيَامِنُ. See أَشَامَرٌ. — It is also used in the sense of يُمْنٌ: see أَشَامَرٌ. — Also More, and most, lucky, or auspicious, or happy: see 8 in art. فَاَل.

أَيْمَنٌ, used only in swearing, is a sing. noun, not a particle, nor pl. of يَمِينٌ: and is derived from يُمْنٌ. (Mughnee.)

الْأَيَامِنُ: see an ex. of this word, voce ثَابِرٌ.

أَيْمَنَةٌ The right wing of an army. See يَمِينٌ.

مَيْمُونٌ Fortunate; happy; (T, M, MA, KL;) blest. (T.) See an ex. voce عَرَبِيكَةٌ.

تَيَمَّنُ The having [or receiving] a blessing. (KL.)

أَمِنَهُ for تَامَنًا: see أَمِنَهُ.

يَمِر

حَلَمَةٌ: see يَنْمَةٌ.

يَوْم

يَوْمٌ A time, whether night or day; (Mṣb;) time absolutely, whether night or not, little or not: this is the proper signification; (Kull, p. 390:) and day, meaning the period from the rising of the sun to its setting; (Lth, TA;) the time when the sun is above the earth: this is the common conventional acceptance: (Kull, ubi supra:) and the period from the second [or true] dawn to sunset: (Mṣb, Kull:) this is the legal acceptance: (Kull:) and a civil day; the period of the revolution of the greatest firmament. (Kull.) — Also, An accident, or event; syn. كَوْنٌ and نَعْمَ الْأَخُ فُلَانٌ فِي الْيَوْمِ إِذَا نَزَلَ بِنَا، كَائِنَةٌ Excellent is the brother, such a one, in the case of the accident, when it befalls us. (T.) — See تَهَارٌ. — يَأْتِينَا يَوْمٌ يَوْمٌ He comes to us day after day, i. e., every day: (Sharḥ esh-Shudhoor:) and يَوْمٌ يَوْمٌ. (In a verse cited by IJ, in Mz, sect. on the حَقِيقَةُ and مَجَازُ.) — يَوْمٌ A day-journey, or day's journey. — A day, as in our phrase "he won the day;" meaning contest, fight, or battle: I render it a day [of conflict]. — أَيَامُ الْعَرَبِ The [days, (agreeably with an English, as well as Arabian, usage,) meaning, conflicts (وَقَائِعُ) of the Arabs. (ISk, T.) — He who thinks [only of the present day,] not of the morrow. (Er-Rághib, in TA, art. بَنَى.) — يَوْمُ الشُّكِّ: see شُكٌّ. — بَيْنَ الْأَيَامِ and فِيمَا بَيْنَ الْأَيَامِ: see نُدْرَةٌ, in two places.

يَوْمِيَّةٌ A day's wages.

مَيَاوِمَةٌ from الْيَوْمِ is like مَلَابِلَةٌ from اللَّيْلِ, and مُشَاهَرَةٌ from الشَّهْرِ, &c. (TA, in art. رُبْعُ.) See مَسَاوَعَةٌ.

يى

2. يَيَّهْتُ يَا حَسَنَةً [I wrote a beautiful يى]. (TA, in art. حَى.)





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